# YAJNAVALKYA SMRITI

WITH THE COMMENTARY OF VIJNANEŚVARA

CALLED

# THE MITAKSARA

AND NOTES

FROM THE GLOSS OF BÂLAMBHAṬṬA

BOOK I

THE ÂCHÂRA ADHYÂYA



TRANSLATED BY

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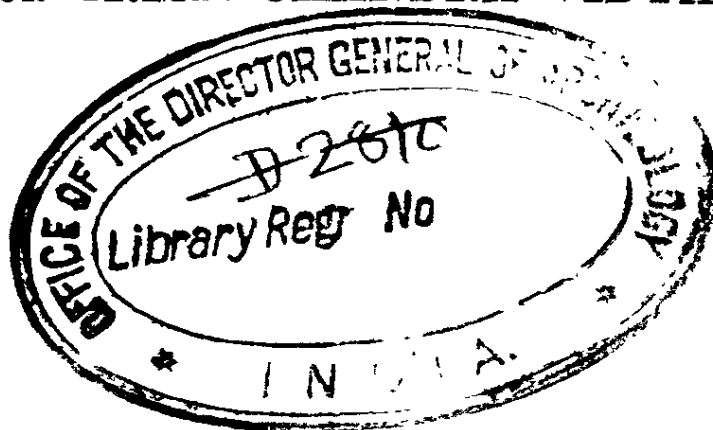
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# PREFACE.

Next to Manu's Institutes of Sacred Law, the Smṛiti of Yâjñavalkya is the most important. It contains 1010 slokas or stanzas; and is divided into three Adhyâyas or books, namely Âchâra or ecclesiastical and moral code: Vyavahâra or the civil law and Prâyaśchitta (Penance) or the penal code. Each part or Adhyâya contains the following number of stanzas :—

| | |
|---|---|
| The Âchâra ... ... ... ... ... | 368 stanzas. |
| The Vyavahâra ... ... ... ... | 307 „ |
| The Prâyaśchitta ... ... ... ... | 335 „ |

The whole of Âchâra is divided into 13 chapters thus :—

| Chapter | | | |
|---|---|---|---|
| Chapter | I | Introduction ... ... ... | 1—9 Stanzas. |
| „ | II | Brahmachârî ... ... ... | 10—50 „ |
| „ | III | Marriage ... ... ... ... | 51—89 „ |
| „ | IV | Varṇa-Jâti ... ... ... | 90—96 „ |
| „ | V | Gṛihastha ... ... ... | 97—128 „ |
| „ | VI | Snâtaka-Dharma ... ... ... | 129—166 „ |
| „ | VII | Food ... ... ... ... | 167—181 „ |
| „ | VIII | Purification of things ... ... | 182—197 „ |
| „ | IX | Dâna ... ... ... ... | 198—216 „ |
| „ | X | Śrâddha ... ... ... ... | 217—270 „ |
| „ | XI | Worship of Gaṇeśa ... ... ... | 271—294 „ |
| „ | XII | Graha-Śânti ... ... ... | 295—308 „ |
| „ | XIII | Râja-Dharma ... ... ... | 309—368 „ |

There are several well-known commentaries on Yâjñavalkya's Institutes : such as by Aparârka, Viśvarûpa, Vijñâneśvara, Mitra Miśra and Śulapâṇi. But the commentary of Vijñaneśvara has superseded the others and under the name of the Mitâkṣarâ it is accepted as authoritative by the Hindus of most of the provinces of India. The full name of the commentary of Vijñâneśvara is Riju-mitâkṣarâ or the Easy and Concise. But the name Mitâkṣarâ has become so well-known that it is too late now to revert to the name given to it by the commentator himself. Even by Sanskrit authors the book is quoted, for the sake of brevity, as the Mitâkṣarâ.

The gloss of Bâlambhaṭṭa is a comparatively recent one. It is rather encyclopedic in its scope. The book professes to have been composed by a learned lady, but Babu Govinda Dâsa of Benares, the learned editor of the *Editio Princeps* of Bâlambhaṭṭi states that the real author of it was the husband of this lady. The author Vaidyanâtha Paiyaguṇḍa lived in the eighteenth century, and as he lived in Benares, there is every reason to believe in the truth of this Benares tradition.

The whole of Yâjñavalkya's Institutes was translated by Mr. Mandlik into English in 1880 A. D. leaving, of course, the commentary and the gloss. I am much indebted to that translation in my rendering of the verses of Yâjñavalkya.

In translating the commentary of Vijñaneśvara (*i.e.* the Mitâksarâ) I have tried to be as literal as was consistent with readable presentation of the original. In the gloss of Bâlambhaṭṭa however, the translation is mostly free: and in several cases it is even an abridgment of the gloss. Moreover I have not translated the whole of it, but only such extracts as I thought would be interesting to general

readers. The gloss of Bâlambhaṭṭa is a storehouse of information, proceeding on the same lines as the Viramitrodaya. I have given also comparative extracts from the Gṛihya-Sûtras to show the nature of those treatises ; and to give concrete notions of these books to ordinary readers so that they might not remain as mere names. The translations of these books in Max Muller's series, of the Sacred Books of the East have, of course, been of great help to me. I have given the exact translations of these as they appeared in that series, except in one case where the phrase "the wife addicted to her husband," has been changed to "the wife devoted to her husband."

The first chapter contain, the sources of the Hindu Law. Among the sources of the Hindu Law, Yâjñavalkya enumerates the well-known fourteen vidyâs or sciences (according to some eighteen), namely, the four Vedas—the Rik, the Yajus, the Sâman and the Atharvan—the six Vedâṅgas or Appendages to the Vedas—the Phonetics, Liturgy, Grammar, the Lexicon, Astronomy and the Prosody—and Logic, the Exegetics, the Purânas and the Dharma-Sâstras or the Institutes of the Sacred Law. All these fourteen subjects are not only sources of Vidyâs or knowledge but of law also. Yâjñavalkya then enumerates the various Institutes of the Sacred Law, such as Manu, Atri, &c. According to him the authoritative Smṛitis are 20 in number as named by him ; but according to the commentators this number is raised to 36 or more by enumerating others not mentioned by Yâjñavalkya. Considering the question of the sources of law, from a still different point of view, we arrive at a four-fold division, namely, 1. the Vedas, 2. the Smṛiti or Dharma-Śâstra, 3. the Custom (sadâchâra), 4. Voluntary.

According to this division, the custom holds a third place ; and the general rule of Hindu Law as to the relative authority of these four is that the Vedas or the Revelations are the supreme authority, next to them are the Smṛitis or the Institutes of the Sacred Law, and third, the customary Law. The rule of interpretation in case of conflict among these is that the Revelation (the Vedas) would prevail over Tradition (the Smṛiti) and the Tradition over the Custom. There cannot be any valid Custom *opposed* to the Vedas or the Smṛitis.

The modern idea, that prevails in our Courts, is that the customary law is the highest, and the written law (the Vedas and the Smṛitis) of secondary importance. Whether Yâjñavalkya or Vijñâneśvara would have supported such a view I leave the readers to judge.

The Second Chapter is called the Brahmachâri Prakaraṇa. Yâjñavalkya mentions the well-known ten sacraments of the Hindus, but gives no details of the ceremonies. His commentator Vijñâneśvara also does not enter, in his Mitâkṣarâ, into any detailed exposition of these. But Bâlambhaṭṭa supplies the omission. All these ceremonies are described in copious detail in this gloss. They are certainly of great use to every pious Hindu. All good Hindus, who want te regulate their conduct properly, and wish to see that these ceremonies should be properly performed by their priests, should at least know the general outline of the rituals. The want of this knowledge of the rituals, by the Hindu laity has reacted on their priests also. The priests have become in many cases ignorant and the ceremonies, the proper performance of which would take hours, are finished purfunctorily within half that time. I have given an almost full description of one ceremony namely the Saṣṭhi Pûjâ. That would show what other ceremonies are like. This Saṣṭhi Pujâ is one of the elementary ceremonies, yet even this contains more than a score of Vedic Mantras. Even if our priests know how to recite these mantras, ten to one, they do not know their meaning. Unless the yajamâns (the sacrificers) know

something of these ceremonies, there is no hope that the priests will be better than what they are now. At the same time yajamâns must not expect to get a better class of priests unless they raise the remuneration of these to respectable figures.

This second chapter (Bâlambhaṭṭa) contains also the famous law of adoption by Baudhâyana. I have given the full Sanskṛit text, its word meaning and translation as made by Dr. Bühler. The word meaning, I hope, would be found useful to those legal practitioners whose knowledge of Sanskṛit is elementary.

As regards the two sacraments—the Puṁsavana (the ceremony to secure the birth of a male child), and the Simantonnayana (the parting of the hair of the pregnant wife—from which date all marital relation should cease), I have given copious extracts from the Gṛihya Sûtras relating to these ceremonies as prevalent in ancient times.

The rules of Brahmanchârin in ancient time aimed at making man of a student. Only those are fit to be members of a noble and highly organised community who learn in their school days the lessons of plain living, and discipline. The students in ancient times had to live in the houses of their gurus which were generally far away from the busy haunts of men : generally in forests, while learning all the sciences that ancient India could impart—and they were not few—they were scrupulously guarded from participation in all *active* duties of life. They were, in the first place, unmarried and not like the majority of our High school and College students, with babies at home. They were taught to respect their teachers and rulers, and the teachers and rulers in their turn loved and protected them. They respected the king and the king respected them. They had absolutely nothing to do with politics. The sons of kings and ruling chiefs were undoubtedly taught all the laws of political economy (Artha-Śâstra) and statecraft (Râja-Niti) but even they were not allowed to mix in any political agitation of the time, if there were any such things in those days. Nor can it be imagined that a student of those Vedic schools, clad in his garment of antelope skin and bearing a water pot in hand was ever found hurling a deadly weapon against any human being. It was not the duty of the student to carry on the agitation for the redressing of the wrongs, real or imaginary, done to him or his country. If a Brahmachârin broke his vow and transgressed the rule of his âśrama, he was looked down with contempt and not in any way encouraged in his wrong path. Such was the student and such the Guru. It is nothing short of a sad decadence of religion, in this land of religion, that the noble ideal of the Brahmacharya âśrama should have entirely disappeared.

The third chapter on Marriage deserves careful study of Ethnologists, for no student of Evolution of Marriage can afford to neglect it. To make this chapter as complete as possible, I have added copious extracts from the gloss of Bâlambhaṭṭa.

The fourth chapter on Castes with Notes from Bâlambhaṭṭa will be found useful to those who are interested in the question of Castes in India. There are several works on this subject written by Sir George Campbell, Revd. Mr. Sherring of Benares, Revd. Dr. Wilson of Bombay, Mr. Thurston of Madras, Sir H. Risley, Dr. Jogendra Nath Bhattacharya of Bengal and a few others, but curiously enough, none of them seems to have consulted Yâjñavalkya with its several commentators and the gloss of Bâlambhaṭṭa. Yet those authors would have greatly benefited by a perusal of this chapter of the present work.

It was not considered necessary to add notes from the gloss of Bâlambhaṭṭa to the 5th, 6th, 7th, 8th and 9th chapters.

The tenth chapter on Śrâddha is an important one, not only to the antiquarian, but to practising lawyers in India. At present there is no treatise in English, ex-

clusively devoted to this subject. Hence, I have added such notes as I considered necessary to elucidate the matter.

The eleventh and twelfth chapters are not of much importance to the practising lawyer but will interest students of Indian religious cults.

The last chapter is difficult to understand without studying the Artha-śâstra. This has been now made possible by the publication of Kauṭilya Artha-śâstra with its English translation; Prof. Benoy Kumar Sarkar's Śukranîti and Positive Back ground of Hindu Sociology and Law's Hindu Polity.

The importance of the study of Hindu Law in all its different branches will be evident from what Sir Henry Sumner Maine says that India "may yet give us a new science not less valuable than the science of language and folk lore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its border."

What Maine hesitated to call comparative jurisprudence cannot be brought into existence unless the legal lore of ancient India is properly studied. The fact cannot be denied that the contents of the law books of the Hindus are not so well-known to Indian legal practitioners unacqainted with Sanskrit as they deserve to be. Lawyers in India chiefly confine their attention to the chapters on Inheritance, Adoption and Partition of Hindu Law. But it is difficult to understand the theory and practice of that Law without studying all the topics dealt with in the Âchâra and Prâyaśchitta Adhyâyas of Yâjñavalkya Smṛiti. Pâṇini office has published English translation of two books of Yâjñavalkya with the commentary of Vijñaneśvara and thus made them accessible to English-educated people unacquainted with Sanskrit.

A knowledge of Sanskrit Grammar and the six schools of Hindu Philosophy in general and of the Pûrva Mîmânsâ in particular is necessary to understand the original Sanskrit text of Hindu Law. Pâṇini office has tried to supply this want by the publication of the Aṣṭâdhyâyî and the Siddhânta Kaumudî as well as of the six schools of Philosophy in the Series of the Sacred Books of the Hindus.

In the preparation of this translation I was greatly assisted by the late Pandit Sarayu Prasad Miśra of Allahabad. He was well read in many branches of Sanskrit literature—but his *forte* was Hindu Law and Philosophy.

The Bengali and Hindi translations of this work have been also of some help to me.

It has not been thought advisable to insert Sanskrit text in the present publication. There are several printed editions of the original Sanskrit text, but the best and the cheapest is the one published by the Nirṇaya Sâgara Press of Bombay, the price of which is two rupees only.

S. C. V.

# CONTENTS.

## BOOK FIRST—ÂCHÂRA ADHYÂYA.

THE END.

# INTRODUCTION.*

The sacred literature of the Hindus is known as (*i*) Śruti and (*ii*) Smṛiti. Śruti literally means what is heard. The Vedas, Âraṇyakas and Upaniṣads are included in this class. Smṛiti means that which is remembered, hence traditions. The lawbooks, Purâṇas, Itihâsas, etc., belong to this category. Smṛitis, therefore, are not like the Vedas, considered to be eternal and unchangeable. Every Yuga or cycle had its own Smṛiti.

It is not necessary to enter into the question as to the origin of Smṛitis. Those who take interest in the subject are recommended to peruse the works noted below.† Suffice it to say that the Smṛitis were brought into existence as circumstances called for them. Thus there can be no doubt that the Devala Smṛiti as printed in the collection of 27 Smṛitis published by the Ânandâśram of Pûnâ was composed when Sindh was invaded by the Arabs in the 8th century A. D. The opening verses of that Smṛiti, bring out this fact very clearly.

Devala was a port on the Indus in Sindh regarding the invasion of which by the Arabs, Mr. Stanley Lane—Poole writes :—

"The story of Mohammad Kasim's adventures is one of the romances of history. He was but seventeen, and he was venturing into a land scarcely touched as yet by

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* My father, the late Rai Bahadur Śrîśa Chandra Vidyârṇava, intended to write an elaborate introduction to his translation of the Achâra Adhyâya of Yâjñavalkya Smṛiti with the Commentary Mitâkṣarâ and notes from the Gloss of Bâlambhaṭṭa. With this object in view, he jotted down notes in one of his note-books. Unfortunately, good many of these notes are in short-hand in which he was an adept. It is almost impossible to decipher these notes.

However from some of the notes and from his conversations with me, I have prepared this paper which, I hope, will be useful to those interested in the study of Hindu Law. It is not for me to say what Sanskrit scholarship has lost by his untimely death. How critically and carefully he studied Hindu Law is evident from his judgment in the well-known Benares Caste-Case. Well-versed in Arabic, Greek and Latin, he had, in contemplation, to write on the influence of Muhamadanism and Roman Law on Hindu Jurisprudence. *Ranendra Nath Basu, B.A., LL.B., Vakil, High Court, Allahabad.*

† 1. Introduction to the Laws of Manu translated into English, by G. Bühler (S. B. E., Vol. XXV.)

2. Mâṇḍalik's Hindu Law.

3. Jolly's Tagore Law Lectures for 1883.

4. Sir Râmakṛiṣṇa Gopal Bhandarkar's paper "A peep into the Early History of India" (J. B. B. R A. S., Vol. XX., pp. 356 *et seq.*)

5. The Parâśarîya Dharma Śâstra, by the late Mr. Shamrao Vithal (in J. B. B. R. A. S., Vol. XXII., pp. 324 *et seq.*)

6. Govinda Dâsa's Introduction to his Edition of Bâlambhaṭṭi (Chowkhamba Sanskrit Series, Benares.)

7. The article on Smṛiti in the XXII Volume of the Viśvakoṣa (in Bengalee.)

Saracen spears, a land inhabited by warlike races, possessed of an ancient and deeply rooted civilization, there to found a government which, however successful, would be the loneliest in the whole vast Mohammedan Empire, a province cut off by sea, by mountains, by desert, from all peoples of kindred race and faith. Youth and high spirit, however, forbade alike fear and foreboding. The young general had at least six thousand picked horsemen to his back, chosen from the caliph's veterans, with an equal number of camelry, and was supplied with a baggage-train of three thousand Bactrian camels. Marching through Mekran, along the Persian coast, he was joined by the provincial governor with more troops ; and five stone-slings for siege-work were sent by sea to meet him at **Daibul**, the great mediæval port of the Indus valley, the forerunner of Karachi.

"There in the spring of 712 Mohammad Kasim set up his catapults and dug his trench. A description of this siege has come down to us from an early historian (al-Baladhuri, writing about 840), from which it appears that the Arab spearmen were drawn up along the trench, each separate company under its own banner, and that five hundred men were stationed to work the heavy catapult named 'the Bride.' A great red flag flaunted on the top of a tall temple, and the order came from Hajjaj, with whom the general was in constant communication, to 'fix the stone-sling and shorten its foot and aim at the flagstaff.' So the gunners lowered the trajectory and brought down the pole with a shrewd shot. The fall of the sacred flag dismayed the garrison; a sortie was repulsed with loss ; the Muslims brought ladders and scaled the walls, and the place was carried by assault. The governor fled, the Brahmans were butchered, and after three days of carnage a Mohammedan quarter was laid out, a mosque built, and a garrison of four thousand men detached to hold the city." Mediæval India under Mohammedan rule, by Stanley Lane—Poole (story of the Nations series).

Some of the inhabitants of Sindh either voluntarily embraced the religion of the invaders or were forcibly converted to it. It was necessary to bring back the lost men to the fold of Hinduism. The Devala Smṛiti shows not only the tolerant nature but statesmanlike grasp of its author.

With the exception of Manu, Yâjñavalkya and a few others, the Smṛitis, as a rule, do not treat of Vyavahâra or what may be called Legal Procedure or Positive Law. This formed the subject matter of Arthaśâstra, which treated of Statecraft, International, Municipal and Positive Laws. Sovereigns administered Civil and Criminal Laws according to Arthaśâstra.

It is a remarkable fact that the Smṛitis nowhere mention the existence of prisons or punishment by incarceration. It may be that in Hindu India as there was no Poor Law, so there were no jails which not only degrade their inmates but also manufacture criminals. But in the Arthaśâstra of Kauṭilya, there is distinct mention of prisons and of their superintendents.

It is probable that in course of time, Arthaśâstra was ignored, and Smṛitis came into more prominence than ever. According to Hindu law-givers, if there is any conflict between Śruti and Smṛiti, the former is to prevail. On this analogy, the later Smṛiti writers declared that the statements of Smṛitis were to be preferred to those of Arthaśâstra. But on this point the latter says

"But whenever sacred law (Śâstra) is in conflict with rational law (Dharma-nyâya=King's law), then reason shall be held authoritative ; for there the original text (on which the sacred law has been based) is not available." (P. 192, Kautilya's Arthaśâstra, English Translation.)

Bühler has also pointed out how Kâmandiki in his Nîti-sâra has rejected the opinion of Mânava. He writes (pp. xxxvi, xxxvii and xxxviii of Introduction of the Laws of Manu, S. B. E., vol. XXV):—

"More important than the passages from the last work is the evidence which the Kâmandakîya Nîtisâra furnishes, where twice opinions of the Mânavâḥ and once an opinion of Manu are quoted, but rejected in favor of the views of the author's teacher, Chânakya Kauṭilya. * * * Nor is it usual to contrast, as Kâmandaki does, the rule taught by Manu with those of other teachers and afterwards to reject them. If a Hindu writer on law finds it necessary to set aside an opinion of Manu, he either passes by it in silence or he interprets the passage where it occurs in accordance with the principles of some other Smṛitis with which he himself agrees."

It appears that originally Smṛitis were codes of Ecclesiastical Law, but on the revival of Hinduism, the Brâhmaṇas were not slow in incorporating Positive Law in Smṛitis, ignoring altogether the existence and importance of the Arthaśâstra. It is the misfortune of India that in the early days of the British Rule, Arthaśâstra was not discovered, for this would have prevented the codification of Personal Law of the Hindus on the present lines.

Arthaśâstra is also one of the sources of Hindu Law. Yâjñavalkya I. 3, mentions 14 sources of Law. Nyâya is one of them. Of course, the commentator, Vijñâneśvara has defined it as "tarka vidya" or Logic. But perhaps it would be more reasonable to take "Nyâya" in that verse as "Dharma Nyâya"=King's Law or Arthaśâstra.

There can be little doubt that Yâjñavalkya was posterior to Kauṭilya, author of the Arthaśâstra. The latter disapproves of compounds of more than three words. For, he says:—

"Combination of words consisting of not more than three words and not less than one word shall be so formed as to harmonise with the meaning of immediately following words."

(P. 82 of the translation of Kautilya's Arthaśâstra, by R. Shâmaśâstry).

But in Yâjñavalkya Smṛiti and later Sanskrit, compound words greatly prevail. Thus it is evident that Yâjñavalkya was aware of Kauṭilya's Arthaśâstra, and so it is not improbable that he used the word "Nyâya" in the same sense as the author of the Arthaśâstra.

Although the study of the Arthaśâstra was greatly neglected, yet it is a happy sign of the times, that it is now engaging the attention of some of the most distinguished graduates of our Universities. The publication of the Sanskrit text as well as the English translation of Kauṭilya's Arthaśâstra by Mr. Śâmaśâstry of Mysore, Professor Benoy Kumar Sarkar's translation of Śukra Nîti and his Positive Back—ground of Hindu Sociology, as well as the writings of Maharaj Kumâr Narendra Nath Law, M.A., B.L., P.R.S. show the zeal with which this branch of Sanskrit literature is being studied in this country.

The influence of Arthaśâstra on Smṛitis should form the subject of research by some competent Hindu lawyers.

The number 18 is a mysterious number with the Hindus. Like 18 authoritative Purâṇas, the number of authoritative Smṛitis is also said to be 18. But as the Purâṇas, including Upapurâṇas, number more than 18, so do the Smṛitis also. Many of the Smṛitis have been lost or found in fragments or some of their texts in commentaries or digests only.

It is not improbable, that some of the Smṛitis were lost during the Buddhist supremacy in this country. But, then, on the other hand, some Smṛitis were

composed during the Buddhist period of Indian History. This is evident from Mâdhava's Introduction to his commentary on Parâśara Smṛiti. For he writes :—

"अथोच्येत—मन्वादिस्मृतीनां शाक्यादिस्मृतीनां चास्ति महद्वैषम्यम् । प्रत्यक्षवेदेनैव साक्षान्मन्वादिप्रामाण्याङ्गीकारात् । 'यद्वै किंच मनुरवदत्तद्भेषजम्' (तै. सं० II. 2. 6., 2.) इति. ह्याम्नायते । न त्वेवं शाक्यादिस्मृत्यनुग्राहकं किञ्चिद्वैदिकं वचोऽस्ति । + + +

अर्हच्चार्वाकवाक्यानि बौद्धादिपठितानि तु ।
विप्रलम्भकवाक्यानि तानि सर्वाणि वर्जयेत् ॥"

(Parâśara-Mâdhava, B. S. S. Vol. I, part 1. pp. 7—10).

From the above it is evident that Buddhistic and also Jaina Smṛitis were prevalent in Southern India in the time of Mâdhava—the commentator on Parâśara.

But where are those Smṛitis now?

In the 43rd Chapter of the Uttara Khaṇḍa of Padma Purâṇa occur the following verses :—

तथैव स्मृतयः प्रोक्ता ऋषिभिस्त्रिगुणान्विताः ।
सात्विका राजसाश्चैव तामसाः शुभदर्शने ॥
वाशिष्ठं चैव हारीतं व्यासं पाराशरं तथा ।
भारद्वाजं काश्यपञ्च सात्त्विका मुक्तिदाः शुभाः ॥
च्यावनं याज्ञवल्क्यञ्च आत्रेयं दाक्षमेव च ।
कात्यायनं वैष्णवञ्च राजसाः स्वर्गदा मताः ॥
गौतमं बार्हस्पत्यञ्च संवर्त्तञ्च यमं स्मृतम् ।
सांख्यं चौशनसं देवि तामसा निरयप्रदाः ॥
किमत्र बहुनोक्तेन पुराणेषु स्मृतिष्वपि ।
तामसा नरकायैव वर्जयेत्तान् विचक्षणः ॥

Thus Smṛitis were classified in three classes, *viz* :—(1) Śâtvik, (2) Râjasik and (3) Tâmasik. It is not improbable that the Tâmasik Smṛitis referred to the Buddhistic ones.

The influence of Buddhism on Hindu Smṛitis will be evident from the word *vinaya* used in them. As has been shown by the translator, it does not mean "modest," but "discipline," the sense in which it is used in Buddhist literature.

## *The age of Yâjñavalkya.*

In his Indian wisdom, the late Sir Monier Williams wrote.

"The most important Law-book next to Manu is the Dharma-śâstra of Yâjñavalkya, which, with its most celebrated commentary, the Mitâkṣarâ by Vijñâneśvara, is at present the principal authority of the school of Benares and Middle India. It seems originally to have emanated from a school of the White Yajur-veda in Mithilâ* or North Behar, just as we have seen (p. 213) that the Code of the Mânavas did from a school of the Black Yajur-veda in the neighbourhood of Delhi.

"Yâjñavalkya's work is much more concise than that of Manu, being all comprised in three books instead of twelve, which circumstance leads to the inference that it has suffered even more curtailment at the hands of successive revisers of

* According to Dr. Röer, it is still the leading authority of the Mithilâ school, but Colebrooke names other works as constituting the chief texts of this school.

the original text than the Code of the Mânavas. Like that Code, it seems to have been preceded by a Vriddha and a Vṛihad Yâjñâvalkya. The whole work, as we now possess it, is written in the ordinary Sloka metre. * * * * *

"As to the date of Yâjñavalkya's Law-book, it has been conjecturally placed in the middle of the first century of our era. The period of its first compilation cannot, of course, be fixed with certainty, but internal evidence clearly indicates that the present redaction is much more recent than that of Manu's Law-book.

"The following points have been noted by me:

1. Although Yâjñavalkya's Code must have represented the customs and practices prevalent in a district (Mithilâ) situated in a different and more easterly part of India, yet nearly every precept in the first book, and a great many in the second and third, have their parallels in similar precepts occurring throughout the Code of the Mânavas.

2. Although generally founded on Manu, it represents a later stage of Hindu development. Its arrangement is much more systematic. It presents fewer repetitions and inconsistencies, and less confusion of religion, morality, and philosophy, with civil and criminal law.

3. In Book I, 3 the sources of law are expanded beyond those stated by Manu; although afterwards in I. 7 Manu's fourfold Dharma-mûlam (see p. 216) is adopted, thus:

'The Vedas, with the Purâṇas, the Nyâya, the Mîmâṁsa, the codes of law (*dharma-śâstra*), and the (six) Vedâṅgas are the fourteen repositories (*sthânâni*) of the sciences (*vidyânâm*) and of law (*dharmasya*, I. 3).

'The Veda (*śruti*), traditional law (*smṛiti*), the practices of good men (*sad-âchâra*), and one's own inclination, are called the root of law' (I. 7).

4. Those of its precepts which introduce new matter evince a more advanced Brâhmaṇism and a stricter caste-organization; thus, for example, it is directed in I. 57 that a Brâhmaṇa must not have a Sûdrâ as a fourth wife, but only wives of the three higher classes, whereas in Manu (see p. 250) such a wife is permitted.*

5. In I. 271, 272, there is an allusion to the shaven heads (*muṇḍa*) and yellow garments (*kashâya-vâsas*) of the Buddhists, which marks a period subsequent to the establishment and previous to the expulsion of Buddhism. It must be admitted, however, that there is no mention of the Buddhists by name.

6. In II. 185 the king is recommended to found and endow monasteries and to place in them Brâhmaṇas, learned in the Vedas.

7. In II. 241 mention is made of *Nâṇaka*, 'coined money,' both true and counterfeit (*akûṭa* and *kûṭaka*), whereas, although Manu speaks of weights of gold and silver, such as Suvarṇas, Palas, Niṣkas, Dharaṇas, and Purâṇas (VIII. 135-137), it is very doubtful whether any stamped coin was current in his day.

8. Written accusations and defences (*lekhya*) are required to be made (II. 6, 7), and written documents (*likhitam*) are allowed as evidence (II. 22); and in I. 318 grants of land and copper-plates, properly sealed, are mentioned.

9. The worship of Gaṇeśa, as the remover of obstacles, is expressly alluded to in I. 270, and *Graha-yajña* or 'offerings to the planets' are directed to be made in I. 294.

10. In III. 110 the author of the Code (Yâjñavalkya) speaks of an Âraṇyaka or Upaniṣad (of the White Yajur-veda), which he had himself received from the Sun,

* Later Codes limit Brâhmaṇas to wives of their own classes only.

and of a Yoga-śâstra, 'Yoga system of philosophy,' which he had himself delivered (to Patañjali).*

"Some of these points seem decisive as to the lapse of a considerable period between Manu and Yâjñavalkya, and lead us to agree with those who hesitate to refer the latter Code, in its present form, to a later epoch than the first century of our era.† On the other hand, some of the facts stated incline us to attribute a greater antiquity to portions of the work than that usually assigned to it."

No Sanskrit scholar looks upon Yâjñavalkya of the Vedic period as the author of the Smṛiti known by his name. Yâjñavalkya Smṛiti, as it is, cannot be older than the seventh century of the Christian era. Sir Râmkṛiṣṇa Gopal Bhandârkar's opinion has been quoted at the end of the XI Chapter on the worship of Gaṇapati. (See P. 380.)

Yâjñavalkya Smṛiti has not been critically studied, and therefore, great uncertainty existed as to its age. It is more a compilation than an original work. It should be remembered that it is not an authoritative Smṛiti for any Yuga. Manu was for Satya, Gautama for Tretâ, Śaṅkha for Dwâpara and Parâśara for Kaliyuga. But Yâjñavalkya is not mentioned for any age. How is the fact, then, of its being more popular than any other Smṛiti (with the exception of Manu) to be accounted for? This is to be explained from the systematic manner in which it has arranged in books and chapters all the subjects with which Smṛitis deal. It is popular just as a text book compiled by some competent teacher is popular rather than a series of monographs prepared by specialists. No other Smṛiti is so comprehensive as is Yâjñavalkya. Some of the verses have been reproduced from Manu. This has been shown by Bühler in his translation of Laws of Manu, published in S. B. E. Vol. XXV. Then againJolly has shown (in S. B. E. Vols. VII and XXXIII), that it is greatly indebted to Viṣṇu and Nârada Smṛitis for some of its verses.

But its indebtedness to the Purâṇas has been ignored by Sanskṛit Scholars. It has not been pointed out by any one yet (with the exception of Weber to be referred to presently), that Yâjñavalkya has borrowed from some of the Purâṇas. The translator has shown the chapters and some of the verses borrowed in this Smṛiti from the Matsya, Viṣṇu and Mârkaṇḍeya Purâṇas. It is not improbable that it has borrowed from other Purâṇas as well.

The second book on Vyavahâra is also met with in the Agni Purâṇa. Weber, in his History of Indian Literature p. 281, writes :—

"Its second book reappears literally in the Agni Purâṇa; whether adopted into the latter, or borrowed from it, cannot as yet be determined."

It is probable that the book on Vyavahâra has been borrowed from the Agni Purâṇa. The compiler of Yâjñavalkya Smṛiti has not considered it necessary to borrow all the verses on Vyavahâra, thus omitting many which did not suit his purpose. This will be evident from a comparison of the Vyavahâra Adhyâya with the above-named Purâṇa.

The Garuḍa Purâṇa contains the two books on Âchâra and Prâyaśchitta of

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* See p. 102 of this volume. Patañjali, who flourished, according to Lassen, about 200 B C., is not, however, mentioned in the text.

† Some of Yâjñavalkya's verses are found in the Pañcha-tantra, the date of the oldest portions of which is usually referred to the fifth century of our era. In almost all Sanskrit works the introduction of apposite verses from older sources, for the illustration of the original text, is common. "

Yâjñavalkya Smṛiti. It is difficult to determine the plagiarist. It seems, however, probable that the Garuḍa Purâṇa has borrowed from the Smṛiti.

The influence of Purâṇas on Smṛitis should form the subject of research by some Sanskṛit scholar. Purâṇas are one of the sources of Hindu Law and how much Smṛitis are indebted to them has not been as yet ascertained. Unfortunately, Purâṇas have not been critically studied by modern Sanskrit scholars and hence their influence on Smṛitis remains unknown.

## *The age of Vijñâneśvara.*

According to Dr. G. Bühler, Vijñâneśvara flourished in the 11th Century A. D.*

It is because that the commentary of Vijñâneśvara on Yâjñavalkya Smṛiti has not been carefully and critically studied that this uncertainty exists as to the age of that commentator. Some have gone so far as to assert that Mâdhava in his commentary on Parâśara Smṛiti followed Vijñaneśvara. Just the reverse of this is the fact. Vijñaneśvara has quoted Mâdhava.† This shows that he was posterior to that great minister of the Vijayanagara Empire. And so he could not have lived earlier than the 14th century.

As to the nationality of Vijñâneśvara there is great uncertainty. It is, however, not improbable that he was a Bengali. He calls himself son of Padmanâbha Bhattopâdhyâya. The surname "upâdhyâya" in compound with another word is peculiarly Bengali. Thus, Vandhya-upâdhyâya, Gangâ-upâdhyâya, Mukhya-upâdhyâya, and Chaṭṭa-upâdhyâya. Padmanâbha is also a very common Bengali name. So Vijñâneśvara seems to be a Bengali.

Although, the Mitâkṣarâ is the law of the Hindus of a large portion of India, yet, so far, the whole of it has not been translated into English, or, even the original Sanskrit text carefully and critically edited.

## CONCLUSION.

For the proper understanding of Hindu Law, researches on the following lines should be conducted :—

1. The influence of the Vedas, Purâṇas and Arthaśâstra on Smṛitis.

2. The influence of Buddhism, Jainism, Muhammadanism and also of Portuguese Christians on Hindu Law. It will be also an interesting study to trace the influence of Roman Law on Hindu Law through the medium of the Arabs and other Muhammadan nations.

3. Reconstruction of fragmentary Smṛitis scattered in commentaries and digests.

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* See his Note on the age of the author of the Mitâkṣarâ, read at a meeting of the Bombay Branch of the Royal Asiatic Society, held on 8th October, 1868, and publishes in its Journal.

† See the footnote at page 281 of the present work.

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**&c. &c. &c. &c. &c.**

## *Abbreviations used.*

**A. V.=Atharva Veda.**

**B. S. S.=Bombay Sanskrit Series.**

**J. B. B. R. A. S.=Journal of the Bombay Branch, Royal Asiatic Society.**

**M. W.=Monier William's Sanskrit and English Dictionary, 3rd Edition, 1899.**

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**S. B. H.=Sacred Books of the Hindus, Edited by Major B. D. Basu, I.M.S. (Retd.)**

**Tr.=Translator.**

**Vi. Sm.=Viṣṇu Smṛiti, Edited and translated by Jolly.**

# YAJNAVALKYA SMRITI WITH THE COMMENTARY

# THE MITAKSARA.

## BOOK FIRST—ÂCHÂRA ADHYÂYA.

### CHAPTER FIRST—INTRODUCTION.

*Vijñâneśvara's Salutation.*

He, in whom there exist under complete subjugation, the Dharma and non-Dharma, with their three-fold results, as well as the five kinds of pains, which overpower all living beings and who is untouched by all these, is the Lord. I praise that Viṣṇu who is designated by the syllable Om.

**BÂLAMBHAṬṬA'S SALUTATION.**

**Lakṣmî, the mother of children, bows down to the Beloved-of-Lakṣmi (Viṣṇu) and to Śrî Lakṣmî. Her father was Mahâdeva by name, learned in the Vedas up to Jaṭâ Pâṭha, well versed in the meaning of Śrutis and Smṛitis: a Dîkṣita Brâhman and honored by kings. Her mother was Umâ virtuous as Umâ, (the wife of Śiva). Mahâdeva was son of Kṛiṣṇa, son of Ganeśa, of Mudgala clan and Kherada country. She, the wife of Vaidyanâtha Pâyaguṇḍa, devoted to her husband, composes this Mitâkṣarâ Vivṛiti for the instruction of all.**

**BÂLAMBHAṬṬA'S GLOSS.**

**Of the four aims of life—religious merit (dharma). wealth (artha), pleasure (kâma) and Release (Mokṣa)—the mokṣa is the Summum Bonum, the highest aim, the Parama-Puruṣârtha, and it is universally so acknowledged by all Revelations (Sruti), Traditions (Smṛiti), Legends (Purâṇas), &c. For the attainment of this, Yoga is the specific means. Having resolved this in mind, Vijñâneśvara undertakes to comment upon that Dharma-Śâstra in which Yoga teachings predominate and which is composed by the Yogîśvara Yâjñavalkya who is constantly immersed in Yoga. The four aims like dharma, &c., are under the control of the Lord, and without His grace they cannot be acquired or understood, hence Vijñâneśvara reverently bows to the Lord, before composing his commentary. The salutation is couched in words which show the intimate acquaintance of the commentator with**

Yoga. [Thus he describes the Lord in the almost identical terms of the Yoga Sûtra I 24:—"A being free from Kleśa and Karma-vipâka, &c." The word Kelśa is a technical term of Yoga and is defined in Sutra II. 3. The word bhoga is similarly a technical term of Yoga defined in II. 13.] This salutation shows that Vijñâneśvara is himself a Yogin and therefore competent to comment on the Dharma-Śâstra of Yogî Yâjñavalkya.

The good and evil acts—dharma and adharma—lawful and unlawful deeds—constitute the seed or Karmâśaya, from which grow the three-fold results, namely, jâti (high or low birth as a Brâhmaṇa, &c.) Âyu or life period (long or short), and bhoga (suffering). The five pains are Nescience, Egoism, Love, Hatred, and Death-Terror. The Nescience is false belief, taking the impure for pure, the non-eternal for eternal, the sorrowful for bliss, and the non-Self for the Self. (See Yoga aphorisms II. 3 to 13.), Asmitâ or Egoism consists in thinking that there is no soul other than the bodies, &c. The word *âyatante* means exist under complete control. Though these are under the control sometimes of the Jîvas also, yet they are not full master of them and are *influenced* by them : the Lord is not influenced by these nor conditioned by them. The reason of His not being touched by these is because He is the Lord, the Îśa : the controller of all, whose will is Omnipotent. His name is Om (Yoga Sutra, I. 27). So also Yogî Yâjñavalkya says :—The God whose form is invisible, who is comprehended only through love, who is pure Intelligence, is designated by Om. He becomes gracious when called by that name of Om.

## *Vijñâneśvara's Fore-word.*

That Institute of the Sacred Laws which was ordained briefly by the sage Yâjñyavalkya and which was expounded by Viśvarûpa in a profuse and profound commentary, is now being explained in an easy and concise (Mitâkṣarâ) style, for the comprehension of children (of men of small understanding.)

### BÂLAMBHAṬṬA'S GLOSS.

"The Dharma-Śâstra" or the Institute of the Sacred Laws means the Yâjñavalkya Saṁhitâ, from which may be acquired the knowledge relating to Dharma. The word 'ṛijubhiḥ' 'easy' means clear and distinct. The word "Mitâkṣaraiḥ" is a Bahuvrihi compound: the words (akṣara) of which are measured (mita)—measured-syllabled. The word 'vivichyate' ('is being explained') means making clear by showing the harmony of this Smṛiti with the other Smṛitis, or as supplying some hiatus in other Smṛitis, or where there is a conflict, to declare that there is an option. The word 'muhu' 'profuse' means again and again ; the word 'vikaṭa,' 'profound' means very deep : the word 'ukti' (commentary or saying) means explanation. This shows that the Mitâkṣarâ is an abridgment of Viśvarûpa's larger work : and it is meant for those who are not competent to understand the bigger work and are called bâla or children or men of small understanding. Those whose age is of eight years or so and have been just initiated, are called here bâla. They should learn their duties from it.

## MITÂKṢARÂ.

Some pupil of Yâjñavalkya, having abridged the Institutes of the Sacred Laws composed by Yâjñavalkya, recites it in the form of

question and answer, as the Institutes of Manu were recited by Bhṛigu* ; and its first verse is this :—

BÂLAMBHAṬṬA'S GLOSS.

The Yâjñavalkya Saṁhitâ composed in verse is the work of some disciple of Yâjñavalkya, who has abridged the original Sacred Institute of his master, and teaches it to his own pupils. This is not a unique case, the original Institutes of Manu were abridged by Bhṛigu, and this is the Manu Saṁhitâ that we now know. Thus we read in Manu (I. 58, &c.) : "But he, having composed these Institutes of Sacred Law, himself taught them, according to the rule, to me alone in the beginning: next I taught them to Marîchi and the other sages. Bhṛigu here will fully recite to you these Institutes." "The wise Manu sprung from the Self-existent, composed these Institutes" (Ibid. v. 102). "Bowing to Svayambhû Brahmâ of measureless energy I shall recite the various ancient Dharmas taught by Manu" (Ibid I. 1. as in Jolly). This shows that the Institutes of Manu are the work of a follower of Manu : and such is the case with this Yâjñavalkya Saṁhitâ.

YÂJNAVALKYA.

I.—The sages having worshipped fully Yâjñavalkya, the best of the yogis, asked :—" Tell us completely the Dharmas of classes, of orders and of others."—1.

MITÂKṢARÂ.

"Of the yogis" like Sanaka, and the rest. "Îśvara" best : (and not *lord*). Worshipped "fully" with mind, speech, and bodily deeds, the said Yâjñavalkya. "The sages" like Sâmaśrava and others (who are) capable of understanding and retaining (the scriptures). "Asked" said. "Tell us the Dharmas" How? "Completely" :—comprehensively. Of whom? "of classes, orders and others."

"Classes" (Varṇas) like those of Brâhmaṇas &c. "Orders" (Âśramas) as Brahmachâri (student, Gṛihastha, householder, &c.), "Itara" others; mixed classes, called anuloma (born of wives lower in caste than the husband) and pratiloma (born of females higher in caste than the father); such as Mûrdhâvasikta, &c.

The word "Itara" (other) has not been treated as a pronoun on account of the grammatical rule "dvande cha" (Pâṇini, I, 1, 31, by which the pronouns like Itara &c., when coming in Dvanda compounds are declined like substantives.)

Here (in the above question) the word dharma means the six topics of Dharma of which the Smṛitis treat. Thus (1) the Varṇa-dharma or the law (or duty) of castes ; (2) the "Âśrama" Dharma or

* See Manu I, 58—60 for how Bhṛigu recites the Institutes composed by Manu.

the law of orders; (3) the "Varṇâ-śrama-Dharma" or the law of the orders of particular castes; (4) the "Guṇa-Dharma" the law (or duty) of persons endowed with peculiar qualities; (5) the Nimitta-Dharma or the law of particular occasions; and (6) the Sâdhâraṇa-Dharma or the general law.

The Varṇa-Dharma or the duties relating to classes are such as "Let a Brâhmaṇa always abstain from wine," &c. [Gautama II. 20. (Stenzler's edition)].

The Âśrama-Dharma or the duties of orders are such as treat of fire, fuel and begging of alms, &c.

The Varṇâ-śrama-Dharma or the duties relating both to classes and orders, are such as a Brâhmaṇa student of the Vedas should carry a staff of Palâśa wood, &c. (Âp. Gṛ. S. IV. 11. 15 and Âśvalâyana Gṛ. S. I. 19. 13).

The Guṇa-Dharma (the special duties) are such as:—"It is the highest duty of a king who has been, according to scriptures, duly anointed (and possessed of other qualities), to protect the subjects, &c."

The Nimitta-Dharma (or secondary duties) are such as, penances which are occasioned by omitting to perform what is commanded or committing what is forbidden.

The Sâdhâraṇa-Dharma (or the general duties) are such as harmlessness, &c. "Do not injure any living being," &c., which are the general duties (of all men) down to Chaṇḍâlas.

Because the revealed text "Let him be taught the rites of purification" (v. 15) is a precept (*vidhi*) for employing an âchârya (teacher, to teach the Dharma Śâstra), the necessity of studying the Dharma Śâstras need not be much dilated upon.

This is, however, the order in which it should be studied. Before Upanayana (or investiture with the sacred thread) one is free to act as he likes, speak what he likes and eat what he likes.* After Upanayana but before the beginning of the study of the Vedas, the Dharma Śâstras are to be taught. After that the Vedas should be studied, accompanied by forbearance (yama) and religious observances (niyama) as laid down in the Dharma Śâstra.† After

* Cf. Gautama, Chapter II, Verse 1:—"Before initiation a child may follow its inclinations in behaviour, speech and eating." See Manu II, 69.

† Forbearance consists of not killing, veracity, not stealing, continence and not coveting. Religious observances are purification, contentment, austerity, prayer and persevering devotion to the Lord.

that its meaning should be learned; after that its *Anuṣṭhâna* or acting upon it practically.

Though Dharma (religion), wealth, pleasure and emancipation are all treated of or demonstrated in this Scripture, yet Dharma, being the chief of all these, is specially mentioned, by calling it a Dharma Śâstra, and Dharma is supreme, because all the others have their foundation in it. It ought not to be said that "Dharma is the root of wealth, and wealth is the root of Dharma and so there is no difference between these two." Because without wealth works of Dharma can be done, such as *japa* (muttering silently the name of Deity), austerities, pilgrimages, &c. But without Dharma there can not be a particle of wealth. Such is also the case with *kâma* (pleasure) and *Mokṣa* (emancipation), *i.e.*, they are also dependent on Dharma.

YÂJNAVALKYA.

II.—That best of the Yogis seated in Mithilâ, thought for a short time, and then said to the sages:— "In what country there is black antelope, Dharmas must be known (performed) there.—2.

MITÂKṢARÂ.

Being so asked, that best of the Yogis, Yâjñavalkya, dwelling in the city called Mithilâ, "thought for a short time" or concentrated his mind for a short time, considering within himself, that as these enquirers deserve hearing this Dharma Śâstra and they ask with humility, so it is proper to tell them, and, therefore, he said to the sages:—"In what country there is black antelope, in that Dharma must be known." The country in which the black, the spotted antelope freely roams, in that country the Dharmas which will be described hereinafter, are to be practised. The sense being that they should not be practised anywhere else.*

*The Sources of Law.*

"Let him be taught the rites of purification" (v. 15) is the precept enjoining the Âchârya to teach the Dharma Śastra. From what, however, is it concluded that a pupil must learn it? The author replies.

* See Manu II, 23:—"That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices.

YÂJNAVALKYA.

III.—The Purâṇas, the Nyâya, the Mimansâ, the Dharma Śâstra, together with the Aṅgas and the Vedas are the fourteen seats or sources of sciences and of Dharma.—3.

MITÂKṢARÂ.

"The Purânas," such as Brâhma Purâna, &c. "The Nyâya" or the science of argumentation. "The Mimânsâ" or the interpretation of the saying of the Vedas. "The Dharma Śâstra" such as those of Manu, &c. "The Aṅgas" are the six sciences, *viz.*, Grammar, &c. Over and above these are the four "Vedas." The sciences are the knowledge by which any human object is accomplished, and their sources are fourteen. "The seats" or sources of Dharma are also fourteen. These must be studied by the three classes. The Dharma Śâstra must also be studied, because it is included among the above enumeration.

The Brâhmaṇa must acquire these, in order to instruct others and to practise Dharma. The Kṣatriyas and Vaiśyas must study these in order to practise Dharma only. So Śaṅkha, after having enumerated the seats of sciences, ordains "A Brâhmaṇa must learn all these and he should impart knowledge to the others."

Manu has also shown that the twice-born alone are entitled to study the Dharma Śâstras and a Brâhmaṇa alone can teach them and no one else.

"Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (garbhâdhâna) and ending with the funeral rite (antyesṭi) is prescribed, while sacred formulas are being recited, is entitled to study these Institutes but no other man whatsoever." (Manu II. 16.)

"A learned Brâhmaṇa must carefully study them, and he must duly instruct his pupils in them, but nobody else shall do it." (Manu I. 103.)

BÂLAMABHAṬṬA.

The characteristics of a Purâṇa are thus described in the Matsya Purâṇa :— "The Purâṇas have five topics, (they deal with) creation, dissolution, dynasties, the Manvantaras and the career of the Kings of the solar and lunar dynasties." (Matsya Purâṇa LIII. 64.)

"The knowers of the Purâṇas say that there are eighteen Purâṇas :—1. Pâdma, 2. Brâhma, 3. Vaiṣṇava, 4. Śaiva, 5. Bhâgavata, 6. Nâradîya, 7. Mârkaṇḍeya, the

seventh, 8. Âgneya, the eighth, 9. Bhavişya, the ninth, 10. Brahmavaivarta, the tenth, 11. Lingam, the eleventh, 12. Vârâha, the twelfth, 13. Skânda, the thirteenth, 14. Vâmanaka, the fourteenth, 15. Kaurma, the fifteenth, 16. Mâtsya, 17. Gâruḍa, and 18. Brahmâṇḍa.

"The story of Narasimha told in the Padma Purâṇa consisting of 18,000 verses is called Nârasimha Purâṇa. The description of the greatness of Nandâ, recited by Kârtikeya is called Nandâ Purâṇa among mankind. That which is recited to Sâmba, containing prophecies, is called Sâmba Purâṇa, O sages. Thus also is to be found therein the Âditya Purâṇa." (Matsya LIII. 59-62.)

"Know ye, O best of the twice-born, that the Purâṇas other than the eighteen mentioned above, have their origin in these eighteen." (Ibid, 63.)

[The Matsya Purâṇa then goes on to give a short description of these eighteen Purâṇas.]

1. *The Brâhma.*—"The Purâṇa recited of yore by Brahmâ to Marîchi is called the Brâhma Purâṇa, and it consists of 13,000 verses (Ibid, v. 12.)

2. *The Pâdma.*—"The Pâdma Purâṇa describes the cosmic Golden Lotus (from which the universe came out). The wise call it Pâdma, because it describes the Lotus. It contains 55,000 verses. (Ibid, v. 14.)

3. *The Viṣṇu P.*—"That Purâṇa is known as the Vaiṣṇava (the Viṣṇu Puraṇâ) in which Parâśara describes all Dharmas, beginning with a description of Varâha Kalpa (Ibid, v. 16.) It contains 23,000 verses." [The Viṣṇu Dharmottara should be taken as a portion of the well-known Viṣṇu Purâṇa in order to make up the 23,000 verses. Otherwise the Viṣṇu Purâṇa has only 7,000 verses.]

4. *The Śiva P.*—"The Śaiva or Vâyu Purâṇa is that in which the Mahâtmâ Vâyu describes fully the Dharmas, in the course of a description of the Śveta Kalpa, containing the mâhâtmya of Rudra. It consists of 24,000 verses." (Ibid, 18).

5. *The Bhâgavata P.*—"The Bhâgavata Purâṇa is that which begins with Gâyatṛî, and contains description of manifold Dharmas, together with the story of the death of Vṛitra. The Bhâgavata contains a description of those degraded men who exist in the Sârasvata Kalpa. It gives an account of that kalpa. It contains 18,000 verses." (Ibid, v. 18-22.)

6. *The Nârada P.*—"The Nâradîya Purâṇa is that wherein Nârada tells all Dharmas of Bṛihat Kalpa. It contains 53,000 verses. (Ibid, v. 23.)

7. *The Mârkaṇḍeya P.*—"The Mârkaṇḍeya is said to be the Purâṇa told to the birds. It contains description of Dharma and Adharma and has 9,000 verses." (Ibid, 26).

8. *The Agni Purâṇa.*—"The Agni Purâṇa is recited by Agni to Vaṣiṣṭha, describing the story of Îśâna Kalpa. It contains 16,000 verses and is the giver of the fruit of all sacrifices." (Ibid, 28 and 29).

9. *The Bhaviṣya P.*—"The Bhaviṣya is the Purâṇa in which the four-faced Brahmâ, the Protector of the world, describes the greatness of Âditya, and in the course of the narration of Aghora Kalpa, recites to Manu, the creation and sustenance of the world and characteristics of various kinds of beings. It consists of 14,500 verses. It contains five Parvas:—1. Brâhma Parva, 2. Vaiṣṇava Parva, 3. Vajra Parva, 4. Tvâṣṭra Parva, 5. Pratibhâṣya Parva.

10. *The Brahma Vaivarta P.*—"The Brahma Vaivarta is that Purâṇa in which beginning with the description of Rathantara Kalpa, Sâvarṇi tells Nârada the mâhâtmya of Kṛiṣṇa, and in which Brahmâ recites the actions of Varâha. It contains 18,000 verses." (Ibid, 33, 34).

11. *The Linga P.*—"That Purâṇa which the God Maheśvara revealed standing

in the column (liṅga) of fire, that a man may attain Dharma (virtue), Kâma (pleasure), artha (wealth) and emancipation, and which begins with a description of Agneya. Kalpa is the Liṅga Purâṇa. It is so described by Brahmâ himself. It contains 11,000 verses: (Ibid, v. 37).

12. *The Varâha P.*—" The Purâṇa told by Viṣṇu to the Earth, in the course of the description of Mânava Kalpa, beginning with the praise of the Great Boar, containing 24,000 verses is called the Vârâha Purâṇa." (Ibid, 38).

13. *The Skânda P.*—" The Purâṇa told by the six-faced (Kârtikeya) in the course of the description of Kim Puruṣa Kalpa, containing the Maheśvara Dharmas, and many stories is called the Skânda Purâṇa. It contains 81,101 verses," (Ibid, v. 42).

14. *The Vâmana P.*—" Where beginning with the mâhâtmya of the Dwarf-Incarnation, Brahmâ relates fully the three-fold end of man, that is called the Vâmana Purâṇa. It contains 10,000 verses, appertaining to Kûrma Kalpa." (Ibid, 45).

15. *The Kûrma P.*—" Where in the course of the story of Indradumna, the Lord Janârdana, in the form of a Tortoise, recited the greatness of the Ṛiṣis, that Purâṇa is known as the Kaurma by the wise It contains 17,000 verses, and is appertaining to Lakṣmi Kalpa." (Ibid, v. 47).

16. *The Matsya P.*—" In the beginning of the kalpa, Janârdana, with a view to promulgate the revelations (Śrutis), assuming the form of a fish described to Manu the story of Nara-Siṃha, &c. It contains the account of seven kalpas (?) O sages! know that to be the Mâtsya. It has 14,000 verses, (Ibid, v. 50).

17. *The Garuḍa P* —" That which describes the birth of Garuḍa from the Cosmi Egg in the Gâruḍa Kalpa and which is recited by Kṛiṣṇa, is called Gâruḍa Purâṇa and it contains 18,001 verses," (Ibid, v. 52).

18. *The Brahmâṇḍa P.*—" That which begins with a description of the mâhâtmya of the Cosmic Egg and which contains 12,200 verses; and wherein are the descriptions of many future Kalpas, is the Brahmanda Purana.

The Brâhma Purâṇa is called also the Âdi Purâṇa. The Siva Purâṇa is called also the Vâyu Purâṇa: as we find in the Kâlikâ Purâṇa:—" The Śaiva is the Purâṇa told by Vâyu, &c."

The Agni Purâṇa is called Vahni Purâṇa also in the enumeration of the Purâṇas.

*The two Bhâgavata Purâṇas. Which is the Purâṇa and which the Upa-Purâṇa.*—[There are two Purâṇas under the name of Bhâgavata, 1. the Viṣṇu Bhâgavata or the well-known Bhâgavata; and 2. the Devi Bhâgavata. There is a controversy as to which of these is the Purâṇa, and which the Upa-purâṇa—for both cannot be Purâṇas. Bâlambhaṭṭa appears to hold the Viṣṇu Bhâgavata to be the original.]

We find in the Kâlikâ Purâṇa:—" This Kâlikâ Purâṇa has its root in the Bhâgavata." This Bhâgavata is an Upa-Purâṇa, as will be shown later on.

*Opponent's view.*—But some, however, think that the Devi Bhâgavata is *the* Purâṇa, and not the well-known Bhâgavata: for in the well-known Bhâgavata we do not meet with any description of the Sârasvata Kalpa, (which is the characteristic of this Purâṇa according to the description above given in the Matsya Purâṇa).

Moreover in the Matsya Purâṇa (Liii. v. 69) we read:—" Vyâsa, the son of Satyavatî, having composed the eighteen Purâṇas, finished with the composing of Mahâbhârata, as an explanation of these." While in the well-known Bhâgavata Purâṇa we find that it was composed (not *prior* to the Mahâbhârata, but) after the Mahâbhârata: because Vyâsa did not feel satisfaction in the Mahâbhârata. Moreover the Viṣṇu Bhâgavata contradicts the Mahâbhârata. In the latter in the Śanti Parva, Bhîṣma in his discourse Dharma in general, tells Yudhiṣṭhira the nature of Mukti or Release as taught by Śuka, and says that Śuka had attained

Mukti. Why should then Vyâsa say in the Bhâgavata that Śuka should relate it to Parîkśit, when Śuka had already attained Nirvâṇa and could not come back ?

In the Viṣṇu Purâṇa (iii. 17. 41) in describing the Buddha Avatâra, we read : " Hari gave them Buddha, the incarnation of illusion and delusion." [The birth of Buddha is described here as from the body of Viṣṇu]. But in the first Skanda (of the V. Bhâgavata) the Buddha is described as identical with Jina born in the family of Ikṣvâku. This contradicts Viṣṇu Purâṇa. For these and other reasons, even Śrîdhara, the commentator on (Viṣṇu) Bhâgavata expresses his doubt.

*Reply.*—As a matter of fact, though we do not find in it a description of Sârasvata Kalpa, yet we find in it the description of the rise of degraded men: (so it satisfies one of the conditions of the Matsya Purâṇa). Though it was composed *after* the Mahâbhârata, yet there is no conflict with the description of the Matsya Purâṇa where the Mahâbhârata is described as being composed *after* the Purâṇas. Vyâsa composed *all* the eighteen Purâṇas before the Mahâbhârata, but published only the seventeen of them; while this Bhâgavata was *published* after that, &c.

[Bâlambhaṭṭa answers all the above objections and comes to the conclusion that the arguments of the opponent are not very conclusive and that the weight of authority is in favour of the Viṣṇu Bhâgavata being the original Purâṇa.]

The Saura Purâṇa is an Upa-Purâṇa that has branched out of Brâhma Purâṇa.

*Three kinds of Purâṇas.*—We further read in the Matsya Purâṇa :—" In the Sâttvika Kalpas, the glory of Hari predominates; in the Râjasa Kalpas, the predominance is of Brahmâ ; and in the Tâmasa Kalpas, the preponderance is of Agni and Śiva : and in the miscellaneous Kalpas, the glory of the Pitṛis and Sarasvatî is sung. (Matsa Liii, 67 and 68).

*The two Viṣṇu Purâṇas.*—The Viṣṇu Purâṇa is also of two sorts, one a Purâṇa and the other an Upa-Purâṇa.

*The total number of verses.*—The total number of verses in the Purâṇas and Itihâsas is given in the Matsya Purâṇa. After describing the Mahâbhârata it goes on to say :—" It is composed in one lac verses and is a summary of the meaning of the Vedas. That which was composed by Vâlmiki (is also an Itihâsa). There are altogether 5 lacs and 25 thousand verses in all these."

## THE UPA-PURÂṆAS.

*List from the Kûrma Purâṇa.*—Now we shall describe the Upa-Purâṇas, enumerated in the list of Upa-Smṛitis in the Hemâdri. There the following quotation of Kûrma Purâṇa is given :—" Other Upa-Purâṇas have also been recited by the sages. The first is that recited by (1) Sanat Kumâra, then (2) the Nârasiṁha ; then (3) Kapi la, then (4) the Mânava (or Vâmana), then (5) the Uṣanas, (6) the Brahmâṇḍa, (7) the Vâruṇa, (8) the Kâlikâ, (9) the Mâheśvara, (10) the Sâmba, (11) the Saura, (12) the Pârâśara (the Pravara), (13) the Bhâgavata, (Kûrma 1, 15—20).

*Parâśara's list.*—" The following list of the Upa-Purâṇas is found in the first Adhyâya of the Parâśara Upa-Purâṇa also :—1, the Sanat Kumâra, 2. the Nârasimha, 3. the Nâda, 4. the Śiva-Dharma, 5. the Daurvâsa, 6. the Nâradîya, 7. the Kâpila, 8. the Mânava, 9. the Uśanas, 10. the Brahmâṇḍa, 11. the Vâruna, 12. the Kâli Purâṇa, 13. the Vâsistha, 14. the Lainga, 15. the Samba, 16. the Saura, 17. Pârâśara, 18. the Mâricha, called also the Bhârgava.

*The authority of the Purâṇas.*—As regards the status of the Purâṇas on points of law, Vyâsa Smṛiti says :—" That is the highest law (Dharma) which is revealed in the Vedas. That is to be known as inferior which is taught in the Purâṇas and the rest. But what is different from these even, calling itself Dharma, must be

totally renounced by the wise from a distance, for those scriptures are full of delusion. The knower of the Vedas should perform that which was done by the Ṛiṣis of yore : let him practise that with care and diligence, and renounce that which is prohibited by them."

So also : "There may be a mistake made in understanding some passages of the Vedas by one's own exertion, but when the Ṛiṣis have explained them, what doubts can there be to the wise."

*The authors of Smṛitis.*

MITÂKṢARÂ.

Let it be that Dharma Śâstras should be studied. But what is the authority of this particular Dharma Śâstra composed by Yâjña-valkya? To this the author replies.

YÂJNAVALKYA.

IV.—Manu, Atri, Viṣṇu, Hârita, Yâjñavalkya, Uśanas, Aṅgiras, Yama, Âpastamba, Samvarta, Kâtyâyana, Bṛihaspati.—4.

V.—Parâśara, Vyâsa, Saṅkh, Likhita, Dakṣa, Gautama, Śâtâtapa and Vasiṣṭha are the promulgators of Dharma Śâstras.—5.

MITÂKṢÂRÂ.

Up to the word Uśanas the sentence is a copulative compound inflected in the singular (Dvandvaikavad bhâva).

This Dharma Śâstra propounded by Yâjñavalkya should also be studied, such is the implied meaning of the above passage. This is not an exhaustive enumeration (parisankhyâ) but it is merely illustrative. Therefore the Dharma Śâstras of Baudhâyana and others are not excluded. As each of these Smṛitis possesses authority, so the points not mentioned by one, may be supplied from the others. But if one set of institutes contradicts the other, then there is an option (to follow any one of them).*

BÂḶAMBHAṬṬA'S GLOSS.

Devala gives the following list of the Dharma-Sâstras :—1. Manu, 2. Yama, 3. Vasiṣṭha, 4. Atri, 5. Dakṣa, 6. Viṣṇu, 7. Angirâ, 8. Uśanâ 9, Vâkpati, 10. Vyâsa ; 11. Âpastamba, 12. Gautama, 13. Kâtyâyana, 14. Nârada, 15. Yâjñavalkya, 16. Parâśara, 17. Samvarta, 18. Sankha, 19. Hârîta, 20. Likhita.

* See Manu. II. 14 for conflict of Śruti, &c.

"But when two sacred texts (Śruti) are conflicting both are held to be law ; for both are pronounced by the wise to be valid law."

In this list Nârada is an addition, while in the Yâ ñavalkya's list we have Śâtâtapa instead.

The Śaṅkha gives the following list :—1. Atri, 2. Bṛihaspati, 3. Uśanas, 4. Âpastamba, 5. Vasiṣṭha, 6. Kâtyâyana, 7. Parâśara, 8. Vyâsa, 9. Saṅkha, 10. Likhita, 11. Samvarta, 12. Gautama, 13. Śâtâtapa, 14. Hârita, 15. Yâjñavalkya, 16. Prachetas and the rest. By the phrase "and the rest" is meant 17. Budha, 18. Devala, 19. Sumantu, 20. Jamadagni. 21. Viśvâmitra, 22. Prajâpati, 23. Paiṭhînasi, 24. Pitâmaha, 25. Baudhâyana, 26. Chhâgaleya, 27. Jâbâla, 28. Chyavana, 29. Marîchi, 30. Kaśyapa.

In the Bhaviṣya Purâṇa we find the following addressed by Iśvara to Guha :—"Having pondered over the texts of the eighteen Purâṇas O child and over the texts of the Smṛitis, beginning with Manu and which are thirty-six in number, I now tell thee."

[This shows that the Smṛits are 36 in number]. The Smṛitis like the 1. Vṛiddha-Śâtâtapa, 2. Yogi-Yâjñavalkya, 3. Vṛiddha-Vasiṣṭha, 4. Vṛiddha-Manu, 5. Laghu-Hârita, &c., should be included in the well-known thirty-six under their original authors. [Thus Manu includes the ordinary and the Vṛiddha Manu, and so on.] Thus Yâjñavalkya says (III. 110) "I have declared the science of Yoga."

Ratnâkara says : "We find in the Bhaviṣya Purâṇa itself the enumeration of other Smṛitis like Gobhila, Ṛiṣya Sṛinga, &c., which are over and above the thirty-six, so we conclude that thirty-six does not exhaust the number of Smṛitis, but is only an enumeration made by the Śiṣṭas." Those which are found as Gṛihya Sûtras and their Pariśiṣṭas, &c., belong to a different category: like the Purâṇas. As in the Bhaviṣya :—"The Maitrâyaṇîya, the Chhandoga, the Kaṭha, the Âpastamba, the Bhavṛichas, their Pariśiṣṭas and those called Khilas (are also Smṛitis)."

The Viṣṇu-Dharma, the Śiva-Dharma, the Mahâbhârata, and the Râmâyaṇa and the rest are also to be included among Smṛitis. As says the Bhaviṣya :—"The eighteen Purâṇas, the history of Râma (Râmâyaṇa), the Viṣṇu-Dharma-Śâstra, &c., the Śiva-Dharma ; the fifth Veda called the Mahâbhârata composed by Kṛiṣṇa-Dvaipâyana, the Sauradharma, the Mânavokta Dharma, are also taken as such by the wise." (adhyâya 4, v. 87-88).

The words "as such" in the above mean that they are also followed by the great men, and are authoritative, because they are not decried or dispraised by any and followed by great men, so they are to be taken also as Smṛitis. The opinion that the Smṛitis are thirty-six only in number, or twenty-four only in number, is held only by some and is contradicted by others, and is not authoritative.

That the Smṛitis are Dharma-Śâstras (Institutes of Sacred Law) we learn from Manu II. 10 where it is said "The Vedas should be known as Sruti ; and the Dharma-Śâstras as Smṛiti."

In Âṅgiras we find :—"The wise say that the following are Upa-Smṛitis :—Jâbâli, Nâchiketa, Chhandas, Laugâkṣi, Kaśyapa, Vyâsa, Sanat Kumâra, Satadru, Janaka, Vyâghra, Kâtyâyana, Jâtukarṇya, Kapiñjala, Baudhâyana, Kaṇâda and Viśvâmitra."

In Hemâdri Dâna Khaṇḍa the following more are enumerated. "Vatsa, Pâraskara, Pulastya, Pulaha, Kratu, Ṛiṣyaśṛiṅga, Âtreya, Babhru, Vyâghra, Satyavrata ; Bharadvâja, Gârgya, Karṣṇâjini, Laugâkṣi, and Brahma-Sambhava.

The Smṛitis of Prajâpati, Yama, Budha, and Devala which are enumerated in Kalpataru are quoted by Hemâdri as authority in the course of other authorities.

The Kalpataru holds that the four sciences mentioned in the Viṣṇu Purâṇa (III. 6. 26) as they relate to positive physical sciences should be taken as authority and Dharma in matters worldly. Those sciences are "the Âyurveda (Medicine), the

Dhanurveda (Archery), the Gândharvaveda (Music), and the Artha Śâstra (the science of wealth)—thus the sciences are altogether eighteen" (Viṣṇu Purâṇa, III. 2. 26).

So also in the Śaiva Purâṇa, the Vâyavîya Saṁhitâ, chapter one, it is said: "O Romaharṣaṇa! O all-knowing! thou hast obtained through good luck a complete knowledge of all the Purâṇas from Vyâsa. The four Vedas, the six Aṅgas, the Mîmaṁsâ, the Nyâya, the Purâṇa and the Dharma Śâstra are fourteen Vidyâs. The Âyurveda (medicine), the Dhanurveda (Archery), the Gândharvaveda (Music) and the Artha Śâstra (the science of wealth) are the additional four making the Vidyâs eighteen. Of all these eighteen Vidyâs, treating of different topics, the original author and direct prophet is the Trident-handed Śiva: such is the saying." (Śiva Purâṇa, I. 23).

Though all these are sources of law, yet all of them do not deal with all matters, and sometimes they contradict each other, therefore the commentator says that though each of them is an authority, yet the lacunæ of one should be supplied from the other, where one is incomplete; and where they differ there is option. Manu has also taught this option in II. 14. But when two sacred texts (Śruti) are conflicting, both are held to be law; for both are pronounced by the wise to be valid law.

### *The efficient causes of Dharma.*

Now the author explains the efficient* or subjective causes of Dharma (or religious merit).

YÂJNAVALKYA.

VI.—Whatever thing is fully given in (proper) country, at (proper) time, with (proper) means, accompanied by faith, to (proper) person, that all is the cause of Dharma.—6.

MITÂKṢARÂ.

"Country" as is described above—the country in which the black antelope freely roams. "Time" such as Saṅkrânti, &c.

"Means" is the assemblage of all subordinate acts necessary for the completion of a main act, as described in scriptures.

"Thing" obtained by acceptance of gifts, &c., such as cows, &c.

"Faith" belief in orthodoxy or after-life. "Accompanied by faith," in the manner which results from being accompanied by faith.

"Person" possessed of qualities to be described hereafter,

* The word dharma is used in two senses (1) the agent performing the acts which *produce* dharma—the Kâraka Hetu—the subjective side of dharma, (2) the expositional or declaratory side of dharma—the books that declare what acts are productive of dharma—the jñâpaka Hetu. When a person wishing to perform an act is in doubt as to whether it is dharma or not, he should refer to these jñâpaka-hetus: and the Parṣad.

"fitness to receive charity does not arise from knowledge alone &c." (verse 200.)

"Given," *i.e.*, which is not taken back or does not return and which is abandoned till another acquires Proprietary right in it.

These are the generators of Dharma. Are these all? The author says that these are not all because he uses the word "sakalam." Others mentioned in the Scriptures such as caste, quality, sacrifices, fire-offerings, &c., are also efficient causes of Dharma. What is said here is the same as mentioned elsewhere, that the efficient causes of Dharma are four-fold, consisting of caste, quality, substance and action accompanied by faith.* All or some of them must be taken, according to the occasion, as taught by the scriptures; but faith must accompany them all.

BÂLAMBHAṬṬA'S GLOSS.

Are the above-mentioned fourteen vidyâs the kâraka-hetu of Dharma, *i.e.*, do they produce or generate merit: or are they the jñâpaka-hetu of Dharma, *i.e.*, merely declaratory of Dharma—showing what is Dharma and what is not. To this the commentator answers that they are jñâpaka-hetus; the kâraka-hetu is different, and is mentioned in the verse in discussion.

The force of the preposition "pra" in "pradîyate" is to show that the gift must be irrevocable and complete. The word lakṣaṇam in the text does not mean the "indicators of Dharma or jñâpaka" by the producers of Dharma: and so the commentator explains this word by saying utpâdaka.

The word 'sakala' in the Yâjñavalkya's text is not useless; for it indicates by implication that other factors not mentioned in the verse are also generators of Dharma.

In the commentary the word 'kâraka' is used, tat sakalam dharmasya kârakam. Another reading is kâraṇam or cause. The most prominent producers of Dharma are however, four, namely, jâti, Guṇa, dravya and kriyâ as mentioned in Nyâya.

The word "bhâvârtha" in the commentary means Śraddha or faith.

It does not, however, follow that a gift made without Śraddha is useless: for says a text: "Give with faith, give even without faith, give in all conditions." Cf. Taitt. Up.

*The Jñápaka causes of Dharmas.*

Now the author describes the external sources of law (Dharma) the (jñâpaka)—the expounding causes of law.

YÂJNAVALKYA.

VII.—The Śruti, the Smṛiti, the conduct of good men, what appears pleasant to one's own self, and the desire which springs from a good resolution, are said to be the roots of Dharma —7.

* These are technical terms of logic.

## MITÂKṢARÂ.

"The Śruti" means the Vedas. "The Smṛiti," the Institutes of sacred law. As it is said by Manu "the Vedas are known as Śrutis or revelation and the Institutes of the sacred law are known as Smṛitis." (II.—10.)

"The conduct of good men" the conduct or practice of good or eminent men,* but not of bad men. "What to one's own self is pleasant" relates to optional matters (in which there are alternatives, then one is at liberty to select any one) such as "in the eighth year of conception or birth should a Brahmin be invested with the sacred thread," &c. In such cases one's wish alone is the law (in selecting any one of the alternatives).* "Desire" which is born of a good resolve and is not opposed to scriptures. Such as "I shall not drink water except at meals." These are the "roots" or evidences of Dharma. In case of contradiction among these, those stated first are stronger than those which follow.

### BÂLAMBHAṬṬA'S GLOSS.

**The word svasya in the verse is said by some to be redundant and used only to fill in the metre : because the word âtmanaḥ has the same meaning as svasya, both meaning "of the self." But as a matter of fact, the word âtman denotes all conscious beings in general, and if the word svasya were not used in the text, then priyamâtmanaḥ might have been interpreted as meaning what is pleasing to the Supreme Self. Or the use of both sva and âtman indicates that they are not to be taken as synonyms here. The word 'ch' 'and' is to be read along with Kâma.**

**The word Sadâchâra does not mean 'good conduct,' which would have been the meaning, if it were a karmadhâraya compound ; but the commentator explains it as a Tat Puruṣa compound, namely, the conduct of good men. The word 'Satâm,' 'good men,' is in the plural, showing that if a single good man has done a solitary act which is of doubtful character, that should not be a rule of conduct. The marks of Śiṣṭas are given in the Mahâbhâṣya on Pṛiṣodarâdi sûtra of Pâṇini (VI. 3. 109). 'The pleasant to one's own self' is confined only to matters in which option is allowed by law : otherwise the rule would be too wide. The word samyak of the verse is explained by the commentator as Śâstra-aviruddha—not opposed to scriptures. The word mûla in the verse does not mean the progenitor, but evidence or authority.**

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* The Śiṣṭas (eminent) are defined by Baudhâyana thus :—Śiṣṭas, forsooth, (are those) who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity and anger.

"Those are called Śiṣṭas who in accordance with the sacred law, have studied the Veda, together with its appendages, know how to draw inferences from that, and are able to adduce proofs perceptible by the senses from the revealed texts." (L. 1. 5 and 6.)

[The custom or Sadâchâra, and the self-imposed law are not however laws strictly so called. They are intuitive laws (Sâkṣât) or apparent unwritten laws (Sâkṣât). But the direct and pure or pratyakṣa laws are those declared in the Śruti].

There is however no conflict between the Sâkṣâtakṛita and the Pratyakṣa laws. The Pratyakṣa laws are the Śrutis alone. It is the highest authority in matters of Dharma : while the Smṛitis, &c., are various sub-divisions of Śrutis. Therefore, in case of conflict of these, the first in order of enumeration prevails.*

Mitâkṣarâ.—The author now mentions an exception to the efficient causes of Dharma such as country, &c.

YÂJNAVALKYA.

VIII.—Of all works (consisting of) sacrifices, or rituals, or control of conduct, or harmlessness, or liberality or the study of the Vedas ; this alone is the highest Dharma (duty) that one should see the Self by Yoga.—8.

MITÂKṢARÂ.

Of works like sacrifices, &c., this alone is the highest Dharma that by "Yoga" alone or by stopping of the functioning of the thinking principle, with regard to external objects, one should see the Self or have the knowledge of reality. The meaning is that in (the practice of) Yoga in order to obtain the knowledge of one's Self, there are no restrictions of country, &c. As it has been said "wherever there is concentration, there exist no restrictions."

BÂLAMBHAṬṬA'S GLOSS.

The word karma is to be read along with every one of these, such as, Ijyâ karma, Âchâra karma, etc. Therefore the commentator says Ijyâdînâm Karmaṇâm.

Though the word karma comes as the last word of a compound, it, however, is not a Dvandva here. The Dvandva ends with Svâdhyâya. While this word karma forms Tatpuruṣa compound.

The definition of "Yoga" given by the commentator is almost the same as given by Patañjali (I. 2.) Patañjali defines Yoga as cessation of all functions of the mind ; while Vijñâneśvara limits, for the purposes of Dharma, this universal definition, adding the words "from external objects," *i.e*, there should be no thought of any external object in the mind.

The "seeing of self" or "Âtmadarśana" means to get true knowledge. For the practice of "Yoga" no restriction of country, caste, etc., is laid down. (Every one can practise yoga in any country. And not only in that country where black antelopes roam). As an authority for this, the commentator quotes Patañjali by saying "where there is a concentration in a person, there the man gets success, irrespective of country, etc."

* Cf. the Maxim "Justice, Equity and Good Conscience" of mordern law.

*Means of adjudication.*

Mitâkṣarâ.—Now the author explains the means of adjudication, whenever there arises a doubt in regard to the efficient (subjective) causes and the expositional (or objective) causes of Dharma.

YÂJNAVALKYA.

IX.—Four persons who know the Vedas and the Dharmas, or who know only the three sciences, constitute a " Parṣad " (a legal assembly.) What it says is Dharma. Or that which even one person, who is best among the knowers of spiritual sciences, declares.—9.

MITÂKṢARÂ.

'Four' Brâhmaṇas who know (the duties prescribed by) the Vedas and the Dharma Śâstras form a " Parṣad or a legal assembly." Those who study three sciences are called tṛi-vidyâḥ. Their assembly is called an assembly of persons who know only three sciences (traividyam in the original.)

The knowledge of Dharma Śâstra is understood after them also, *i.e.*, the traividyâm or the assembly of the knowers of the Three Vidyâs, must also know the Dharma Śâstra. It also constitutes a "Parṣad."

What the above-named Parṣad says is Dharma. And what even one person, who is most experienced in the knowledge of Self and who knows the Vedas and the Dharma Śâstra, says is also Dharma.

Here ends the Introduction.

BÂLAMBHAṬṬA'S GLOSS.

In order to indicate that none but a Brâhmaṇa has a right to expound the law, the commentator adds the words " Brâhmaṇaḥ " after the word " four." The word "Dharma" in the text means the Dharma-Śâstra, as it is read along with the word " Veda " (which is also the name of a scripture) : therefore the commentator uses the word " Dharma-Śâstra, &c."

The three Vidyâs are the Ṛik, the Yajus and the Sâma Vedas. But the knowers of the three Vedas must also know the Dharma-Śâstra in order to constitute a legal assembly. The force of 'eva' or 'only' in the text is to exclude the fourth Veda.

In the Kûrma Purâṇa (XXX. v. 2-7) the same idea is also expressed : "A man incurs guilt when he omits to do an ordained act, or does an act which is prohibited. The Prâyaśchitta or penance is the purification for it. Let a Brâhmaṇa never remain without Prâyaśchitta : let him perform what the learned, tranquil Brâhmaṇas say. What a single Brâhmaṇa who is well versed in the meaning of the Vedas, who

is tranquil, who desires Dharma alone, and who performs the fire sacrifice, declares (as prâyaśchitta) that even is the highest law (Dharma). Where the Brâhmaṇas do not keep the sacred fire but are Dharma-desirers and versed in the sense of the Vedas, then what three of such Brâhmaṇas say that is to be known as dharma (and prayaśchitta may be done accordingly). (Where they are not dharma-desirers but) know many Institutes of Sacred Law, and are dexterous in logical reasoning and argumentation and full discussion of a point, and have studied the Vedas, then *seven* such persons are necessary to declare the law (of prâyaśchitta). (But where they do not possess the other qualifications) but know the principles of exegetics (mimâṁsâ) and logic (nyâya) and are versed in the Vedânta, then twenty-one such Brâhmaṇas are necessary to declare the law of prâyaśchitta."

*Note.*—Manu lays down the following rules as regards Śiṣṭas and Parṣad (XII. 108 to 114) :—

"(108). If it be asked how it should be with respect to (points of) the law which have not been specially mentioned, the (answer is), that which Brâhmaṇas (who are) Śiṣṭas propound, shall doubtlessly have legal (force). (109). Those Brâhmaṇas must be considered as Śiṣṭas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts. (110). Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute. (111). Three persons who each know one of the three principal Vedas, a Logician, a Mimâmsaka, one who knows the Nirukta, one who recites (the institutes of) the sacred law, and three men belonging to the first three orders shall constitute a legal assembly, consisting of at least ten members. (112). One who knows the Ṛig-veda, one who knows the Yajur-Veda, and one who knows the Sâma-Veda shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law. (113). Even that which one Brâhmaṇa versed in the Veda declares to be law must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men. (114.) Even if thousands of Brahmaṇas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsists only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law)."

Compare Manu, II. 12 with verse 7 :—

"The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the four-fold means of defining the sacred law."

## CHAPTER SECOND—BRAHMACHARI OR STUDENTSHIP.

*The four castes.*

MITÂKṢARÂ.

By the above nine verses, having given a general view of the whole Institute, now the author, in (or before) explaining the duties of the various castes, etc., first enumerates all the castes.

YÂJNAVALKYA.

X.—The castes are the Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śûḍras. Only the first three (of these) are twice-born, the performance of the ceremonies beginning with the rite of impregnation and ending (with the funeral rites) in the cremation-ground, of these only, is prescribed with sacred formulas.—10.

MITÂKṢARÂ.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śûdras are the four castes, whose qualifications will be described later on. "The first three of these," namely, the Brâhmaṇas, the Kṣatriyas and the Vaiśyas are twice-born. "Dvi" means twice and "Jâyante" are born. Hence they are called Dvija or twice-born. "Of these" of the twice-born, vai, "only" alone, that is, not of the Śûdras.

"Beginning with the rite of impregnation, &c.," those ceremonies to be described later on, among which Garbhâdhâna (or the ceremony of impregnation) stands first and the ceremonies performed in Śmaśâna or the cremation ground come at the end; all these rites are performed with Mantras or sacred formulas.

BÂLAMBHAṬṬA'S GLOSS.

The word Upodghâta (general view or preface) is synonymous with udâhâra. The word "tâvad-varṇân" means *all* castes; the force of tâvad being to denote "all." The word tvâdyâḥ in the verse is equal to "âdyâḥ tu" meaning "the first (three) only." The word "Brahma" in the verse means "the Brâhmaṇa caste" and so the commentator explains it by the word "Brâhmaṇa." The words "among these" should be read in the verse to complete the sentence. The word "dvija" is a technical term retaining also its etymological meaning; namely they are "twice-born" or regenerate: for the investiture with the sacred thread is the second birth. All ceremonies of the three higher castes are performed by reciting sacred formulas: those of the Śûdras are performed in silence without such recitation.

*Yama on Śûdras.*—As says Yama: "The Śûdra also must be similarly sanctified, by the performance of the above rites but without the utterance of the sacred formulas."

The word "pitṛi vanam" (used by the commentator) means the place where the corpse is placed. The Śmaśana cannot be the name of a ceremony, so the commentator explains it by saying "the ceremonies *appertaining* to the cremation ground." In other words, it means the Saṃskâra with regard to the corpse and the preta or the departed spirit; consisting of Parâchîṣṭi ceremony.

*A general rule.*—A general rule with regard to these rites is thus laid down:—"In Puṁsavana, the sîmantonnayana, the tonsure, the Upanayana, the godâna, the marriage-bath, and in the marriage ceremonies, the Nândî Śrâddha should be performed on the day previous. Therefore on the occasion of these impurities, let the Sapiṇḍas assemble or dwell in the same house. Those who are joint in food perform together the same rites and dine together. For ten days after the death of father or mother, those kinsmen who do not perform bathing in cold water, or offering daily piṇḍas, &c., are considered as degraded, unfit to join in sacred (havya) and pious (kavya) works.

Another text says:—"Those sapiṇḍas who are within three degrees, but who do not join in auspicious ceremonies, marriage, &c., and remain dwelling in separate houses, cook separately their food and perform separate Śrâddha rites, &c., are thrown to the big serpents by Soma, the lord of the ancestors."

Or the word Soma in the above text may mean:—"He who dwells with Umâ स—उमा—सोम, *i.e.*, Śiva or Rudra, the Destroyer. Such souls are given over to his snakes by Rudra, the Destroyer.

[The same text then goes on to say] "Or he places it on the lap of Nirriti in front of Yama."

*The Samgraha.*—When owing to some unavoidable reason the sapiṇḍas cannot dine together and dwell under the same roof, then they should observe the following rule laid down in the Saṁgraha:—"If owing to some difficulty it is not possible to dwell together, then they may remain in their own houses, but observe the impurity by cessation of Svadhâ rites, &c. If one is incapable of feeding all (through poverty, &c.) then all having prepared their own food (separately) should dine together."

### *The Sacraments.*

### MITÂKṢARÂ.

Now the author recounts those sacraments.

YÂJNAVALKYA.

XI.—In season, the Garbhâdhâna; before the quickening, the Puṃsavana; in the sixth or the eighth month, the Sîmanta; on delivery, the Jâtakarman.—11.

XII.—On the eleventh day, the Nâma-ceremony; in the fourth month, the Niṣkrama; in the sixth month, the Annaprâśana; and the Chuḍâkaraṇa is to be performed according to family usage.—12.

### MITÂKṢARÂ.

*The Garbhâdhâna.*—The "Garbhâdhâna" is the appellation of a ceremony expressed by the meaning of the word itself (Garbha=

embryo, Âdhâna=placing or the ceremony of impregnation) and so also the other rites to be described later on. That Garbhâdhâna should be in "season," *i.e.*, the time or season to be described hereafter.

*The Puṁsavana.*—The ceremony called "Puṁsavana" (must be performed) before the fœtus begins to move.

*The Sîmantonnayana.*—The "Sîmanta" ceremony (or parting the hair is to be performed) in the sixth or eighth month.

The latter two ceremonies, the Puṃsavana and the Sîmantonnayana, being rites for the consecration of the field (womb) are to be performed only once, and not at each pregnancy; as it has been said by Devala: —

"A woman once properly consecrated is to be deemed consecrated for all subsequent conceptions."

*The Jâtakarma.*—एते "Ete" means 'delivery' and is equal to आ+इते which means 'coming out or being born.' Coming out of the child from the uterus.

On the child coming out of the womb, the ceremony of Jâtakarma or birth rite is to be performed.

*The Nâma-karaṇa.*—On the eleventh day of birth, the ceremony of naming (takes place). That name must be indicative of paternal or maternal grandfather and the rest, or denote the family deity. As it has been said by Śaṅkha: —

"The father should select the name denoting the family deity."

*The Niṣkrama.*—In the fourth month the ceremony of Niṣkrama *i.e.*, the ceremony of showing the child to the sun, should be performed.

*The Annaprâśana.*—In the sixth month the ceremony of Annaprâśana or feeding the child with boiled rice.

*The Chuḍâkaraṇa.*—The ceremony of Chuḍâkaraṇa (or the first shaving of the head) should be done according to family custom.

The phrase "is to be performed" should be joined to each of the above sentences.

### BÂLAMBHAṬṬA'S GLOSS.

*The Puṃsavana and Sîmantonnayana.*

The names of the various ceremonies mentioned above, denote etymologically the nature of those ceremonies. They are what is technically known as Yoga-ruḍhi words. In the verse, the name Puṃsavana is broken up from metrical exigencies, into its constituent parts Puṃsah Savanam "begetting a male." The word spanda-

nât is explained by the commentator by the word 'chalanât,' 'moving.' The word 'Sîmanta' in the verse is the abbreviated form of the full name Sîmantonnayana.

*Pâraskara.*—The Sîmantonnayanah and Puṃsavana are to be performed once only, as is declared by Pâraskara:—"Now the Sîmantonnayana (or the parting of the pregnant wife's hair). It is performed like the Puṃsavana, in her first pregnancy" (I. 15-2). The sense is that it is a ceremony for the purification of the field.

The authority of Devala, cited by the commentator, applies however to all the *three* ceremonies including the Garbhâdhâna.

*A purvapaksa.*—Says an opponent:—"In the case of Sîmanta rite, it is reasonable that it should be performed only once; but why should not the Puṃsavana be repeated at every conception, for a man may desire more than one son?" In fact, the texts of Hârita quoted in Hemâdri:—"The wives of the twice-born, if sanctified once by Sîmanta, are considered as sanctified for all future conceptions" and Viṣṇu "If a wife, without Sîmanta sanctification gives birth to a child she must be sanctified after delivery" show that the statement of performing once only applies to Sîmanta only and does not refer to Puṃsavana. This is also the opinion of Sudarśanâcharya. This rule cannot be applied to Puṃsavana for Bahvṛicha kârikâ says:—"The rule is that the ceremonies should be repeated in every pregnancy."

*Reply.*—The begetting of a son is necessary in order to free one's self from the ancestral debt. One son is only necessary: and so the rite of Puṃsavana, by which a male child may be secured, is absolutely necessary only in the first conception. In subsequent conceptions, it may be performed, whenever a male child is desired, but not otherwise. But he who desires only a female child, need not perform it even once. Such is the sense of the Sutra quoted by the opponent. The same is the meaning of Sudarśanâchârya.

*Viṣṇu quoted.*—The text of Viṣṇu:—"The Sîmanta is for the sanctifying of the female, some say it is for the consecration of the womb and so must be performed at every pregnancy." This is in apparent conflict, but not really so. The phrase "some say" shows that it is not an authoritative opinion.

*Âśvalâyana.*—So also the text of Âśvalâyana Smṛiti:—"The Bali offering and Sîmanta rite should be performed in each pregnancy." The Bali here refers to Viṣṇu-Bali, which should be done in the eighth month of conception. Now-a-days this Bali offering has fallen into disuse. This may be performed in the third, fourth, fifth, or sixth month also or along with Sîmanta.

*Âpastamba G. S.*—The Âpastamba Gṛihya lays down the following rule about Puṃsavana:—"When the pregnant condition becomes visible the Puṃsavana should be performed, when the moon is in Tiṣya asterism." "The Sîmantonnayana in her first pregnancy in the fourth month (Ap 14. 9). So also Kârṣṇâjini:—"The Sîmantonnayana should be performed during any time between the first quickening of the embryo till delivery: so says Śaṅkha."

*Performance of many rites simultaneously.*—The pregnant condition becomes visible in the third or fourth month, for such is declared in the Bahvṛichas and other Smṛitis. If, therefore, the Puṃsavana is done in the fourth month, then the Sîmanta should be performed immediately before it, and then the Puṃsavana; without losing the auspicious time. If both ceremonies are performed together, the Nândî Śrâddha, &c., need be performed only once (and not repeated for each ceremony), for the time, place and agent are the same.

*Chhandoga Pariṣiṣṭa.*—As in Chhandoga Pariśiṣṭa:—"Where many ceremonies are performed together, then in the first of these only the Mâtṛi Pûja is done, and

not in the others, and so also the Srâddha is performed in the first only and not repeated in each separately."

*Vopadeva.*—According to Vopadeva this rule applies only where the saṁskâras of several children take place together. According to others, it applies to the performance of several saṃskâras together, when they were not performed in due time.

*Smṛiti-artha-Sâra.*—This is the opinion of the author of the Smṛiti-artha-Sâra also.

THE CEREMONY FOR SECURING PAINLESS DELIVERY.

*Âpastamba G. S.*—In the Âpastamba Gṛihya Sûtra the Puṃsavana is the name of another ceremony also by which the child is quickly born, and the mother does not suffer the travails of child-birth for any length of time. It is a ceremony to shorten the period of travail and is called Kṣipra Puṃsavana:—"With a shallow cup that has not been used before, he draws water in the direction of the river's current; at his wife's feet he lays down a Tûryantî plant; he should then touch his wife, who is soon to be delivered, on the head with text Yajus (II. 11-14) and should sprinkle her with the water, with the next three verses (II. 11-15—17).

*The Anvâlovana.*—The Anvâlovana (the ceremony for preventing disturbances which could endanger the embryo) is necessary for those who follow Âśvalâyana, and not for the Taittiriyas. (See Âś. Gṛi., I. 13-1).

*Śaṅkha.*—The second Sîmanta may be performed in the seventh and eighth months of pregnancy also. The second may be performed even up to delivery: as says Śaṇkha: "So long as there is not delivery."

*Satyavrata.*—And also Satyavrata:—"If a woman delivers of a child, without Sîmanta being performed, the child should be placed in a basket, and the ceremony performed on the mother then and there."

These two (Sîmanta and Puṃsavana) must be performed at the fixed time ordained for them, even though such time be otherwise inauspicious owing to Aṣṭâdi (conjunction of a planet with the sun, &c). If, however, it can be avoided it is better.

THE RULES TO BE OBSERVED BY THE PREGNANT WOMAN.

[After describing so far, Bâlambhaṭṭa enters into a digression and lays down certain rules to be observed by pregnant women and their husbands].

*Kaśyapa.*—Says Kaśyapa as quoted in Pârijâta:—"A pregnant woman should avoid riding on elephants and horses, mountaineering or going up high staircase as well as violent exercises, quick movements (or running), and driving in carriages. She should avoid grief, blood-letting, agitation and worry, cock-posture, much work, sleeping by day, or keeping awake at night. So also crossing rivers (by boats or swimming) and driving in a carriage. After Puṃsavana she must avoid pungent and strong drugs, alkalis, coition and raising or carrying heavy loads."

*Daurhṛida.*—The husband should supply the wife during this period all that she takes a fancy to. If the fancy (daurhṛida) is not supplied, there is danger to the child in the womb; it may become ugly, or die.

After the fifth month of pregnancy she should perform no sacred rites, daiva or pitrya, nor cook food for ancestral oblations or the Five Daily Sacrifices.

*Samvarta.*—In Samvarta:—"The pregnant woman should not eat in the evening twilight, nor should go or bathe on the roots of trees. Nor should sit on upaskara or rubbish heap, nor on pestle or mortar, nor bathe in deep water, nor frequent empty rooms, nor remain near an ant-hill, nor should be fluttered in mind, nor make lines on the earth with nails, nor with charcoal or ash. Nor should

she be addicted to much sleep and should avoid gymnastics: nor go where there is an ash-heap, or bones or skulls. She should avoid quarrel, and yawning and stretching of body. Her hair should not be flowing, nor should she remain polluted. She should not sleep with head towards north nor towards south, nor should she be lightly dressed, nor agitated nor with wet feet. She should not utter inauspicious words nor laugh much. She must always serve the elders and seek there good will. She should bathe in water in which are immersed health-giving herbs and woods. She should be without jealousy, and eager in the worship of the deity of the Home. She should be always cheerful, intent on the good of her husband, she should give alms, and observe the third night sacred to Pârvati. A woman should always be peaceful, specially the pregnant woman. The son of such a woman would have good behaviour, long life, and intelligence, otherwise there is danger of abortion."

THE RULES TO BE OBSERVED BY THE HUSBAND OF THE PREGNANT WOMAN.

*Gâlava.*—Gâlava says :– "The husband should avoid burning, sowing, total shaving, mountaineering, and boating."

*The Saṁgraha.*—In the Saṁgraha :—"He should avoid carrying a corpse, bathing in the sea, sowing, offering piṇḍas, and going on foreign travel."

*Âśvalâyana.*—Âśvalâyana also says :—"Sowing and coition, pilgrimage, and eating at Śrâddhas after the seventh month, should be avoided by the husband of the pregnant woman." After the third month of pregnancy the husband should allow his hair to grow and not cut them. He should stop shaving except on ceremonial occasions.

After marriage one should not cut his hair for a full year, for six months after Mounjî, and for three months after Chudâkâraṇa : nor when one's wife is pregnant."

*Astrology.*—The rules laid down in books of astrology are similar :—"When the pregnancy becomes manifest, the husband should avoid sea, carriage, carrying of a corpse, shaving, going to pligrimages like Gayâ, &c., or public sacrifices, or household sacrifices."

THE JÂTAKARMA OR THE BIRTH RITE.

*Pârijâta.*—"As soon as the father hears that a son is born to him, he must bathe with the dress he is in."

*(Pârijâta) Vaśiṣṭha.*—"Before the navel string is cut the birth-rite must be performed" (Vaśiṣṭha)

*Samvarta.*—So also Samvarta :—"After the birth, the birth-rite must be performed duly. If by chance the proper time passed away, without the rite being performed, then it should be done when the days of birth impurity come to an end."

*Viṣṇu Dharma.*—In the Viṣṇu Dharma also we find :—"When the son is born the Śrâddha must be performed before the navel string is cut."

*Samvarta.*—This Śrâddha is to be done with gold alone, as says Samvarta :— "When a son is born, the wise father desiring auspicious things should perform the Śrâddha with gold alone, not with the cooked food nor with meat food." This should be done even if there is death impurity.

*Prajâpati.*—As says Prajâpati quoted by Hemâdri :—"If a son is born in the period of impurity, the father becomes pure temporarily (in order to perform the birth-rite Śrâddha) and he is purified from the prior impurity."

*Bṛihaspati.*—If the above time is passed away without performing the Śrâddha, then Brihaspati lays down the following rule :—"If the proper time is over, then the person, who knows the law, should carefully find out another time consulting the Nakṣatra (asterism), Tithi (lunar day) and Lagna (the rising constellation.)"

*Viṣṇu Dharmottara.*—This Śrâddha must be performed "whether it is night or twilight or eclipse or there is some other birth impurity" (by the previous birth of another son of his own or of his kinsmen.) In the case of death impurity, this Śrâddha is to be performed in that period or after the expiry of that period; as we find in the Viṣṇu Dharmottara :—"or this may be performed by the self-regulated ones on the expiry of the period of Aśaucha."

*The Gotraja may perform it in the father's absence.*—If the father be residing in a foreign country, then any gotraja kinsman of the child, such as uncles, etc., in the order of their seniority, should perform this ceremony.

This is the rule with regard to the rite of naming the child also. But though the time for it is also fixed, yet it must not be performed on days when there is Viṣṭi Yoga, Vaidhṛiti Yoga, or Vyatîpâda Yoga, eclipse, Samkrânti and Srâddha. But there is no prohibition as regards Aṣṭâdi (inauspicious time) because the time for this ceremony is fixed. But if the proper time is passed, then the Aṣṭâdi prohibiton should also apply, as will be mentioned further on.

*Mental Sandhyâ.*—Before performing this ceremony he should do mental Sandhyâ, without Prâṇâyâma; up to the offering of Arghyaḥ; reciting fully the Gâyatrî he should give the Arghyaḥ to the sun.

## ADOPTION.

Baudhâyana (Pariśiṣṭa VII. 5) lays down the following rule of adoption :—

**पुत्रपरिग्रहविधिं व्याख्यास्यामः । शोणितशुक्रसंभवः मातापितृनिमित्तकः तस्य प्रदानपरित्यागविक्रयेषु मातापितरौ प्रभवतः ॥ १ ॥**

**पुत्रपरिग्रहविधिं** Putra parigraha vidhim, the rule for the adoption of a son. **व्याख्यास्यामः** Vyâkhyâsyâmaḥ, we shall explain. **शोणित-शुक्र-सम्भवः** Śonita-śukrasambhavaḥ, blood-seed-born, formed of virile seed and uterine blood. **माता-पितृ-निमित्तकः** Mâtâ-pitṛi-nimittakaḥ, mother-father-as-cause. Man proceeds from his mother and father, as an effect from its cause. **तस्य** Tasya, of him. **प्रदान-परित्याग-विक्रयेषु** Pradâna-parityâga-vikrayeṣu, in giving, abandoning and selling. **मातापितरौ** Mâtâ pitarau, the mother and the father. **प्रभवतः** Prabhavataḥ, have power.

1. We shall explain the rule for the adoption of a son. Man, formed of virile seed and uterine blood, proceeds from his mother and father (as an effect) from it cause. (Therefore), the father and the mother have power to give, to abandon or to sell their (son).

**नत्वेकं पुत्रं दद्यात् प्रतिगृह्णीयाद्वा सहि सन्तानाय पूर्वेषाम् ॥ २ ॥**

**न** Na, not. **तु** Tu, but. **एकं** Ekam, one, only. **पुत्रं** Puttram, the son. **दद्यात्** Dadyât, let give. **प्रतिगृह्णीयात्** Pratigṛihṛîyât, let receive. **वा** Vâ, nor. **सः** Saḥ, he. **हि** Hi, because. **सन्तानाय** Santânâya, for the continuance. **पूर्वेषां** Pûrveṣâm, of the ancestors.

2. But let him not give nor receive (in adoption) an only son. For he (must remain) to continue the line of the ancestors.

न तु स्त्री पुत्रं दद्यात् प्रतिगृह्णीयाद्वान्यत्रानुज्ञानाद्भर्त्तुः ॥ ३ ॥

न Na, not. तु Tu, but. स्त्री Strî, a woman. पुत्रं Puttram, son. दद्यात् Dadyât, let give. प्रतिगृह्णीयात् Pratigrihṇîyât, let receive. वा Vâ, or. अन्यत्र Anyatra, except. अनुज्ञानात् Anujñânât, with the permission. भर्तुः Bhartuḥ, of the husband.

3. Let a woman neither give nor receive a son except with the permission of her husband.

प्रतिग्रहीष्यन्नुपकल्पयते द्वे वाससी द्वे कुण्डले अंगुलीयकंचाचार्यं च वेदपारगं कुशमयं बर्हिः पर्णमयमिध्ममिति ॥ ४ ॥

प्रतिग्रहीष्यन् Pratigrahîṣyan, who is desirous of adopting (a son.) उपकल्पयते Upakalpayate, procures. द्वे Dve, two. वाससी Vâsasî, garments. द्वे Dve, two. कुण्डले Kuṇḍale, ear-rings. अंगुलीयकं Aṅgulîyakam, finger ring. च Cha, and. आचार्यं Âchâryam, spiritual guide. च Cha, and. वेदपारगं Vedapâragam, who has studied the whole Veda. कुशमयं बर्हिः Kuśamayam varhi, layer of kuśa grass. पर्णमयं Parṇamayam, made of leaves. इध्मम् Idhmam, fuel. इति Iti, thus.

4. He who is desirous of adopting (a son) procures two garments, two ear-rings, and a finger-ring, a spiritual guide who has studied the whole Veda, a layer of kuśa grass and fuel (of palâśa wood) and so forth.

अथ बन्धूनाहूय (निवेशन) मध्ये राजनि चावेद्य परिषदि वागारमध्ये ब्राह्मणानन्नेन परिविष्य पुण्याहं स्वस्ति ऋद्धिमिति वाचयित्वा अथ देवयजनोल्लेखनप्रभृत्याप्रणीताभ्यः दातुः समक्षं गत्वा पुत्रं मे देहीति भिक्षेत ॥ ५ ॥

अथ Atha, then. बन्धून् Bandhûn, relations. आहूय Âhûya, having called. निवेशन मध्ये Niveśana madhye, in their presence. राजनि Râjani, to the king. च Cha, and. आवेद्य Âvedya, having informed. परिषदि Pariṣadi, in the assembly. वा Vâ, or. आगारमध्ये Âgâramadhye, in the dwelling place. ब्राह्मणान् Brâhmaṇân, Brâhmans. अन्नेन Annena, with food. परिविष्य Pariviṣya, placing before them. पुण्याहं Puṇyâham, an auspicious day. स्वस्ति Svasti, hail. ऋद्धिं Riddhim, prosperity. इति Iti, this. वाचयित्वा Vâchayitvâ, having made them utter. अथ Atha, now. देवयजनोल्लेखनप्रभृत्याप्रणीताभ्यः Devâyajanollekhana prabhrityapraṇîtâbhyaḥ from that place, where the gods are worshipped, and which

begin with the drawing of the lines on the altar and end with the placing of the water vessels. दातुः Dâtuḥ, of the giver. समक्षं Samakṣam, in the front. गत्वा Gatvâ, having gone. पुत्रं Puttram, son. मे Me, to me. देहि Dehi, give. इति Iti, thus. भिक्षेत Bhikṣeta, should request.

5. Then he convenes his relations, informs the king (of his intentions to adopt) in their presence, feeds the (invited) Brâhmans in the assembly or in his dwelling, and makes them wish him "an auspicious day, hail, and prosperity." Then he performs the ceremonies which begin with the drawing of the lines from the altar (up to the end, from that place, where the devas are worshipped) and which end with the placing of the water vessels, goes to the giver (of the child) and should address (this request (to him) "give me thy son."—6.

**ददामीतीतर आह ॥ तं परिगृह्णाति धर्माय त्वा परिगृह्णामि सन्तत्यै त्वा गृह्णामि इति ॥ ६ ॥**

(6) ददामि Dadâmi, I give. इति Iti, this. इतरः Itaraḥ, other. आह Âha, answers.

तं Tam, him. परिगृह्णाति Parigrihṇâti, receives. धर्माय Dharmâya, for the fulfilment of my religious duties. त्वा Tvâ, thee. परिगृह्णामि Parigrihṇâmi, I take. सन्तत्यै Santatyai, to continue the line. त्वा Tvâ, thee. गृह्णामि Grihṇâmi, I take. इति Iti, thus.

6 The other answers "I give" (him).

He receives (the child with these words) "I take thee for the fulfilment of (my) religious duties ; I take thee to continue the line (of my ancestors)."

**अथैनं वस्त्रकुण्डलाभ्यामंगुलीयकेन चालंकृत्य परिधानप्रभृत्याऽग्निमुखात् कृत्वा ( पक्वान्नं ) पक्वान्जुहोति ॥ ७ ॥**

अथ Atha, then. वस्त्रकुण्डलाभ्यां Vastrakuṇḍalâbhyâm, with garments and ear-rings. अंगुलीयकेन Aṇgulîyakena, with finger ring. च Cha, and. अलंकृत्य Alañkritya, having adorned. परिधानप्रभृत्या Paridhâna prabhritya, beginning with the rite of Paridhâna, *viz.*, placing of the pieces of woods called the Paridhis अग्निमुखात् कृत्वा Agnimukhât Kritvâ, ending with the ceremony called Agnimukha. पक्वान् Pakvân, cooked (food). जुहोति Juhoti, offers.

7. Then he adorns him with the (above-mentioned) two garments, the two ear-rings, and the finger ring, performs the rites which begin with the placing of the (pieces of wood called) Paridhis

(fences round the altar and end with the Agnimukha and offer (a portion) of the cooked (food) in the fire.

"यस्त्वा हृदा कीरिणा मन्यमानः" (५-४-१० ऋग्वेदे) इति पुरोऽनुवाक्या-मनूच्य ( रिवेक्ता ) "यस्मै त्वं सुकृते जातवेद" (५-४-११ ऋग्वेदे ) इति याज्यया जुहोति ॥ ८ ॥

यः Yaḥ, who. त्वा Tvâ, thee. हृदा Hṛidâ, with (grateful) heart. कीरिणा Kîriṇâ, with praises. मन्यमनः Manyamânaḥ, remembering. (Ṛig-Veda, 5-4-10.) इति Iti, this. पुरोऽनुवाक्यां Puronuvâkyâm, the verse Puronuvâkyâm. अनूच्य Anûchya, having recited. यस्मै Yasmai, to which. त्वं Tvam, thou. सुकृते Sukṛite, of good deeds जातवेदः Jâtavedaḥ, O Jâtavedas (Ṛig-Veda, 5-4-11, इति Iti, this. याज्यया Yâjyayâ, with the Yâjya (verse.) जुहोति Juhoti, offers an oblation.

8. Having recited the Puronuvâkyâ verse) "As I remembering thee with grateful spirit," &c., (Rv. V. 4. 10) he offers an oblation, reciting the Yâjya (verse) "The pious man, O Jâtavedas," &c. (Rv. V. 4. 11).

*Note.*—As I, remembering thee with grateful spirit, a mortal call with might on the immortal, vouchsafe us high renown, O Jâtavedas, and may I be immortal by my children. (Rv. V. 4. 10.)

The pious man, O Jâtavedas Agni, to whom thou grantest ample room and pleasure, gaineth abundant wealth with sons and horses, and with kine for his well being.—Rev. V. 4. 11.)

अथ व्याहृतीर्हुत्वा स्विष्टकृत्प्रभृति सिद्धमाधेनुवरप्रदानाद्दक्षिणां ददाति ॥९॥

अथ Atha, then. व्याहृतीः Vyâhṛitîḥ, Vyâhṛiti (verse). हुत्वा Hutvâ, having offered. स्विष्टकृत्प्रभृति Sviṣṭakṛitprabhṛiti, which begin with the oblation to Agni Sviṣṭakrit. सिद्धं Siddham, known आधेनुवरप्रदानात् Â-dhenuvarapradânât, end with the presentation of a cow. दक्षिणाम् Dakṣiṇâm, as a fee. ददाति Dadâti, gives.

9. Then he offers (oblations reciting) the Vyâhṛitis :—(the ceremonies) which begin with the oblation to Agni Sviṣṭakṛit and end with the presentation of a cow, as a fee (to the officiating priest are known.)

एते एव वाससी एते एव कुण्डले एतच्चांगुलीयकम् ॥ १० ॥

एते Ete, these two. एव Eva, also. वाससी Vâsasî, two garments. एते Ete, these two. एव Eva, also. कुण्डले Kuṇḍale, ear-rings (two). एतत् Etat, this, च Cha, and. Aṅgulîyakam, finger ring.

10. And presents (to the spiritual guide) as a sacrificial fee

those two dresses, those two ear-rings, and that finger-ring (with which he had addressed the child.)

**यद्येवं कृत्वौरसः पुत्र उत्पद्यते तुरीयभागेष भवतीतिह स्माह बौधायनः ॥११॥**

**यदि** Yadi, if. **एवं कृत्वा** Evamkritvâ, after the performance of these (rites). **औरसः** Aurasaḥ, legitimate. **पुत्रः** puttraḥ, son. **उत्पद्यते** utpadyate, is born. **तुरीयभाक्** turîyabhâk, receiver of the fourth share. **एषः** Eṣaḥ, the adopted son. **भवति** Bhavati, is. **इति** Iti, this. **ह** Ha, verily. **स्माह** Smâha, says. **(बौधायनः)** (Baudhâyanaḥ), so-named Riṣi.

11. If after the performance of these (rites) a legitimate son of his own body is born (to the adopter, then the adopted son) receives a fourth (of the legitimate son's) share.

Thus says Baudhâyana.

### THE PUJÂ OF THE GODDESS ṢAṢṬHÎ.

Says Nârada :—

*Nârada.*—The sixth night should be specially guarded. Vigil should be kept in the night; and offering should be given to the ancestors. Men should keep awake the whole night armed, and women in dancing and singing : and so also on the tenth night of birth.

### THE RITUAL.

Perform Saṅkalpa with the following Mantra :—

*Saṅkalpa.*—To-day (in the year so and so, &c....) I shall worship with these humble offerings, Gaṇapati, Durgâ, Iṣṭa devatâ, (the tutelary deity), Kula-devatâ (the family deity), Grâma-devatâ (the village deity), the Sixteen Mothers, Gaurî and the rest, the Six Krittikâs, Kârtikeya (the God of War), the Weapon, Viṣṇu and Mahâ Ṣaṣṭhî, &c., desiring to obtain all kinds of prosperity, and in order to please the Supreme Îśvara, and by the removal of calamities, to pray for the attainment of long life and health for the new born baby, for its mother, and for myself. For the successful performance of all ceremonies I shall worship first Gaṇapati also.

*Gaṇapati pûjâ.*—Having recited this Saṅkalpa, let him worship Gaṇapati with Pâdya (water for washing the feet), Arghya, Âchamanîya, &c.

Then let him pray to Gaṇapati with the following Mantra :—

"Om! O Deva, destroyer of all obstacles! One-tusked, elephant-faced, thou art worshipped with devotion and love. Make this infant attain long life. O big-bellied! O Great One! O Destroyer of all misfortunes, may the child live long through thy Grace."

*The dispersion of goblins.*—Having thus prayed to Gaṇapati, let him scatter mustard seeds all round, reciting :—"Fly away, ye evil spirits and goblins that dwell in earth; may all the evil spirits that throw obstacles, be destroyed through the command of Śiva."

*Ghaṭa-sthâpana.*—Then let him place a jar full of water and recite on it the Mantra :—"May Heaven and Earth, the Mighty pair, bedew for us our sacrifice, and feed us full with nourishments."—(Ṛig. Veda, I. 22. 13). Then let him worship Varuṇa on this jar. Then place on this jar the metal image of the goddess taken from the furnace. Then let him worship, after invocation, Gaṇapati, Durgâ and

the rest on the small heaps of rice or on betel-nuts. The first of these is the pûja of Gaṇapati.

*Durgâ pûjâ.*—The next is the Pûjâ of Durgâ with Jayantî mantra, namely :—

"Jayantî, Maṅgalâ, Kâlî, Bhadrakâlî, Kapâlinî, Durgâ, Kṣamâ, Śivâ, Dhâtṛî, Svâhâ, Svadhâ, namastute." "Salutation to Thee, O All-conquering, O Auspicious one! O Time! O Fortunate Time! O Destiny! O Difficulty-remover! O Forgiving One! O Good! O Supporter! O Svâhâ! O Svadhâ!"

Then having worshipped the Iṣṭa-devatâ, the Kula-devatâ, the Grâma-devatâ, along with their respective vehicles, he should invoke the Sixteen Mothers and worship them. Then he should offer the following prayer:—"O Mothers of all creatures! O Sources of all prosperity! Being worshipped by me with faith, protect ye my child."

*Six Kṛittikâs and Eight Siddhis.*—Then the six Kṛittikâs should be worshipped. The Six Kṛittikâs are named Śiva, Sambhûti, Prîti, Sannati, Anasûyâ, and Kṣamâ. The Eight Siddhis (Occult Powers) are Aṇimâ (becoming small like an atom), Mahimâ (becoming big), Garimâ (becoming heavy), Laghimâ (becoming light), Prâpti (power of attaining), Prakâmya, Îśitva (lordliness), Vaśitva (subjugating the will of another).

*Brahmâ Śiva and Nârâyaṇa.*—These should be worshipped—Brahmâ and his spouse Sarasvati, Śaṅkara and his spouse Bhavânî, and Nârâyaṇa and his spouse Lakṣmî. In the same way the Loka-pâlas (the Guardian angels of the planets) should be worshipped.

*The Mantras.*—The pûjâ mantras are, as for Śiva, Śivâyai namaḥ, for Sambhûti, Sambhûtyai namaḥ, &c. Each should be invoked and worshipped as above.

*Kârtikeya Pûjâ.*—Then invoking Kârtikeya, worship him; and afterwards offer the following prayer :—

"Om! O Kârtikeya! Mighty-armed! O Heart's-delight of Gauri! O Deva! protect my son. Salutation to thee, O Kârtikeya!"

*The Sword Pujâ.*—Then let him worship the sword, after proper invocation. Then pray :—

"The Sword, the Punisher, the Scimitar, the Sharp-edged, the difficult-of-attainment, the Womb-of Fortune, the Victory, and the Upholder-of-law. Salutation to thee. These are thy eight names, O Sword! given to thee by the Creator himself, Thy asterism is Kṛittikâ thy Guru is Lord Mahâdeva, thy body is golden (or Rohiṇya), thy protector is Lord Janârdana. Thou art my father and grandfather. Protect thou me always. Thou art refulgent like a blue cloud, sharp-teethed and small-bellied (tîkṣṇa-danṣṭra, kṛiśodara). [Thou art pure of heart, without anger and full of great energy.] Through thy help the earth is maintained, through thee, the Demon Buffalo was killed, therefore salutation to thee, O Sword! O sharp-edged! Pure-steel!" (Durgotsava Ritual in Bṛihat Nandikeśvara Purâṇa.)

"Salutation to Thee! O Nârâyaṇi! O Killer of Muṇḍa! O Châmuṇḍa! O Goddess of Destiny! O Prosperity! O destroyer of all evils!"

This mode of pûjâ is to be understood everywhere else also.

*The Bamboo Pûjâ.*—Then let him worship bamboo (vaṁśa.) There is [a pun on this word; here it means "bamboo" primarily, and dynasty or family-tree secondarliy.]

"O auspicious One! Giver of all auspicious things! O the ever-beloved of Govinda! O Vaṁśa (bamboo)! increase my vaṁśa (dynasty). Salutation to thee, O Ever-merry!"

[Lute made of bamboo is the constant companion of Kriṣṇa.]

*The mace.*—Then give pûjâ to musala (the mace). And salute reciting :—"O mace, grant to my son all that excellent strength which is possessed by Viṣṇu of the Unbounded energy."

*The conch shell.*—Then conch must be worshipped and saluted thus :—Thou art the holiest of all holy things: the most auspicious of all auspicious things. Thou art held by Viṣṇu. Vouchsafe peace to me. O conch, thou art white. Thou art destroyer of mortal sins."

*The churning stick.*—Then the churning stick should be worshipped and saluted thus :—"O churning stick, thou art Mandara Mountain, by thee the ocean was churned. Churn away all evils from this my son—salutation to thee."

*Viṣṇu Pûjâ.*—Then do pûjâ to Viṣṇu and salute with the following :—Adored of the three worlds, Lord of Śri ! O giver of victory ! Grant peace, O weilder of the mace ! O Nârâyaṇa ! all hail to Thee ! Let there be peace, let there be auspiciousness, let there be good of the child. Let the Lord Janârdana himself protect this infant."

*The plough.*—Let him then worship the plough, and salute it :—"O thou plough-share ! O Great One ! O destroyer of all evils ! O Rohineya ! protect always my child. Sulatation to thee." [This verse may also be translated as applynig to Balarâma, the wielder of the plough.]

### THEN HE SHOULD WORSHIP ṢAṢṬHÎ.

*Prâṇâyâma and Nyâsa.*—Perform Prâṇâyama with Om: and Nyâsa of the fingers and limbs with the syllable ṣâṣî &c : as Om âṃ aṅguṣṭhâbhyâm namaḥ; (salutation to the two thumbs) ; Om ṣîm tarjanîbhyâm namaḥ (index finger) ; Om ṣûm madhyamâbhyâm namaḥ (middle fingers); Oṃ ṣaim anâmikâbhyâm namaḥ (ring-fingers) ; Oṃ ṣauṃ kaniṣṭikâbhyâṃ namaḥ (little fingers), Oṃ ṣaḥ karatala kara-pṛiṣṭhâbhyâm namaḥ (palm and back of the hands). Then perform nyâsa of the limbs: —Oṃ ṣâṃ hṛidayâya namaḥ (heart): Oṃ ṣîṃ śirase svâhâ (Oṃ svâhâ to head); Om ṣûṃ śikhâyai vaṣaṭ (vaṣaṭ to tuft knot): Oṃ ṣaiṃ kavachâya huṃ (Huṃ to the arms); Oṃ ṣauṃ netratrâya Vauṣaṭ (to the three eyes) ; Oṃ ṣaḥ astrâya Phaṭ (Phaṭ to the hands).

*Dhyâna.*—Then let him meditate and make the image of the goddess thus :—"The goddess is seated on a full-blown lotus, in a semi-lotus posture (one foot crossed and the other pendant ?), adorned with all ornaments, having full-developed breasts, always raining nectar, dressed in yellow silk, having four arms, in the right upper hand holding a thick sceptre, and in the left upper hand holding an auspicious blue lotus, while holding various weapons in the other right and left arms." Having thus meditated on her, performing Prâṇâyâma, (imagine that you) bring her out (of your heart) through the right nostril and place it on the metal image mentioned before, in the eight-petalled lotus, and invoke her with the following mantra :—"Come O boon-giving goddess ! O famed as great Ṣaṣṭhi ! protect my son with all thy powers, Hail to thee O Mahâ Ṣaṣṭhi."

*Âvâhana.*—Then saying "O great Ṣaṣṭhi, come here and stay here," offer pûjâ to her. O Janmadâ ! Hail, O Giver of birth ! I invoke the Birth-giver goddess Hail, O Jivântikâ, O Living One ! I invoke the life-giver. "Be this our praise, O Varuṇa and Mitra; may this be health and force to us. O Agni may we obtain firm ground and room for resting ; Glory to heaven, the lofty habitation." (Ṛig Veda, V. 47 7). The pûjâ mantra is "Yâm janâḥ pratinandanti, &c.—(Pârâskara Gṛihya Sûtra, III. 2. 2.)

*Mantra.*—The night whom men welcome like a cow that comes to them, that

night which is the consort of the year, may that night be auspicious to us. Svâha! The night which is the image of the year, that we worship. May I reach old age imparting strength to my offspring. Svâha! To the Samvatsara, to the Parivatsara, to the Iḍâvatsara, to the Idvatsara, to the Vatsara bring ye great adoration, may we undecayed, unbeaten, long enjoy the favour of these years which are worthy of sacrifices. Svâhâ! May summer, winter and spring, the rains be friendly and may autumn be free of danger to us. In the safe protection of these seasons may we dwell, and may they last to us through a hundred years. Svâhâ.

Glory to thee, O Goddess, O Mother of the universe, O Giver of delight to the universe! Be gracious, O auspicious goddess! Hail to thee, O Goddess Ṣaṣṭhi! O Goddess Ṣaṣṭhi! O powerful One! O Giver of Son to all! O Giver of Boons! May my child live long through thy grace."

*Naivedya.*—Having thus worshipped, let him offer Naivedya (cooked food) with the mantra:—"Deign to accept this food (Naivedya) consisting of cooked sweet rice, milk porridge (pâyasa), cake (polikâ), and pisṭha golika cake." Then offer fruits:—"I present these many excellent delightful fruits, may they give satisfaction to Śaṣṭhi. Through fruit, everything become successful (fruitful) and all desires are accomplished (fructify)." Then salute with the following mantra:—"O thou lover of thy devotees, and of men and sages and angels, protect this my son! O Mahâ Śaṣṭhi hail to thee."

*Prayer to Ṣaṣṭhi.*—Then offer the child to the goddess, reciting:—"As thou didst protect the infant Skanda, the son of Gauri, so protect this child of mine. Glory to thee, O Ṣaṣṭhikâ. Glory to thee, O goddess Ṣaṣṭhi, lady of the confinement room! Thou hast been worshipped with great devotion, protect the child along with its mother. Controller of all beings, increaser of all prosperity, instructor of all learnings, O mother! we bow to Thee. Thou procreator of all worlds, especially of all children, protect always my son in thy Nârâyaṇî form. O Destroyer of Obstacles! O Mahâ Ṣaṣthi! protect this baby always. Protect the child along with the mother, always residing in this family. O Mother! thou doest always good to all creatures! Thou art the benefactress of the whole world as Ṣaṣṭhî protect thou always my son. O Ṣaṣṭhikâ! O Illustrious! O Giver of good and bad boons! May my child live long through Thy grace, free from all dangers. In this lying-in chamber, surrounded by all shining ones, protect O Glorious one! O Destroyer of all misfortunes! I have brought this child, born in my family, to thy feet, craving thy protection, may the child live long. All hail to Thee, O Mahâ Ṣaṣṭhi! Protect this child. Thou art the energy of all the devas, thou art the well wisher of all children, protect like a mother, my son; glory to thee, O Mahâ Ṣaṣṭhî. As Rudrâṇî in thy awe-inspiring form, destroy all misfortunes. Giver of Life! O Giver of strength, O goddess! protect the child and be auspicious. Protect thou this child born in my family, from the Rakṣaṣas, the Bhûtas, the Piśâchas from the Ḍâkinîs and Yoginis. Protect like a mother my child from all beasts, and serpents. Thou art, O goddess! the Viṣṇu force, thou art the Brahmâic force, thou the Rudra force, all glory to Thee, O Mahâ Ṣaṣṭhi. Thou art renowned as Mahâ Ṣaṣṭhi, the foster-mother of Kârtikeya, may my child live long, free from all calamities, through thy grace."

*Baptism.*—"Then let him baptise the child reciting:—"Let that power be in my child, by which force Kṛiṣṇa upheld with one hand the uprooted hill. May there be peace and prosperity, may all calamities be destroyed, may the sin go back from whence it came."

*Kârtikeya.*—Then pray to Kârtikeya:—"May the sun and Moon and the Lords of the Quarters, and also Yama and Bhava protect this my child, and take charge

of it. Let all the Devas from Indra downwards protect this child in all conditions and times, by day and by night, whether it be alert or heedless."

*A Prayer.*—Then let him recite the Protection hymn as given in the Âyur Veda:—"May Brahmâ always destroy those Nâgâs, Piśâchâs, Gandharvâs, Pitarâs, and Rakṣasâs who want to injure thee. May the Lords of the Quarters and Intermediate Quarters protect thee from Night-wanderers of the earth and sky in all quarters. May the Ṛiṣis, the Devas, the self-controlled Rajarṣis, the mountains, the rivers, and all seas and oceans protect thee. May Agni protect thy tongue, may Vâyu protect thy breaths called Prâṇas, may Soma protect thy Vyâna, and Parjanya thy Apâna. May the lightnings protect thy Udâna, and the thunders thy Samâna. May Indra, the Lord of Force, protect thy strength and Bṛihaspati protect thy will and thoughts. May the Gandharvas protect thy desires, and may Indra guard thy goodness (Sattva). May the King Varuṇa protect thy intelligence and Ocean guard thy navel; the Sun, thy eyes; the Directions, thy ears, and may the Moon protect thy mind. May the Vâyu protect thy nostrils, and the Herbs thy hair of the body. May the Ether protect thy ears; and the Earth thy body, the Fire thy head, Visnu thy prowess and manliness. Brahma, the best of all, protect thy hands and feet. May these deities preside over the various parts of thy body always. After destroying all diseases, by reciting the above mantras taught in the Vedas, be thou protected. Mayst thou attain long life. May Viṣṇu say "Peace to thee," may the Nârada and the others say "Peace to thee." May Agni say "Peace," May Vâyu say "Peace," may the Devas and mighty serpents say "Peace," may the Pitâmaha say "Peace." May they all increase thy life."

*Rakṣâ thread.*—While reciting this stotra (of 11 verses) let him take eleven threads, and make eleven knots, and the nurse (or mother) should put these threads round the neck of the child. Then fumigate the room (of confinement) by burning whtie mustard seed, salt and the leaves of *nim* tree.

*Kṣetra-pâla.*—Then do pûjâ to Kṣetra-pâla. The Saṅkalpa is:—"I, in such and such country, on such and such day, &c., will worship Kṣetra-pâla with all the worshipful concomitant Devas along with him, in order to procure all good fortune and remove all misfortunes, and to get long life and health for my new-born boy."

*Bhairava.*—Then he should say:—Bhairavâya Namaḥ, Bhairavam Âvâhayâmi. "Glory to the Terrible, I invoke the Terrible." "Glory to Kṣetra-pâla. I invoke Kṣetra-pâla. I invoke Gandharvas, I invoke Bhûtas, &c.

*Invocation.*—I invoke Yoginis and the rest. I invoke the Mothers. I invoke the Âdityâs and the rest. I invoke the Wardens of the Quarters. I invoke the Mothers-of-the Door."

## THE BALI OFFERING.

*Bali offering.*—Then having worshipped the invoked Devas, let him give them Bali of fried mâṣa pulse (?), reciting the following:—"Peaceful (nirvâṇa), free from agitation, peerless, free from taint, free from modification, awe-inspiring, holding a discus (or wheel), a sceptre, fiery mouthed, like a Rudra in splendour, making noise loud and continuous, with frowning brows, the Terrible, with a trident (Śûla) in hand, and a leg of the bed post, myriad times terrible, having a ḍamaru in hand—such is the deva Kṣetra-pâla-protector of the field. I salute him."

*Bhairava.*—Bhairavâya namaḥ, imâm sadîpam mâṣa-bhokta-balim samarpayâmi:—"Salutation to Bhairava. This offering of fried mâṣa pulse and the lamp I offer to him."

*Gandharvas.*—"May the semi-divine beings, the Gandharvâs, all of whom can

assume various forms at will, protect my son; and being satisfied, accept this bali offering." Then say Gandharvebhyo namaḥ, &c., as above.

*Kṣetra-pâla.*—O Kṣetra-pâla! all glory to thee, O giver of all fruits of peace! accept this bali and remove all calamities from the child." Say "Kṣetra-pâlâya, &c."

*Ghosts, &c.*—"May all the Bhûtas, Daityâs, Piśâchâs, and the rest, the Gandharvâs and the hosts of Râkṣasâs be propitious to me, and accept this bali." Say Bhutâdibhyo namaḥ. &c.

*Yoginis.*—"May the Yoginî, the Ḍâkinî, and the Mothers, wherever they may be dwelling, be all peaceful, and accept this bali of mine." Say Yoginyâdibhyo, &c.

*The Mothers.*—May the semi-divine Mothers, who at will assume many forms, themselves protect my son; and being pleased accept this bali." Say Mâtṛibhyo namaḥ, &c.

*The Adityas, &c.*—"May all the Grahas like the Âdityas and the rest who always dwell in heaven, protect the child and accept this bali of mine." Say Âdityâdibhyo namaḥ, &c.

*Tke Dikpâlâs.*—"May the Guardians of the Quarters and also Indra, &c., dwelling in their respective places become auspicious and accept this bali of mine." Say Dikpâlebhyo namaḥ, &c.

Then salute Chamuṇḍa by saying "Chamuṇḍâyai namaḥ: all glory to Chamuṇḍa.

*The Door Mothers.*—"The six Dvâra-Mâtaras are Nanda, Nandinî, Vaśiṣtha, Vâsudeva, Bhargava, Jaya-Vijaya. May they accept this bali." Say Dvâra-mâtṛibhyaḥ, &c.

Then recite the following Vaidic mantras:—

*Indra bali.*—Of the Mantra "Trataram Indram," the seer is Garga, the Devatâ is Indra, the metre is Tṛiṣṭup, and it is employed in offering bali to Indra.

*Mantra.*—Indra, the Saviour, Indra, the Helper, Indra, the Hero who listens at each invocation,

Sakra I call, Indra invoked of many. May Indra Maghovan prosper and bless us.

(Rig Veda, VI, 47. 11).

*Formula.*—Then say:—"To Indra, to his dependents, *i.e.*, family members, to his weapon, to his spouse (or Energy), I offer this mâsa-bali along with the candle. O Indra! protect the quarters, eat the bali, and be the giver of long life to me and my family, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment, and be giver of welfare."

This formula should be repeated, after the following verses also, substituting for Indra the appropriate name of the Devatâ.

*Agni bali.*—Of the Mantra "Agnim dyuttam," the seer is Kâṇva Medhâtithi, the Devatâ is Agni, the metre is Gâyatrî, and it is employed in offering bali to Agni.

*Mantra.*—We choose Agni, the messenger, the herald, master of all wealth,

Well skilled in this our sacrifice.—(Rig Veda, I. 12. 1).

Then say:—"To Agni, to his dependents, &c.," as above.

*Yama bali.*—Of the mantra "Yamâya Somam," the seer is Yama, the Devatâ is Yama, the metre is Anuṣṭup and it is employed in offering bali to Yama.

*Mantra.*—To Yama pour the Soma, bring to Yama consecrated gifts.

To Yama sacrifice prepared and heralded by Agni goes.—(Rig Veda, X. 14. 13).

Then, as above, say "To Yama, to his dependents, &c."

*Nirṛiti bali.*—Of the mantra "Mo su ṇaḥ," the seer is Ghora Kâṇva, the Devatâ is Nirṛiti, the metre is Gâyatrî, and it is employed in offering bali to Nirṛiti.

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*Mantra.*—Let not destructive plague or plague hard to be conquered, strike us down:

Let each, with drought, depart from us.—(Ṛig Veda, I. 38. 6).

Say as above " To Nirṛiti &c.

*Varuṇa bali.*—Of the Mantra " Tat tvâ yâmi," the seer is Sunaḥśepa, the Devatâ is Varuṇa, the metre is Triṣṭupa : and it is employed to offer bali to Varuṇa.

*Mantra.*—I ask this of thee with prayer adoring, thy worshipper craves this with his oblation.

Varuṇa, stay thou here and be not angry ; steal not our life from us, O thou Wide Ruler.—(Rig Veda, I. 24. 11).

Say as above " To Varuṇa, &c."

*Vâyu bali.*—Of the mantra " Tava Vâyo," the seer is Âṅgiras, the devatâ is Vâyu, the metre is Gâyatṛî, and it is employed in offering bali to Vâyu.

*Mantra.*—Wonderful Vâyu, Lord of Right, thou who art Tvashtar's son-in-law.

Thy saving succour we elect.—(Ṛig Veda, VIII, 26. 21).

Then say, as above, " To Vâyu, &c."

*Soma bali.*—Of the mantra " Soma dhenum," the seer is Gautama, the Devatâ is Soma, the metre is Triṣṭup, and it is employed in offering bali to Soma.

*Mantra.*—To him who worships, Soma give the milch-cow, a fleet steed and a man of active knowledge.

Skilled in home duties, meet for holy synod, for council meet, a glory to his father.—(Ṛig Veda, I, 91. 20).

Then say, as above " To Soma, &c."

*Iśâna bali.*—Of the mantra " Tam Îśânam," the seer is Gautama, the Devatâ is Îśâna, the metre is Jagatî and it is employed in offering bali to Îśâna.

*Mantra.*—Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul.

That Pushan may promote the increase of our wealth, our keeper and our guard infallible for our good.—(Ṛig Veda I, 89. 5).

Then say as above " To Îśâna, &c."

*Ananta bali.*—Of the mantra " Sahsra śîrṣâ," the seer is Nârâyaṇa, the Devatâ is Ananta, the metre is Anuṣṭup, and it is employed in offering bali to Ananta.

*Mantra.*—A thousand heads hath Puruṣa, a thousand eyes, a thousand feet.

On every side pervading earth he fills a space ten fingers wide.—(Ṛig Veda, X, 90. 1).

*Brahmâ bali.*—Of the mantra " Brahmâ Yajñânâm," the seer is Gautama, Vâma Deva, the Devatâ is Brahmâ, the metre is Triṣṭup, and it is employed in offering bali to Brahmâ.

*Mantra.*—Eastward at first was Brahmâ generated. Vena overspread the Bright Ones from the summit.

Discolsed his deepest nearest revelations, womb of existent and of non-existent—(Yajur Veda, XIII, 3).

Then say as above " To Brahmâ, &c."

*Gaṇapati bali.*—Of the mantra " Gaṇânâm tvâ," the seer is Gṛitsamada, the Devatâ is Gaṇapati, the metre is Jagatî, and it is employed in offering bali to Gaṇapati.

*Mantra.*—We call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all.

The king, supreme of prayers, O Brahmaṇaspati, hear us with help ; sit down in place of sacrifice.—(Rig Veda, III, 23. 1).

Then say, as before, "To Gaṇapati, &c."

Then say, addressing Janmadâ :—" O Giver of birth, accept this bali, be thou the giver of long life to me and my family, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment and welfare. O goddess Ṣaṣṭhi, accept this bali, be thou giver of long life to me and my family members, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment and of welfare." Then say addressing Jîvantikâ the same "O Jîvantikâ, &c." Similarly to Indrâdi Lokapâlas, "O Indrâdi Lokapâla, &c."

Then offer bali to the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu and Ketu, and Durgâ, with the following ten mantras of the Ṛig Veda. [For the sake of brevity we give merely the names of Seer, Devatâ and Metre without using any other words].

*The Sun.*—R. Hiranya-stupa, D. Savitâ, Ch. Tṛiṣṭup. I. 35-2.

Throughout the dusky firmament advancing,
Laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh,
Savitar, God who looks on every creature.

Then say as above to the Sun, so and so, &c.

*The Moon.*—R. Gautama, D. Soma, Ch. Gâyatrî. I. 91-17.

Wax, O most gladdening Soma great through all the rays of light, and be
A friend of most illustrious fame to prosper us.

Then say as above to the Moon, so and so, &c.

*Mars.*—R. Virupa, D. Angâraka, Ch. Gâyatrî. VIII. 44-16.

O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.

Then say as above to Mars, so and so, &c.

*Mercury.*—R. Somyaḥ, D. Budh, Ch. Triṣṭup. X. 101-1.

Wake with one mind, my friends, and kindle Agni, ye
Who are many and dwell together,
Agni and Dadhikras and Dawn the Goddess, you,
Gods with Indra, I call down to help us.

Then say as above to Mercury, so and so, &c.

*Jupiter.*—R. Gṛitsamaudaḥ, D. Bṛihaspati, Ch. Triṣṭup. II. 23-15.

Bṛihaspati, that which the foe deserves not,
Which shines among the folk effectual, splendid,
That Son of Law! which is with might,
Refulgent—that treasure wonderful bestow thou on us.

Then say to Bṛihaspati as above. 1.

*Venus.*—R. Pârâśara, D. Sukra, Ch. Dvipada Virat. I. 69-1.

Victorious in the wood, Friend among men,
Ever he claims obedience asking
Gracious like peace, blessing like mental power,
Priest was he, offering-bearer, full of thought.

*Saturn.*—R. Ririmviti, D. Śani, Ch. Uṣṇik. 8. 18-9

May Agni bless us with his fires, and Sûrya warm us pleasantly;
May the pure wind breathe sweet on us,
and chase our foes.

Then say, " O Śani, &c.

*Râhu.*—R. Banadeva, D. Râhu, Ch. Gâyatrî. 4. 31-1
With what help will he come to us,
Wonderful, ever-waxing Friend,
With what most mighty company?

*Ketu.*—R. Madhuchanda, D. Ketu, Ch. Gâyatrî. 1. 6-3
Thou, making light where no light was,
And form, O men! where form was not,
Wast born together with the Dawns.
Then say " O Ketu, &c.

*Durgâ.*—R. Kaśyap, D. Durgâ, Ch. Triṣṭup. 1. 99-1
For Jâtavedâs let us press the Soma:
May he consume the wealth of the malignant.
May Agni carry us through all our troubles,
Through grief as in a boat across the river.
Then say " O Durgâ, &c.

Then similarly offer 'Bali' to Kârtikeya saying Bho Kârtikeya, &c.,
To Sword, Bho Kharga, &c., to Arrow, Bho Śara, &c.,
To Churning Stick, Bho Mantha,
To Kṣetra-pâl, Bho Kṣetra-pâl.

Then salute Gaṇeśa, Durgâ, Iṣṭadevatâ, Kuladevatâ, Grâmadevatâ, Saṭ Kṛittikâs, Eight Siddhis, Brahmâ together with Sarasvati, Śankara together with Bhavânî, Nârâyaṇa together with Lakṣmi Kârtikeya, Sword, Bamboo, Pestle, Churning Stick, Viṣṇu, Ṣaṣṭhî Devî, Janmadâ, Jîvantikâ.

Thus having given Bali and offered Pûjâ, let him give fee to Brâhmaṇas, that the ceremony may be complete. The Sankalpa for giving fee is as follows :—

Kṛitasya pûjâvidheḥ Sangatasidhyârtham nânânâmagotrebhyo Brâhmaṇebhyo Khâdyaphal tâmbûla dakṣiṇâ kṣirapatyadidâṇam Kariṣye.

I shall give fee to these Brâhmaṇas, belonging to various gotras and bearing many names, in order to complete the ceremony of pûjâ, the fee to be in the shape of food, fruits, betel, money, milk, etc.

Then, let him offer the fruits of his karma to Îśwara, and recite Yasya Smṛitya, &c., Mantrahînam, etc.

Then let him perform the Ârati of the God, of the mother and of the worshipper (Yajmâna) with the mantra Śriyijata, &c.

Then the Brâhmaṇas should give benediction.

The gift made in this Ṣaṣṭika pujâ is not tainted with the impurity of birth.

As says Vyâsa :—

The goddesses, presiding over the chamber of confinement and who are called Janmadâ, are worshipped during the birth impurity because it has been said that in performing the pûjâ of these deities on the occasion of birth there is purity instead impurity. Out of the period of birth impurity the following three days are not considered to be impure, *viz.*, the 1st, the 6th, and the 10th day of the birth of a son.

Let him make the tilak of the child with yellow pigment. Let him tie a goat near the lying-in room and men armed with weapons keep awake the night according to the custom of the family.

THE NÂMAKARAṆA (CHRISTENING) CEREMONY.

*Garga.*—Says Garga :—" The father alone of the child should name it after the name of the month (in which it is born) or that of the guru or spiritual teacher." " The names of the month are thus given in the Saṅgraha (1) Kṛiṣṇa, (2) Ananta, (3) Achyuta, (4) Chakrî (5) Vaikuṇṭha, (6) Janârdana, (7) Upendra, (8) Yajña puruṣa, (9) Vâsudeva, (10) Hari, (11) Yogîśa and (12) Puṇḍarikâkṣa respectively."

By "respectively" is meant by the elders, beginning with Mârga Śîrṣa. According to others, beginning with Chaitra. [According to Garga, the name of the months should commence with that of Mârga Sîrṣa. Thus if a child be born in the month of Pauṣa, it will be named Ananta ; if in Mâgha, Achyuta. If in Phâlguna, Chakrî ; if in Chaitra, Vaikuṇṭha, &c.]

*Vaśiṣṭha.*—If the proper time of naming is over [then the child should be named] when the moon is in any one of the following constellations, as says Vaśiṣṭha :—Uttarâ, Revatî, Hastâ, Mûlâ, Puṣyâ, Śravanâ, Viśâkhâ, Svâtî, Mṛigaśirṣa, Bharaṇî, and Dhaniṣṭhâ are praiseworthy stars to name the child."

*The Âpastamba G. S.*—Says Âpastamba in his Gṛihya Sûtra (XV. 8) :—" On the tenth day, after the mother has risen and taken a bath, he gives a name to the son. The father and the mother should pronounce that name first. (9) It should be a name of two syllables or of four syllables ; the first part should be a noun ; the second a verb ; it should have a long vowel or the Visarga at the end, should begin with a sonant, and contain a semi-vowel. (10) Or it should contain the particle सु su, for such a name has a firm foundation ; thus it is said in a Brâhmaṇa."

*Baudhâyana.*—Baudhâyana gives the following alternatives :—" The names may be either after those of Ṛiṣis, or of Devatâs, or after one's ancestors." As Vaśiṣṭhaor Nârada (after sages), Viṣṇu or Śiva (after a deity), or Yajña-śarmâ or Soma-śarmâ &c., (after family ancestors). The names of girls should consist of uneven syllables, *i.e.*, odd syllables : as : Śrî, Gau, Bhâratî, &c.

[The sense is this : A name given to a child in the vernacular of the country (should never be used) in a Saṅkalpa, &c., for Barbarians only entertain such a false notion that such vernacular names can be used in Saṅkalpa, &c. [Therefore it follows that a man must possess a proper Sanskrit name to entitle him to perform religious ceremonies].

Therefore the pious [Hindu] should give a name [to his child] as laid down in Âśwalâyana Gṛihya Sûtras :—" And let them give him a name beginning with a sonant, with a semi-vowel in it, with the Visarga at its end, consisting of two syllables." Or of four syllables ; " Of two syllables, if he is desirous of firm possession. But the name should not consist of a Taddhita affix." [Âśwalâyana, I. 15. 4-6].

Moreover, Agni, &c., are said to be the names of deities presiding over constellations [and names may be given according to these constellation-devatâs.] For, in all ceremonial works the name given to a person according to the constellation or the deity of the constellation is to be recited. The Vedâṅga Jyotiṣa also gives the above rules. The elders say, in giving a name regard should be had to the first syllable of the constellation. The same is mentioned in some Gṛiya Pariṣiṣṭhas also.

THE SECRET NAME.

Âpastamba further says :—" And he gives him a Nakṣatra name." " That is secret." (Gṛihya-Sûtra. 6 Patala, Sect. 15, verses 2 and 3).

Âśwalâyana says :—

" And let him also find out (for the child) a name to be used at respectful

salutations (such as that due to the Âchârya at the ceremony of the initiation); that his mother and father (alone) should know till his initiation."

This is the custom of the elders and the Śiṣṭhas in the matter of giving names. Therefore in the Jyotiṣa, it is said, that this secret name alone is to be used in all ceremonies. This secret name is formed, according to some, by adding a Taddhita affix to the name of the constellation. Thus a child born under Rohiṇi nakṣatra is called Rauhiṇa, &c. [some constellations, such as Tiṣyâ, Aśleṣâ, Hastâ, Viśâkhâ, Anurâdhâ, Âṣâḍha, Śraviṣṭhâ, remain unchanged in forming names. Such as a child born under Tiṣya would be called Tiṣya, &c.]

*Note*:—In the Hiraṇyakeśiṅ G. S. the following rule is laid down:—"He should give him two names. For it is understood (Taitt. Saṁhita, VI. 3. 1. 3.) Therefore a Brâhmaṇa who has two names, will have success. The second name should be a Nakṣatra name. The one name should be secret; by the other they should call him." (II. 1. 4. 12-14).

Manu lays down the following rules:—II, 30-33.

But let (the father perform or) cause to be performed the Nâmadheya (the rite of naming the child) on the tenth or twelfth (day after birth), or on a lucky lunar day in a lucky muhûrta, under an auspicious constellation.

Let (the first part of) a Brâhmaṇa's name (denote something) auspicious, a Kṣatriya's be connected with power, and a Vaiśya's with wealth, but a Śûdra's (express something) contemptible.

(The second part of) a Brâhman's (name) shall be (a word) implying happiness, of a Kṣatriya's (a word) implying protection, of a Vaiśya's (a term) expressive of thriving, and of a Śûdra's (an expression) denoting service.

The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

The following are the names of the constellations together with their Devatâs and the first letter of the name which should be given to the boy.

| Name of the Star. | Devatâ. | The first letter of child's name. |
|---|---|---|
| Aśvinî | ... Aśvini Kumâra | ... Chû, che, cho, lâ, चू, चे, चो, ला. |
| Bharaṇî | ... Yama Râjâ | ... Lî, lû, le, lo, ली, लू, ले, लो. |
| Kṛittikâ | ... Agni ... | ... A, i, u, e, अ, इ, उ, ए. |
| Rohiṇî | ... Brahmâ | ... O, vâ, vî, vû, ओ, वा, वी, वू. |
| Mrigaśirâḥ | ... Chandramâ | ... Ve, vo, kâ, kî, वे, वो, का, की. |
| Ârdrâ | ... Śiva ... | ... Ku, gha, ṅ, chha, कु, घ, ङ, छ. |
| Punarvasu | ... Aditi... | ... Ke, ko, hâ, hi, के, को, हा, हि. |
| Puṣyâ | ... Brihaspati | ... Hû, he, ho, ḍâ, हू, हे, हो, डा. |
| Aśleṣâ | ... Sarpa | ... Ḍî, ḍû, ḍe, ḍo, डी, डू, डे, डो. |
| Maghâ | ... Pitar | ... Mâ, mî, mû, me, मा, मी, मू, मे. |
| Pûrva Phâlguni | ... Bhaga | ... Mo, ṭâ, ṭî, ṭû, मो, टा, टी, टू. |
| Uttara Phâlguni | ... Aryamâ | ... Ṭâ, ṭo, pâ, pî, टा, टो, पा, पी. |
| Hastâ | ... Sûrya | ... Pû, ṣa, ṇa, ḍha, पू, ष, ण, ढ. |
| Chitrâ | ... Tvaṣṭâ | ... Pe, po, râ, rî, पे पो, रा, री. |

| | | |
|---|---|---|
| Svâtî ... | ... Pavana | ... Rû, re, ro, tâ, रू, रे, रो, ता. |
| Viśâkhâ | ... Indrâgni | ... Tî, ta te, to, ती, तू, ते, तो. |
| Anurâdhâ | ... Mitra | ... Na, nî, nû, ne, न, नी, नू, ने. |
| Jyeṣṭhâ | ... Indra | ... No, ya, yî, yû, नो, य, यी, यू. |
| Mulâ | ... Râkṣasa | ... Ya, ye bhâ, bhî, ये, यो, भा, भी. |
| Purvâṣaḍâ | ... Jala ... | ... Mû, dha, pha, ḍha, भू, ध, फ, ढ. |
| Uttarâsâḍhâ | ... Viśvedeva | ... Bhe,bho,bhû, bhî,भे, भो, भू, भी. |
| Abhijit | ... Prajâpati or Vidhi | Jû, je, jo, kha, जू, जे, जो, ख. |
| Śravanâ | ... Viṣṇu | ... Khi, khû, khe, kho, खि, खू, खे, खो. |
| Dhaniṣṭhâ | ... Vasu | ... Ga, gî, gû, ge, ग, गी, गू, गे. |
| Śatatâraka (or Satabhiṣâ) | Varuṇa | ... Go, sâ, sî, sû, गो, सा, सी, सू. |
| Pûrva Bhâdrapada | Ajapâda | ... Se, so, dâ, dî, से, सो, दा, दी. |
| Uttara Bhâdrapada | Ahirbadhnya | ... Dû, tha, jha, ña, दू, थ, झ, ञ. |
| Revatî | ... Pûṣâ | ... De, do, cha, chî, दे, दो, च, ची. |

*Mitâkṣarâ explained.*—Vijñaneśvara uses the word "वा" in the sentence "कुलदेवता सम्बद्ध वा"॥ Here the word "वा" is to be interpreted as च, *i.e.*, 'and, so that the other names may be combined. (In western provinces the family name and the father's name are generally combined with one's own name.)

## THE NIṢKRAMAṆA CEREMONY OR THE FIRST LEAVING OF THE HOUSE.

Though Vijñaneśvara explains the Niṣkramaṇa " ceremony as showing the sun to the child, yet it includes showing the moon also or bowing to a Devatâ as mentioned in other places. As says " Yama " in Jyotirnivadha in the third or the fourth month the Niṣkramaṇa of the child should be performed, in the third month the sun should be shown to the child, and in the fourth month the moon should be shown to the child.

According to Garga this ceremony may be performed along with that of Annaprâśana, first feeding the child with rice.

According to Skanda Purâṇa the twelfth day is also the time for performing this rite :—" O King, on the twelfth day the Niṣkramaṇa of the child from the house should be performed and in the fifth month he should be made to sit on the earth. (In that month all planets become auspicious specially the son of earth (Mars). It should be done in the following Nakṣatras). The three Uttara-nakṣatras are benedictory, so also Puṣyâ, Jyeṣṭhâ, Abhijit, Hastâ, Aśvini and Anurâdhâ. According to Pârijâta it includes the Upaveśana ceremony mentioned in the Padma-Purâṇa.

## THE UPAVESANA.

First reciting Svasti-vâchana, and after worshipping Varâha, the Earth, Devas and Gurus and Brâhmaṇas, seat the child on the maṇḍala (the paṇḍal). Then recite the following mantras :—" O Earth ! O Bright one ! Protect this child always in all conditions. O Auspicious one ! O Beloved of Hari ! Give him the full term of his life. Destroy (consume) all enemies who intend to shorten his life, or injure his

health or wealth. O Mother! Thou art the upholder of all beings, and Great. O Mother! protect this boy; and may Brahmâ also give sanction to it."

Then make the priests to recite benediction.

THE ANNAPRÂŚANA.

Vijñâneśvara says: "In the sixth month the annaprâśana should take place." In the Âpastamba G. S., the same is mentioned:—"In the sixth month after the child's birth." (Âp. 16. 1.) When, however, the proper time for Annaprâśana (the first feeding the child with solid food, such as boiled rice, &c.) is past, then the inauspicious time owing to Aṣṭâdi should be observed. (The Aṣṭâdi doṣa does not apply if the ceremony is done in due time). Yama says:—"It may be performed in the eighth month also." Laugâkṣi says: "The Annaprâśana may take place in the sixth month or when the child has cut its first teeth." Śaṅkha says:—"The Annaprâśana should be performed on the expiry of one year, or half a year." Mâdhava says: "It may be done according to the rule laid down in one's own Gṛîhya Sûtra."

THE EAR-BORING.

Garga says:—"The ceremony of boring the ear is performed in the sixth, seventh, eighth or twelfth month, in order to secure prosperity, long life and health." Bṛihaspati says: "The following tithis are auspicious for boring ceremony:—the second, the tenth, the sixth, the seventh, the thirteenth, the twelfth, the ninth and the third days of the moon."

The ear-boring ceremony includes the ceremony quoted in the Hemâdri from Jyotiṣa:—"In the bright half of the moon the ear-boring ceremony is auspicious on an auspicious day in the months of Kârtika, Pauṣa, Chaitra or Phâlguna. A tailor should pierce the ear of the child whose teeth have not yet come out, and who is placed on the lap of its mother, with a needle having in it two threads. The boring ceremony should be done in a pure lagna, on Thursday or Friday, when the moon is propitious, and in any one of the following Nakṣatras, *viz.*, Hastâ, Aśvinî, Svâti, Punarvasu, Tiṣya, Mṛigaśiras, Chitrâ, Śravanâ, Revatî."

THE BIRTH-DAY ANNIVERSARY.

So also must be observed by every one his birth-day annual ceremony. As in the Bhaviṣya: "Having bathed with auspicious water, every one on his birth-day should wear a new dress, and worship the Long-lived ones, such as, Mârkaṇḍeya, the longlived Vyâsa, Paraśu Râma, Aśvatthâman, Kṛipâchârya, Bali Râjâ, Prahlâda, Hanumanta, Bibhîṣaṇa. Let every man worship these (human immortals in flesh) with devotion and faith, on the day of his birth (*i.e.*) when the tithi and the nakṣatra are the same. He should worship Ṣaṣṭhi also with curd-offering every year on his birth-day." In the Tithi—tattva, tila (sesamun) homa is ordained to be offered to those personages reciting their names. Says the Âditya Purâṇa:—"All should bathe in holy waters on the day of their birth anniversary, and should worship with great care the spiritual Teacher, the Fire, and Brâhmaṇas. He should celebrate that day as a festival every year in honour of his star, the parents and Lord Prajâpati."

Bhaviṣya quoted in Kṛitya Chintâmani says:—"He should worship the Sun and Gaṇeśa with sugar, milk, sesamum, incense, nim, rice, Durba grass and yellow pigment, and tie a Rakṣâ thread on his both arms: and then say "let me be as long lived as thou art: let me be always handsome, wealthy, and lucky and fortunate. O Mârkaṇḍeya! O thou who livest upto the end of seven kalpas! Salutation to thee.

O Lord ! O Sage! be gracious and give success, health and long life. As thou, O Sage, art long-lived among sages, so make me long-lived among men. I drink this milk containing sesamum and sugar, which has been offered to Mârkaṇḍeya, in order to get increase of life." Thus reciting he should drink the milk to the extent of half añjali (handful). In the Skanda quoted in the Tithi-Tattva there is this especial rule laid down :—" On the Birth-day anniversary one should avoid the cutting of nails and the shaving of hair, sexual intercourse, journey, meat-food, quarrel, and injuring any creature."

This may be done every year in order to get increase of life. The ritual is as follows :—

THE RITUAL.

First rub tila-oil (sesamum oil) on the body, put curd and durvâ (tilaka) on the forehead, and let him bathe in hot water. After that, having bathed in water in which Kesara (Saffron) has been thrown, and wearing a white dhoti and a white châdar, and having made âchamana and prâṇâyâma, let him recite the mantra :— " Sumukhaś chaikadantas " &c., and taking water containing rice, flower, fruit and a copper pice (or any other metal to be given as dakṣiṇâ) let him utter the following Saṅkalpa :—" On such and such day, in......country. I......on my birth-day, in order to get life, fame, sons and grandsons and prosperity, and to please Mârkaṇḍeya and the rest, will worship Mârkaṇḍeya and others."

Then worship Gaṇeśa to remove all obstacles, and utter Svastivachana, let him invoke the devatâ on the seat on which are placed small heaps of unhusked rice. The Pûjâ mantras are :—Mârkaṇḍeyâya Namaḥ, Aśvathâmne Namaḥ, Balaye Namaḥ, Vyâsâya Namaḥ, Hanumate Namaḥ, Vibhîṣaṇâya Namaḥ, Kṛipâya Namaḥ, Paraśu Râmâya Namaḥ. These eight should be invoked also ; as Mârkaṇḍeyam Âvâhayâmi, &c., before offering pûjâ to them. Then offer the following prayer :—

*Mârkaṇḍeya.*—O mighty armed Mârkaṇḍeya ! who livest up to the end of seven Kalpas ! Let me be as long-lived as thou, O great sage. Through great penance and austerity of yore performed by thee, O sage ! thou didst obtain life of seven Kalpas on thy birth-day. Give me long life and fame, fortune and wealth, O great sage Mârkaṇḍeya ! Give me sons, grandsons and great-grandsons.

*Asvathâman.*—O son of Droṇa ! O Great One born of lunar energy ! Be thou giver of strength and good luck. Salutation to thee, O Aśvathaman !

*Bali.*—O King, born in the Daitya Race ! O Giver of everything to Hari in ancient times ! I have come to thee seeking thy aid and help. Give me long life.

*Vyâsa.*—O sage ! Who knowest the past, present and future ! O born of Nârâyaṇa's portion ! Give me long life, O Vyâsa !

*Hanumant.*—O son of Añjanâ ! O King of monkeys ! O most powerful One ! O Beloved of Râma ! Salutation to thee, O Hanumân ! protect me always.

*Bibhîṣaṇa.*—O Bibhîṣaṇa, salutation to thee ! O thou messenger of Râma in difficulty ! O son of Paulastya ! Give me long life, health and prosperity.

*Kṛipâcharya.*—O king of twice-born ! O Teacher of the Bharata People ! O Skilled in all sciences and arts ! I have come to thy refuge ! O merciful One ! Have mercy on me.

*Paraśu Râma.*—O son of Reṇukâ ! O thou of great energy ! O destroyer of Kṣatriya race ! Give me long life, O King, Salutation to thee, O son of Jâmadâgni !

Then taking in the hollow of his palm, milk in which have been thrown guḍa (sugar) and sesamum, and reciting the following mantras, let him drink three times that milk. This is the mantra :—" O Mârkaṇḍeya ! O mighty armed ! I drink

this milk containing sesamum and guḍa (sugar) to the extent of half an añjali, in order to get increase of life."

Then recite "Yasya Smṛityâ &c." And "Pramâdât Kurvatam," &c. and by "Uttiṣṭha Brahmaṇaspate, &c." Let him make visarjana and bid farewell! Offer the fruit of the karma to Lord.

[*Note.*—The Mantras are given below :—

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

I praise that Eternal Lord by remembering whom and uttering whose name all deficiences are supplied in every sacrifice and ceremony.

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।
स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादिति स्मृतिः ॥

"Whatever defects occur in any ceremony through oversight or carelessness, they all become rectified by remembering Viṣṇu"—so declare the Scriptures.]

THE TONSURE.

The Chûḍâkaraṇa or tonsure should be performed according to family usage. The manner of doing it is according to family usage. The Mitâkṣarâ uses the words Chûḍâkaraṇam tu yathâkulam kâryam iti. The force of "tu" is that of 'cha' or and : and that iti=eva. Though the word Kâryam is in the Neuter gender, it is illustrative of the masculine nouns also. [All ceremonies whether denoted by masculine or feminine nouns mentioned in verses 11 and 12 *must* be performed, and the method of their performance may be according to one's own family usage. In the case of tonsure, no time is fixed by Yâjñavalkya. The time depends upon the family usage.] By using the words yathâkulam 'according to family custom,' all alternatives are included.

As says Âpastamba G. S. (XVI. 3.) "In the third year after his birth, the chaula or tonsure is performed under the Nakṣatra of the two Punarvasus.

So also say Garga, Nârada, and Vaijavâpa. But Âśvalâyanas make a distinction, on the authority of this text of Âśvalâyana :—"The tonsure rite is ordained praiseworthy when performed in the third or fifth year, or before that in an un-even year, or along with Upanayana (investiture with sacred thread)." So also the Kârikâ :—"The tonsure should be performed before the end of the first year or the second year or the third year, or such is the authority. But some say according to one's family custom or along with Upanayana."

In another place :—"It is middling, if performed in the fifth or seventh year from birth, it is worst, if done in the tenth or eleventh year of conception." A special rule is laid down in Nâradîya :—The tonsure should not be performed, if the mother of the boy is pregnant ; but even if pregnant, it may be performed if the boy is above five years of age. If there be an abortion, or the child die after birth, or when done along with upanayana, there is incurred no guilt."

So says Bṛihaspati :—"The tonsure should not be performed, if the mother of the boy be pregnant; but it may be done even in pregnancy, if it is below five months, but never if above that."

In the Dharma Prakâśa, in the chapter on Tonsure, a prohibition is declared with regard to upanayana also, by showing its danger to the husband of the pregnant wife :—" Marriage, upanayana and bathing in milk shorten the lives of the husbands of the pregnant women." The marriage here means one's own marriage or of one's children. The upanayana refers to the upanayana of the children alone (of course it cannot refer to the upanayana of the husband). [In other words, a husband incurs the danger of shortening his life, if he performs the marriage of his children or his own, when his wife is pregnant; so also if he performs the upanayana of any one of his children]. This prohibition does not apply to tonsure however : for the prohibition is stated only when the *mother* of the child to be invested with thread is pregnant (and not when step-mothers are pregnant) This prohibition does not apply if any other wife of the father is pregnant. As says a text :—"When the *mother* of the child is pregnant, one should not perform the initiation or tonsure of *that* child. If it is done after the fifth month of pregnancy, there is death of the mother, &c."

" If on the day of Abhyudaya Śrâddha which is to be performed on the occasion of any sacrament relating to the son, the wife gets monthly course, the father should not perform the Śrâddha." But in the Saṅgraha :—" The tonsure, the initiation, the marriage, the installation of sacred image, &c. may be done during such impurity, or impurity arising from birth or death, by performing *homa* with ghee, &c., and making gifts of milch cows."

The Viṣṇu Purâṇa lays down this special rule : —" So long as there is no initiation, no guilt is incurred by eating prohibited food or drink or uttering untrue and abusive speech." So also Vaśiṣṭha :—" He can perform no karma so long as there is no tying the girdle (initiation); he exists like a Śûdra so long as he is not born again in the Vedas," (cf. Baudh., I. 2-3. 6.,) A special rule is laid down by Vṛiddha Śâtâtapa as quoted by Aparârka :—" Even the Śiśu must perform abhyukṣaṇa (sprinkling purification); even the bâla must do the âchamana, even the kumâra must bathe when touching a woman in courses. A child is called bâla so long as tonsure is not performed, he is a Śiśu so long as feeding with rice (Annaprâśana) ceremony is not performed; and he is called kumâraka so long as he is not invested with maunjî (sacred girdle)."

*Prâyaśchitta for omission.*—If the rites of Garbhâdhâna, &c., have not been performed with regard to a child, then prâyaśchitta should be done for such omission : and *homa* or fire-offering should be done as a prâyaśchitta for letting pass the proper time : and afterwards the tonsure and its appropriate *homa* should be done. As says Śaunaka :—" If the proper rites of Garbhâdhâna upto tonsure have not been done then fire-sacrifice should be performed with ghee and uttering the vyâhṛitis as a penance ; and then the other rite should be performed. For the omission of each ceremony a quarter kṛichhra penance should be observed, for the omission of tonsure half a kṛichhra. This is the law when the omission is due to some calamity. But if the omission is voluntary, then the penance is double." In the Tṛikâṇḍî we read :—" When the rites have been omitted and the time for performing has gone, and the time for performing another rite has come, then the rites omitted must be performed first (though out of time), and then the rite in question should be performed."

### THE ŚIKHÂ OR THE LOCKS.

Now we shall say something about the mode of keeping the head-tuft. Laugâkṣi quoted by Mâdhava declares :—"The persons belonging to Vaśiṣṭha Gotra should

keep the tuft towards the right part of the hair; those of Atri and Kaśyapa, on both sides; of Bhṛigu, shaven; of Angiras, five-tufts, for the sake of auspiciousness; others according to the custom of their family." The word 'Kamuja' or tuft means Keśapaṅkti or arrangement of hair or śikhâ, *i.e.*, lock of hair. This different arrangement of hair for different gotras depends upon the particular Śâkhâ to which one belongs. For the Taittirîyas, however, the number of tufts is according to the number of their Pravara. In the Gṛihya Sûtras:—"Having combed the hair in silence, he arranges the locks which are left over, according to the fashion of his ancestral Ṛiṣi or according to what family he belongs." (cf. Hiraṇyakeśin, II. 6. 12).

In the Prayoga Ratna of the author of Nirṇaya Sindhu:—"The tuft should be in the middle of the head, but of the Vasiṣṭhas towards right, and of Atri and Kaśyapa clans, on both sides." So also in the Mâdhavîya. But Âpastamba says:—"He combs the hair silently, and arranges the locks in the fashion of his ancestral Riṣis." (Âp. G. S. VI. 16. 6). According to the number of Pravara and Ṛiṣi at the time of initiation all these locks except the middle one are cut, from all different directions. "He shaves his hair with the different Mantras, towards the different (four) directions." (Âp. IV. 10. 6.)

The middle lock (called Śîkhâ *par excellence*) should however be *never* cut for Śruti prohibits it, and so also the Smṛiti:—"He is as if naked and uncovered who is totally shaven, this Śikhâ is his covering."

"A person without śikhâ and without sacred thread cannot perform any sacred rite, for all that he does is unfructuous."

An exception to this is mentioned in Sudarṣana Bhâṣya on Âp. G. S. where the shaving of the śikhâ also is ordained when a person is engaged in a Sattra.

The saying that "the Kumâras are as if without śikhâs," is according to the Chhandogas.

*The Śûdras.*—The above rules do not apply to the Śûdras. For says Vaśiṣṭha.—"For a Śûdra there is no rule as to the arrangement of hair." In the Padma Purâṇa it is said that a Śûdra should keep no śikhâ, nor wear sacred thread, nor utter refined (Sanskṛit) speech. This prohibition applies only to low caste (asat) Śûdras and not to high caste (sat) Śûdra, according to some. Others say it is optional for a Śûdra to keep śikhâ. Therefore says Hârita:—"If a woman or a Śûdra, through anger or Vairâgya, cut off their śikhâ, they should perform the Prâjâpatya penance. Otherwise they do not get release from their sin." The keeping of śikhâ by a Śûdra depends upon the custom of the country.

*The Summary.*—The conclusion of all the above texts is this. For the Âpastambas it is laid down that at the time of Chûḍakarṇam they should keep or make śikhâs—one lock if the Riṣi be one, two śikhâs or locks if the Ṛiṣis be two and so on. They may keep these locks throughout their life, or cut them all except the middle one, at the time of upanayana. Thus it is established that the middle lock should never be cut at the time of upanayana, all the other locks may be cut. Of course, the ascetics, the persons engaged in performing any prâyaśchitta, or a big sattra cut off even the middle lock and become totally shaven.

Now we shall give here the Sûtras of Âpastamba on this subject explained according to the commentary of Śudarśânachârya, so far as necessary (Âp. G., S. III. 10. 1 to 8.)

1. We shall explain the upanayana or initiation of the student. 2. Let him initiate a Brâhmaṇa in the eighth year after the conception. 3. A Râjanya in the eleventh, a Vaiśya in the twelfth year after the conception. 4. Spring, summer, autumn: these are the fit seasons, for the upanayana, corresponding to the order

of the castes. 5. The boy's father serves food to Brâhmaṇas and causes them to pronounce auspicious wishes, and serves food to the boy. The teacher pours together, with the first Yajuṣ of the next Anuvâka warm and cold water, pouring the warm water into the cold, and moistens the boy's head with the next verse (M. II. 1. 2). 6. Having put three darbhâ blades into his hair towards each of the four directions, the teacher (?) shaves his hair with the next four verses (M. II. 1. 3-6) with the different mantras, towards the four different directions. 7. With the following verse (M. II. 1-7) somebody addresses him while he is shaving. 8. Towards the south, his mother or a Brahmachârin strews barley grains on a lump of bull's dung; with this dung she catches up the hair that is cut off and puts it down with the next verse (M. II. 1. 8) at the root of an Uḍumbara tree or in a tuft of darbha grass." (Âp. G. S., IV. 10 1-8). Then further on Âpastamba mentions that in the samâvartana also the rites are the same, so far as the cutting of the hair is concerned. "The rites beginning with the pouring together of warm and cold water down to the burying of the hair are the same as above." (Âp. G. S. V. 12. 3). [As regards tonsure he says:—] "In the third year after his birth, the chaula or tonsure is performed, under the Nakṣatra of the two Punarvasus. Brâhmaṇas are entertained with food as at the initiation. The putting of wood on the fire, &c., is performed as at the Simantonnayana. He makes the boy sit down to the west of the fire, facing the east, combs his hair silently with a porcupine's quill that has three white spots, with three darbha blades, and with a bunch of unripe Uḍumbara fruits; and he makes as many locks as are the number of the Ṛiṣis in his Pravara or according to their family custom. The ceremonies beginning with the pouring together of warm and cold water and ending with the putting down of the hair are the same." (Âp. G. S., VI. 16-3 to 6). Thus if there is only one Ṛiṣi in his Pravara, he makes one lock; if there are two Ṛiṣis, then two locks and so on, or the number and the fashion of śikhâs may depend upon their family custom.

"The Godâna is performed in the sixteenth year, in exactly the same way, or optionally under another constellation." (Ibid, VI. 16. 12.) The Godâna is the name of a ceremony. It is the rite of shaving two particular portions of the head. The author next declares an option:—

"Or he may perform the Godâna sacred to Agni." (Ibid, VI. 16. 13.) That is, he should become a Brahmachârin. "The difference between the chaula and the Godâna is that at the Godâna the whole hair is shaven, without leaving the locks." (Ibid, VI. 16. 15). The śikhâ also is removed in this ceremony. The Âchârya or the Teacher should shave the boy in Godâna ceremony: and the gift should be given to the Teacher only. From this text "the difference between the Chaula and Godâna, &c.," we infer that even the śikhâ lock is cut in this Godâna ceremony, as it is cut when one engages in a Sattra. This is the opinion of Śudarśanâcharya, the commentator on the Âpastambya Gṛihya Sutras. While others differ from him and say on the authority of texts already quoted, that except in sattra, &c., the śikhâ should never be cut, and as Godâna is not mentioned among those exceptions, the śikhâ should not be cut in the Godâna ceremony.

Baudhâyana lays down a similar rule:—"In the sixteenth year, the Godâna is performed: and like the tonsure, silently. The difference between the two is that at the Godâna, the whole hair is shaven and he gives a cow to the teacher; or becomes an Agni-Godâna (a Brahmachârin), &c."

So also Hiraṇyekeśin (II. 6. 16):—"In the same way the Godâna karman is performed in the sixteenth year. He has him shaven including the top-lock. Some declare

that he leaves there the top-lock, or he performs Godâna sacred to Agni. He gives a cow to his Guru."

[Then Bâlambhaṭṭa gives a summary of all the above opinions.]

[Tying the top-lock.] The śikhâ is tied by giving it two turns and a half and reciting the Gâyatrî.

NOTES.

The following selections from the Gṛihya Sûtras show how the Puṃsavana, and Sîmantonnayana ceremonies were performed in ancient times :—

## THE PUMSAVANA.

The *Puṃsavana, i.e.*, the ceremony to secure the birth of a male child.

ŚÂNKHÂYANA, I. 20.

(1) In the third month, the Puṃsavana, *i.e.*, the ceremony to secure the birth of a male child.

(2) Under (the Nakṣatra) Puṣya or Śravaṇâ.

(3) Having pounded a Soma stalk, or a Kuśa-needle, or the last shoot of a Nyagrodha trunk or the part of a sacrificial post which is exposed to the fire.

(4) Or (having taken) after the completion of a sacrifice the remnants from the Juhû ladle.

(5) Let him sprinkle it into her right nostril with the four verses, "By Agni may good " (Rig-veda, I. 1. 3), " Thut sperm to us (III. 4. 9), " May he succeed who lights fire." (V. 37. 2.) " Of tawny shape " (II 3. 9), with Svâhâ at the end (of each verse.)

ÂŚVALÂYANA GṚIHYA-SÛTRA. I. 13.

1. The Upaniṣad (treats of) the Garbhâlambhana, the Puṃsavana and the Anavalobhana, (*i.e.*, the ceremonies for securing the conception of a child, the male gender of the child, and for preventing disturbances which could endanger the embryo.)

2. If he does not study (that Upaniṣad) he should in the third month of her pregnancy, under (the Nakṣatra) Tiṣyâ, give to eat (to the wife), after she has fasted, in curds from a cow which has a calf of the same colour (with herself) two beans and one barley grain for each handful of curds.

3. To this question, 'What dost thou drink?' 'What dost thou drink?' she should thrice reply, " Generatien of a male child! Generation of a male child."

4. Thus three handfuls (of curds.)

5. He then inserts into her right nostril, in the shadow of a round apartment, (the sap of) an herb which is not faded.

6. According to some (teachers) with the Prajâvat, and Jîvaputra hymns.

7. Having sacrificed of a mess of cooked food sacred to Prajâpati, he should touch the place of her heart with the (verse.) " What is hidden, O thou whose hair is well parted, in thy heart, in Prajâpati, that I know; such is my belief. May I not fall into distress that comes from sons."

PÂRASKARA GṚIHYA-SÛTRA. I. 14.

1. Now the Puṃsavana, *i.e.*, the ceremony to secure the birth of a male child.

2. Before (the child in his mother's womb) moves, in the second or third month (of pregnancy.)

3. On a day on which the moon stands in conjunction with a Nakṣatra (that has a name, of masculine gender, on that day, after having caused (his wife) to fast, to

bathe, and to put on two garments which have not yet been washed, and after having in the night-time crushed in water descending roots and shoots of a Nyagrodha tree, he inserts (that into her right nostril) as above, with the two (verses). 'The gold child, (Vaj.Samh., XIII, 4) and "formed of water" (I bid, XXXI, 17);

4. A Kuśa needle and a Soma stalk, according to some (teachers).

5. And he puts gall of a tortoise on her lap. If he desires 'May (the son) become valiant' he recites over him (*i.e.*, over the embryo) modifying the rite (?) 'The Suparṇa art thou' (Vâj-Saṁh., XII, 4) (the Yajus) before (the formulas called) "Steps of Viṣṇu."

KHÂDIRA GṚIHYA-SÛTRA. II. 2.

17. In the third month of the first pregnancy (of the sacrificer's wife he should perform) the Puṃsavana [*i.e.*, the ceremony to secure the birth of a (male child), son.]

18. After she has bathed, her husband should put on her a (new) garment that has not yet been washed, and after having sacrificed he should stand behind her.

19. Grasping down over her right shoulder he should touch the uncovered place of her navel with (the verse) 'the two men,' (M. B. I. 4. 8.)

20. Then another (ceremony). Having bought for three times seven barley corns or beans, a Nyagrodha-shoot which has fruits on both sides, which is not dry, and touched by worms, he should set that up with (the formula), "Ye herbs everywhere, being well-minded, bestow strength on this (shoot); for it will do its work."

21. He then should take it and place it in the open air.

22. A girl, or a (wife) devoted (to her husband), or a student, or a Brâhmaṇî should pound (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it.)

23. (The husband) should make (the wife) who has bathed, lie down, and should insert (that pounded substance) into her right nostril with (the verse), 'A man is Agni' (M. B. I. 4. 9).

GOBHILA GṚIHYA-SÛTRA. II. 6.

1. The beginning of the third month of pregnancy is the time for the Puṃsavana (*i.e.*, the ceremony to secure the birth of a son).

2. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body) including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

3. Her husband, standing behind her, should grasp down with his right hand over her right shoulder, and should touch the uncovered place of her navel with the verse, 'The two men, Mitra and Varuṇa' (M. B. 1. 4. 8).

4. Then they may do what they like.

5. Then afterwards (the following ceremony should be performed.)

6. In a north-easterly direction, having bought for three times seven barley corns or beans a Nyagrodha-shoot which has fruits on both sides, which is not dry and not touched by worms, he should set that up.

7. (He buys it with the Mantras) :—

"If thou belongest to Soma, I buy thee for the King Soma.

"If thou belongest to Varuṇa, I buy thee for the King Varuṇa.

"If thou belongest to the Vasus, I buy thee for the Vasus.

"If thou belongest to the Rudras, I buy thee for the Rudras.

"If thou belongest to the Âdityas, I buy thee for the Âdityas.

"If thou belongest to the Maruts, I buy thee for the Maruts.

"If thou belongest to the Viśve-devâs, I buy thee for the Viśve-devâs.

8. He should set it up with (the mantras), 'Ye herbs, being well-minded, bestow strength on this (shoot); for it will do its work.' Then he should put grass around it, should take it, and place it in the open air.

9. Having washed a nether millstone, a student or a (wife) devoted (to her husband), a person who is a Brâhmaṇa by birth (only and not by learning), or a girl, pounds (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it).

10. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body) including her head, she lies down to the west of the fire on northward-pointed Darbha grass, with her head to the east.

11. Her husband, standing behind her, should seize (the pounded Nyagrodha-shoot) with the thumb and the fourth finger of his right hand, and should insert it into her right nostril with the verse 'A man is Agni, a man is Indra' (M. B. 1. 4. 9.).

12. Then they should do what they like.

### HIRAṆYAKEŚIN GṚIHYA-SÛTRA.

*Praśna II, Patala I, Sec. 2.*

1. Now (follows) the Puṃsavana (*i.e.*, the ceremony for securing the birth of a male child).

2. In the third month, in the fortnight of the increasing moon, under an auspicious constellation, in a round apartment, he gives her a barley-grain in her right hand with (the formula), "A man art thou;"

3. With (the formula) "The two testicles are ye" two mustard seeds or two beans, on both sides of that barley-grain.

4. With (the formula) "Svavritat"? (he pours) a drop of curds (on those grains). That he gives her to eat.

5. After she has sipped water, he touches her belly with (the mantra) 'with my ten (fingers) I touch thee that thou mayest give birth to a child after ten months.'

6. (He pounds) the last shoot of a Nyagrodha trunk (and mixes the powder) with ghee, or a silk worm (and mixes the powder) with a pap prepared of panick seeds, or a splinter of a sacrificial post taken from the north-easterly part (of that post) exposed to the fire, or he takes ashes or soot, of a fire that has been kindled by attrition, and inserts that into the right nostril of the (the wife) whose head rests on the widely spread root (of an uḍambara tree).

7. If she miscarries, he should three times stroke (her body), from the navel upwards with her wet hand, with (the mantra) "Thitherwards, not hitherwards, may Tvaṣṭṛi bind thee in his bonds. Making (the mother) enter upon the seasons, live ten months (in thy mother's womb); do not bring death to men."

8. When her labour comes on he performs the kṣipraprasavana (*i.e*, the ceremony for accelerating the delivery). Having placed a water pot near her head and a Tûryantî plant near her feet, he touches her belly.

### GṚIHYA-SÛTRA OF ÂPASTAMBA. VI. XIV.

9. The Puṃsavana (*i. e.*, the ceremony to secure the birth of a male child) is performed when the pregnancy has become visible, under the constellation Tiṣya.

10. From branch of a Nyagrodha tree which points eastward or northward, he takes a shoot with two (fruits that look like) testicles. The putting (of wood) on the fire, etc., is performed as at the Sîmantonnayana.

11. He causes a girl who has not yet attained maturity to pound (the

Nyagrodha shoot) on an upper millstone with another upper millstone and to pour water on it; then he makes his wife lie down on her back to the west of the fire, facing the east and inserts (the pounded substance) with his thumb into her right nostril, with the next yajus (II. 11. 13.) N. P. 12.. Then she will give birth to a son.

## THE SÎMANTONNAYANA.

### SÂNKHÂYANA GṚIHYA-SÛTRA, I. 22.

1. In the seventh month at her first pregnancy, the Sîmantonnayana (or parting of the hair).

2 He causes her after she has bathed and put on a new garment which has not yet been washed, to sit down behind the fire.

3. He sacrifices, while she takes hold of him with the Mahâvyâhṛitis.

4. He cooks a mess of food.

5. According to some (teachers) boiled rice with Mudga beans.

6. The implements used and the Nakṣatra should be of male gender.

7. (He then sacrifices with the following texts) "May Dhâtar give to his worshipper further life and safety; may we obtain the favour of the God whose laws are truthful."

"Dhâtar disposes of offspring and wealth; Dhâtar has created this whole world; Dhâtar will give a son to the sacrificer, to Him you shall sacrifice, an offering rich in ghee."

(Besides) with the three verses, Nejameṣa, 'fly away' (Ṛig-veda Khailika Sûkta, after X. 184) and in the sixth place the verse, 'Prajâpati' (Ṛig-veda X. 121. 10).

8. (The husband then) parts her hair upwards, beginning from the middle, with a porcupine's quill that has three white spots, or with a Darbha needle together with unripe uḍumbara fruit, with the words, 'Bhûr, Bhuvaḥ, Svaḥ.'

9. He lays down (the thing he has used) in her lap.

10. Ties (the fruits) to a string of three twisted threads and fastens them to her neck with the words, 'Rich in sap is this tree; like the sappy one be thou fruitful.'

11. (The husband) then says to lute players, 'sing ye the king.'—

12. 'Or if any body else is still more valiant.'

13. Having poured fried grain into a water pot, let him cause her to drink it with the six verses, "May Viṣṇu take care of thy womb." "I call Râkâ" (Ṛigveda X. 184. 1. II. 32. 4-8).

14. Let him then touch her (with the words).

15. 'The winged one art thou, the garutmat; the Tṛivṛit (stoma) is thy head, the Gâyatra thy eye, the metres thy limbs, the Yajus thy name, the Sâman thy body.'

16. Let him cause her to sing merrily.

17. Wearing if she likes, many gold ornaments.

18. A bull is the fee for the sacrifice.

### ÂŚVALÂYANA G. S., I. 14.

1. In the fourth month of pregnancy, the Sîmantonnayana (or parting of the hair, is performed.)

2. In the fortnight of the increasing moon, when the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender.

3. Then he gives its place to the fire, and having spread to the west of it a

bull's hide with the neck to the east, with the hair outside, (he makes oblations) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses), 'May Dhâtṛi give to his worshipper,' with the two verses, 'I invoke Râkâ' (Ṛig-veda II. 32. 4 seq.) and with (the texts), 'Nejameṣa,' and, 'Prajâpati, no other one than thou' (Ṛig-veda X. 121. 10.)

4. He then three times parts her hair upwards (*i.e.*, beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of kuśa grass, with (the words), 'Bhûr, bhuvaḥ, Svar, Om."

5. Or four times.

6. He gives orders to two lute-players, 'Sing King Soma.'

7. (They sing) 'May Soma, our King, bless the human race. Settled is the wheel of N. N.' (here they name) the river near which they dwell.

8. And whatever aged Brâhmaṇî women, whose husbands and children are alive, tell them, that let them do.

9. A bull is the fee for the sacrifice.

PÂRASKARA G. S., I. 15.

1. Now the Sîmantonnayana (or parting of the pregnant wife's hair.)

2. It is performed like the Puṃsavana.

3. In her first pregnancy, in the sixth or eighth month.

4. After he has cooked a mess of sacrificial food, containing sesamum and mudga beans and has sacrificed to Prajâpati, he parts for the wife who is seated to the west of the fire on a soft chair, her hair upwards (*i.e.*, beginning from the front) with a bunch containing an even number of unripe Uḍumbara fruits, and with three bunches of Darbha grass, with a porcupine's quill that has three white spots, with a stick of Viratarâ wood, and with a full spindle, with the words, 'Bhûr, bhuvaḥ, svar.'

5. Or (he parts the hair once) with each of the (three) Mahâvyâhṛitis.

6. He ties (the Uḍumbara fruits, &c.) to a string of three twisted threads with (the words) 'Rich in sap, is this tree; like the tree, rich in sap, be thou fruitful.'

7. (The husband) then says to two lute-players, 'Sing Ye the King, or if any body else is still more valiant.'

8. Here some also prescribe a certain stanza (to be sung by the lute-players): 'Soma alone is our King. May these human tribes dwell on thy banks, O (river) whose dominion is unbroken, N. N.!' here he names the name of the river near which they dwell.

9. Then (follows) feeding of the Brâhmaṇas.

KHADIRA GṚIHYA SÛTRA, II. 2. 24.

24. Then in the fourth or sixth month (of her pregnancy) the Sîmantonnayana (or parting of the hair is performed) for her.

25. After she has bathed, her husband should put on her a garment that has not yet been washed, and after having sacrificed, he should stand behind her and should part her hair once with a well-proportioned (?) branch of a tree, on which there are fruits (and) with a porcupine's quill that has three white spots, with (the verse), 'Rich in sap is this tree (M B. I. 5., '1').

26. While she looks at a mess of boiled rice with sesamum seeds, covered with ghee, he should ask her 'What dost thou see?'

27. He should make her reply 'Offspring!'

28. When the child is appearing, the sacrifice for the woman in labor (is to be performed).

29. With the two verses 'She who athwart'—(M B. I. 5, 6, seq.)

30. He should give a name to the child, N. N.!

31. That (is his) secret (name).

32. Before the navel string is cut off and the breast is given (to the child; the father) should have rice and barley grains pounded in the way prescribed for the Nyagrodha—shoot.

33. He should take thereof with his (right) thumb and fourth finger and give it to the child to eat, with (the mantra), 'This order' (M B. I. 5, 8).

34. And butter with (the verse), 'May intelligence to thee' (M B. I, 5, 9).

## SÎMANTAKARAṆA.

### GṚIHYA-SÛTRA OF GOBHILA.

*II Prapâṭhaka Kândikâ 7.*

1. Now (follows) the Sîmantakaraṇa (or parting of the hair) in her first pregnancy,—

2. In the fourth, or sixth, or eighth month (of her pregnancy).

3. In the morning after she has been washed, sitting on northward-pointed Darbha grass, (all over her body), including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

4. Her husband standing behind her, ties (to her neck) an Uḍumbara branch with an even number of unripe fruits on it, with (the verse) 'Rich in sap is this tree' (M B. I. 5, 1).

5. He then parts her hair upwards (*i.e.*, beginning from the front), the first time with Darbha blades, with (the word) 'Bhuḥ! the second time with (the word) 'Bhuvaḥ,' the third time with the word Svaḥ':—

6. Then with (a splint of) Vîratara (wood) with this verse, 'With which Aditis' (*Ibid*, 2).

7. Then with a full spindle, with this verse, 'I invoke Râkâ' (*Ibid*, 3—4);

8. And with a porcupine's quill that has hree white spots, with (the verse), 'Which are thy blessings, O Râkâ (*Ibid*, 5).

9. (There should be prepared) a mess of boiled rice with sesamum seeds, covered with ghee; at that he should make her look.

10. Let him say to her, 'What dost thou see?' and make her answer, 'Offspring!'

11. That (food) she should eat herself.

12. Brâhmaṇa woman should sit by her side, pronouncing auspicious words (such as), 'A mother of valiant sons! A mother of living sons! A living husband's wife!'

13. Now (follows) the sacrifice for the woman in labour.

14. When the child is appearing, he strews (Darbha grass) round the fire and sacrifices, two Âjya oblations with this verse. 'She who athwart.' (M B. I. 5. 6.) and with (the verse) 'Vipaśchit has taken away.' (*Ibid*, 7).

15. 'A male he will be born, N. N. by name.'—(in this passage of the last verse) he pronounces a name.

16. What that (name is) is kept secret.

17 Whence they announce to him that a son has been born, he should say 'Delay still cutting off the navel-string, and giving him the breast.'

18. Let him have rice and barley-grains pounded in the same way as the (Nyagrodha) shoot.

19. Seizing (the pounded substance) with the thumb and fourth finger of his right hand, he smears it on the tongue of the boy, with the mantra, 'This order.' (M B. I. 5. 8.).

20. In the same way the production of intelligence (is performed). He should give to eat (to the child) clarified butter.

21. Or he takes it with gold, (*i. e.*, with a golden spoon) and sacrifices it on the face of the boy with this verse, 'May Mitra and Varuṇa bestow intelligence on thee (M. B. I. 5. 9.) and with (the verse). 'The lord of the seat, the wonderful.' (Sâma-Veda, I. 171).

22. Let him say 'Cut off the navel string,' and 'Give the breast (to the child).'

23. From that time let him not touch (his wife) until ten nights have passed.

## GṚIHYA-SÛTRA OF HIRANNYAKEŚIN.

*Praśna II, Paṭala I, Section I.*

1. Now (follows) the Sîmantonnayana (or parting of the pregnant wife's hair).

2. In the fourth month of her first pregnancy, in the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, performs the rites down to the Vyâhṛiti oblations, and makes four oblations to Dhâtṛi with (the verse), "May Dhâtṛi give us wealth" (and the following three verses, Taitt. Saṁh. III. 3, 11. 2. 3).

3. 'This, O Varuṇa' (&c., Sec. I, Chap. 27, Sûtra 2 down to); "Hail! Good luck!"

He then makes the wife who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brâhmaṇa, sit down to the west of the fire, facing the east, in a round apartment. Standing to the east (of the wife) facing the west, he parts her hair upward (*i.e.*, beginning from the front) with porcupine's quill that has three white spots, holding (also) a bunch of unripe fruits, with the Vyâhṛitis (and) with the two (verses), "I invoke Râkâ," (and), "Thy graces, O Râkâ." (Taitt. Samh. III. 3. 11. 5). Then he recites over (his wife the mantras) "Soma alone is our king, thus say the Brâhmaṇa tribes, sitting near thy banks, O Gaṅgâ, whose wheel does not roll back (?)!" (and), "May we find our way with thee through all hostile powers, as through streams of water" (above I. 20. 5).

## GṚIHYA-SÛTRA OF ÂPASTAMBA.

*Patal 6, Section 14.*

1. The Sîmantonnayana (or parting of the pregnant wife's hair, is performed) in her first pregnancy, in the fourth month.

2. (The husband) serves food to Brâhmaṇas and causes them to pronounce auspicious wishes; then after (the ceremonies) from the putting (of wood) on the fire down to the Âjyabhâga oblations (have been performed), he offers the oblations (indicated in the) next (mantras, M. II. 11. 1-8) while (the wife) takes hold of him and enters upon the (performance) of the *Jaya* and following oblations.

3. Having performed (the rites) down to the sprinkling (of water) round (the fire), he makes her sit down to the west of the fire, facing the east, and parts her hair upwards (*i.e.*, beginning from the front) with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Uḍumbara fruits, with the Vyâhṛitis or with the two next (verses, II. 11. 9. 10).

4. He says to two lute players, 'Sing.'

5. Of the next two (verses II. 11. 11. 12), the first (is to be sung on this occasion) among the (people of the) Sâlvas.

6. The second (is to be used) for Brâhmaṇas; and the river near which they dwell, is to be named.

7. He ties barley-grains with young shoots (to the head of the wife); these she keeps until the stars appear.

8. When the stars have appeared, he goes (with his wife) towards the east or north, touches a calf, and murmurs the Vyâhṛitis; then she breaks her silence.

## THE FIRST LEARNING OF THE ALPHABET.

Now we shall say something about the commencement of study and the first learning of alphabets. The Mârkaṇḍeya quoted in Mâdhavîyam:—

"When the child has attained the fifth year, and when Hari is not asleep, avoiding the sixth and the first day of the moon, the Riktâ, and the fifteenth as well, the Sunday and the Tuesday: let him make the child commence his first study in a well-ascertained, auspicious time. Spreading a white cloth, on which are heaps of rice, let him write on those heaps the fifty letters, in their due order, with a golden stylus. Let him worship with the Vyâhṛitis Bhûhu, &c., the presiding deities of letters as well as Sarasvati, Gaṇeśa, Hari, Lakṣmî, Guru, the sun, the author of the Gṛihya-Sûtra to which he belongs, his own branch of learning, Śiva, and the six letters. Let him offer Homa in fire with ghee, reciting the names of these and with Naivedya of Guḍa, Laḍḍoo, &c. (sweetments) separately. The Brâhmaṇas should be honored with fee. The teacher should sit facing east and the boy facing west. First should be recited the six-syllable Mantra:—" Om! Namaḥ Śivâya," and the child should be taught the fifty letters beginning with अ and ending with क्ष. Then having the child sit facing east, cause him to write three times and speak out the letters. Let him cease reading on the days which are holidays, namely the eighth and the second days of the moon, and the full and the new moon days, &c.

## THE RITUAL.

*Saṅkalpa.*—I, NN, on such and such day, &c., am going to make the child commence the learning of the alphabet, so that he may become master of all sciences, and so attain the four-fold end of man.

*Mâtrikâ Pûjâ.*—Then let him perform Mâtrikâ Pûjâ, and Âbhyudayika Śrâddha, make the Brâhmaṇas recite the auspicious day, &c., spread out a white cloth and place small heaps of rice on it, and on such heaps let him do pûjâ to Gaṇeśa, Hari, Lakṣmî, Devî, Sarasvatî, Vyâsa, Gautama, Jaimini, Manu, Pâṇini, Kâtyâyana, Patañjali, Yâska, Piṅgala, Garga, Kaṇâda, Kapila, Vâlmîki, Vâmana, Dhanvantari, Kṛiśâśva, Bharata, Viśvakarman, Pâṇikâpyâ, and Nakula; as well as the Vedas, the Purâṇas, the Nyâya, the Mimâṃsâ, the Dharma-Śâstra, Phonetics, Ritual, Grammar, the Nirukta, Prosody, Astronomy, the Vaiśeṣika, the Vedânta, the Sâṅkhya, the Pâtañjala, Poetry, Rhetoric, Medicine, Archery, Music, the Arts, the Science of elephants, the Science of horses, the Science of falcons. He should invoke these in the vocative case with the mantras of their names. The invocation of Sarasvatî is somewhat different. Her Mantra is: "O mother of the world! O whose form is all-speech! Come here in thy all-speech form. Come hither." Then salute all these in the dative case, beginning with Om and ending with namaḥ. (As, Om Gaṇeśâya namaḥ; Om Haraye namaḥ, &c.) and offer them each the Upachâras, such as, pâdya (water to wash the feet), arghya, Âchamanîya, sandal, flowers, rice, in-

cense, candle, sweet-pudding, &c. Then give one homa to each with ghee in the fire. Then give cloth and ornaments to the teacher and feast the Brâhmaṇas, and the nurse. Then anointing the boy and giving him a bath and dressing him in new garments, adorned with scents and ornaments, make him go and perambulate thrice the devas like Gaṇeśa, &c., and the teacher, and let him sit facing west. Then let him salute the Guru reciting :—

Ajñâna timirândhasya Jñânâñjana Śalâkayâ.
Chakṣurunmîlitam yena Tasmai Śrigurave namaḥ.

Salutations to that glorious Guru who, when my sight was blinded by the darkness of ignorance, restored to it the light of knowledge and truth.

Then let him salute Sarasvatî, saying:—

"Salutations to thee, O Sarasvatî ! O boon-giver ! O all-desired ! O thou of many forms ! O thou of broad eyes ! Give me knowledge, O lady of all devas ! "

Making the boy recite the above two verses, and causing the Brâhmaṇas and the teacher to bless him, make him learn the letters : and commence study. Then bid farewell to the teacher and the devas. Let fee be given to all. Then establish fire and offer sacrifice to it. (The details are omitted).

MITÂKSARÂ.

Though these ceremonies are nitya or permanent (producing chiefly spiritual benefits) the author now shows their secondary benefits or fruits also.

YÂJNAVALKYA.

XIII.—By this the taint (derived from both parents, literally) produced from the seed and the embryo is destroyed. These ceremonies, in cases of women, are (to be) performed in silence, but however their marriage is with (the recitation of) Mantra.—13.

MITÂKṢARÂ.

"By this," *i.e.*, the said method, *i.e.*, by the performance of the consecratory ceremonies of Garbhâdhâna, &c.

"The taint" or the sin, is destroyed. What kind of taint? Produced from seed and embryo, and relating to semen and ovum, and occasioned by the contagion of some bodily or hereditary disease and not the sin of being born of an outcaste, &c.

The author propounds a special rule for women. "These," the ceremonies of birth, &c., of women are to be performed, at the proper time, "in silence," without reciting sacred formulas. Their marriage, (however), again is (performed) with the Mantras, *i.e.*, by reciting the sacred formulas.

BÂLAMBHAṬṬA'S GLOSS.

The word garbha means the uterine blood, *i.e.*, the ovum. These ceremonies are useful especially in destroying any defect of hereditary disease. Instead of the words gâtra vyâdhi another reading is gotra vyâdhi, *i.e.*, any disease belonging to heredity. These ceremonies in the case of women are also to be performed in the proper time. The word tu तु of the verse means "again."

*The Upanayana.*

[The author now mentions the time of Upanayana.]

YÂJNAVALKYA.

XIV.— In the eighth year of conception or in the eighth (year of) birth, the Upanayana ceremony of the Brâhmaṇas, of the Kṣatriyas in the eleventh; of the Vaiśyas in eleven plus one. Some say according to family custom.—14.

MITÂKṢARÂ.

Calculating either from the starting point of the day of the conception ceremony (garbhâdhâna) or from that of birth, in the eighth year, the Upanayana of the Brâhmaṇa should be performed. The forms Upanayana and Upanâyana are the same. The affix अण् added to उपनयन does not cause any change of sense. Or the lengthening of अ in to आ is an archaic form due to the exigencies of metre.

Here the (selection of any one of the two) alternatives depends on one's wish, (*i.e.*, one may perform the ceremony in either of the two years as he wishes).

Of the Kṣatriyas, in the eleventh. Of the Vaiśyas, *plus one*, *i.e.*, add 1 to 11, *i.e.*, in the twelfth year. The word "conception" is understood after all these. Though the word "conception," occurring in a compound (in the original) is an adjective or secondary word and consequently grammatically incapable of separation from the word it qualifies (namely, from the word aṣṭama or eighth), yet it must be logically considered to have been so separated and should be applied to the other two words too (the eleventh and the twelfth). Because of the text in another Smṛiti (Manu II. 36.)

"Of a Kṣatriya in the eleventh year after conception, of a Vaiśya in the twelfth."

For example, in the sentence atha śabdânuśâsanam, "Now an exposition of words." "Of what words? Of the profane and sacred

words." Here also the compound term "Exposition-of-words" has been broken up and the term, शब्द् word, has been added to the words, profane and the sacred.

In this verse also the words "must be performed" are taken to be understood.

Some want to perform the Upanayana ceremony according to family custom.

### BÂLAMBHAṬṬA'S GLOSS.

As it is impossible to know when the conception really takes place, so the commentator uses the word "Garbhâdhâna," which is a fixed period of time to calculate the starting point. Another reading is "janmataḥ" instead of "janmanaḥ." Thus in the Nâradîya Saṃhitâ:—"In the eighth year from Garbhâdhâna or in the eighth year from birth (janmataḥ) should be performed the ceremony of tying the sacred girdle of the Brâhmaṇa, of the Kṣatriyas, in the eleventh year, of the Vaiśyas, in the twelfth."

The word in the verse is "Upanâyanam" with a long आ â; the usual form is "Upanayana" with a short अ a: a third form is found in Manu, according to Medhatithi's reading, namely, "Aupanâyanam औपनयनम् " "with the Vṛiddhi of उ and the lengthening of अ ॥ Both Upanâyana and Aupanâyana are variants of the one and the same word upanayana. See Manu (II. 36).

Though it is optional to count either from the day of Garbhâdhâna rite or from the day of birth, yet the first is more praiseworthy as it is the principal; the other is secondary.

### *The duties of the Guru.*

### YÂJNAVALKYA.

XV.—The Guru having initiated the pupil, should instruct him in the Vedas together with the great Vyâhṛitis, and must teach him the purificatory practices—15.

### MITÂKṢARÂ.

To the pupil initiated in accordance with the rules laid down in one's own Gṛihya-Sûtra, the preceptor must teach the Vedas, preceded by the great Vyâhṛitis. The Mahâvyâhṛitis are seven beginning with Bhuḥ and ending with Satya, or according to the opinion of Gautama, they are five. Moreover he ought to teach him the purificatory rites to be mentioned below.

From the text "being initiated, let him be taught the purificatory practices" it is inferentially declared that before Upanayana one may act as he likes. Excepting the (special) duties of (special) castes. This (acting as one likes, &c.) is common even to women before they are married. For marriage stands to them in the place of Upanayana.

BÂLAMBHAṬṬA'S GLOSS.

The Upanayana should be performed according to the particular Gṛihya-Sûtra rules, by which the family is governed. It is blameable, if performed by other rite. Hence, the commentator says "according to the rites taught in one's own Gṛihya-Sûtra."

The seven Vyâhṛitis are Bhuḥ, Bhuvaḥ, Svaḥ or Suvaḥ, Mahaḥ, Janaḥ, Tapaḥ, and Satyam. According to Gautama, the five Vyâhṛitis are : Oṃ Bhuḥ, Oṃ Bhuvaḥ, Oṃ Svaḥ, Oṃ Puruṣaḥ, Oṃ Satyam.

As says Gautama :—"Before Upanayana the child is free to act as he likes, speak as he likes and eat as he likes." By "act as he likes" is meant that his movements depend on his wish only. By "speak as he likes" is meant that he may utter obscene words, &c.' (without incurring sin). By 'eating as he likes' is meant that he may eat stale food, or garlic, onions, &c.

But he must not transgress the particular rules of his caste, for he is a Brâhmaṇa, &c., even before initiation. Therefore he must not commit a mortal sin (Mahâpâtaka).

Even if he touches a chaṇḍâla, &c., he need not bathe with his clothes on, &c. If he touches water unbathed that water does not become impure. After six years of age, however, he also should bathe.

Also to that effect says Manu (II. 171) :—They call the teacher (the pupil's) father because he gives the Veda ; for nobody can perform a (sacred) rite before the investiture with the girdle of munja grass.

If a child before being initiated into reading and writing, loses his father, he can perform the funeral of his father and can utter the sacred "Svadhâ."

A female child has the same liberty as the uninitiated boy, so long as she is not married. Compare Manu II. 69.

[The author now explains the purificatory practices.]

YÂJNAVALKYA.

XVI.—Let him, placing the sacred thread on the right ear, void urine and fæces, facing the north, during the day time and the twilights ; and facing south during the night.—16.

MITÂKṢARÂ.

He who has placed the sacred thread on the ear is being spoken of as karṇastha-brahma-sûtrah. The ear means the right ear. Because it is said in Liṅga (Purâṇa) : "Having placed the sacred thread on the right ear, let him void urine and fæces."

He should void urine and fæces during the day time and the two twilights facing the north. By the word 'cha' (and) in the text, is meant a place free from ashes, etc. During the night, however, he should face the south.

BÂLAMBHAṬṬA'S GLOSS.

Says Marîchi: "He who eats or voids urine or excrements without the sacred thread is purified by Prâṇâyâma (regulation of breath) with eight thousand Gâyatrî."

The word divâ-sandhyâsu is a Dvandva, compound of diva+sandhyâ (the day time and two twilights). The word 'cha' in the second line of the verse is not redundant. It serves to include all other rules, such as, the place must be free from ashes, etc. See Manu (V. 136.)

YÂJNAVALKYA.

XVII.—Moreover rising with the organ in one hand, purification, sufficient to remove the stink sticking to the body, is to be attentively made, with earth and uplifted water.—17.

MITÂKṢARÂ.

Moreover afterwards taking hold of the organ, he should rise and perform the ablution, in order to destroy the stink and remove the fæcal matter sticking to the body, with uplifted waters, which would be described further on, and with earth. "Attentively" means without idleness. By the use of the word "uplifted," purification within the waters is prohibited.

"Destructive of stink and sticking" is the rule of purification in general for all the âśramas (orders).* The rule relating to the number of times earth should be used is for the purpose of producing invisible result.

BÂLAMBHAṬṬA'S GLOSS.

"Afterwards" means after voiding these. The word "Gṛihîtaśiśna" is a Bahuvrîhi compound, meaning 'he who has taken hold of the organ.'

*The compulsory âchamana.*

YÂJNAVALKYA.

XVIII.—With hands between the knees, in a clean spot, being seated facing the north or the east, a twice-born ought daily to perform âchamana by sipping water, through the Brahmaṭîrtha (Brahma-ford)—18.

MITÂKṢARÂ.

"Clean"—without being defiled by the contact of impure objects. The expression "clean spot" by implication prohibits shoes, beds, stools, &c. "Being seated" neither standing, nor lying down,

* This is attributed to Pitâmaha in Parâśara Mâdhava (B. S. S. Vol. I. pt. 1. p. 231).

nor being bent forward, nor walking. "Facing the north or the east" excludes all other directions. "In a clean spot" indicates that the feet also should be washed." "Through the Brahma-ford." This will be described later on. "The twice-born," not the Śûdras and others. "Daily," at all times, though he may have entered another order (than that of studentship). "Let him rinse the mouth," let him make âchamana. How? "Between the knees," having placed the hands between the knees, and with the right hand performing the âchamana.

BÂLAMBHAṬṬA'S GLOSS.

The 'pure spot' necessary for this ordinary âchamana need not be the spot swept and cleansed, &c., or sanctified otherwise. It only means a spot not unclean by reason of contact with unclean substances like shoes. The word "asana" used in the commentary refers to the ordinary seats of daily use, and not sacred seats.

According to Hârîta, one may sit facing the Isâna-corner. This âchamana is compulsory in all stages of life and for all orders. Sitting with knees up and the two hands between the knees, the right should be in the palm of the right hand and sipped through the Brâhma-tîrtha.

[Now the author describes the fords or the tîrthas.]

YÂJNAVALKYA.

XIX.—The beginning of the little finger is the Prajâpati-tîrtha, that of the index-finger is the pitṛi-tîrtha, that of the great finger (or thumb) is the Brahma-tîrtha, and the end of the hand is the deva-tîrtha—19.

MITÂKṢARÂ.

The roots of the little finger, of the index-finger, and of the thumb, and the end of the hand are respectively known as the Prajâpati, Brahma and the Deva tîrthas.

BÂLAMBHAṬṬA'S GLOSS.

Compare Manu II. 58 and 59.

Let a Brâhmaṇa always sip water out of the part of hand (tîrtha) sacred to Brâhmaṇa, or out of that sacred to Kâ (Prajâpati) or out of (that) sacred to the gods, never out of that, sacred to the manes.

They call (the part) at the root of the thumb the tîrtha sacred to Brahmaṇa, that at the root of the (little) finger (the tîrtha) sacred to Kâ (Prajâpati), (that) at the tips (of fingers, the tîrtha) sacred to the gods, and that below (between the index and the thumb, the tîrtha) sacred to the manes.

According to some, there is option as to the sipping of water from any one of these three tîrthas. For example, if owing to boil or ulcer the Brahma tîrtha is incapable of being used then the Prajâpati or the Deva tîrtha may be employed in âchamana. If all the tîrthas are unfit, then the water may be sipped from a spoon as ordained. If one cannot do it himself, another may help him in giving the water, *i.e.*, by pouring it into his mouth.

[*Now the method of Âchamana is described.*]

YÂJNAVALKYA.

XX.—Water should be thrice drunk, the mouth should be twice rubbed, the holes should be touched with water (once). The waters should also be in the natural pure state, free from froth and bubbles.—20.

MITÂKṢARÂ.

Having drunk water three times, the mouth (lips) should be twice rubbed with the root of the thumb ; he should then touch with water, the " holes " or the cavities in the upper portion of the body, such as nostrils, &c., " with water," *i.e.*, with pure water unmixed with any other thing. By mentioning the word " water " twice, it is meant that every cavity should be touched with water.

The author further qualifies such waters, by saying " in the natural state," that have not undergone any modification in smell, colour, taste or such, and are free from froth and bubbles.

By using the word " tu," " also," there is the prohibition of the waters brought by the Śûdras and of the rain-water.

BÂLAMBHAṬṬA'S GLOSS.

The seven upper cavities should be touched with water : and not the lower ones, nor the navel. The âchamana water is thus described in another text :— " Let him sip that water which has been taken out (of a tank, well, river, &c.) which is free from froth and bubbles, and which has not been heated by fire." Yama says : " The twice-born who sips the water in which hand or fingers have been placed, drinks wine (commits the sin of drinking wine)." Prachetas says : " Let him sip thrice or four times the water which is not hot, which is not frothy, which is pure to eye, (or strained through a cloth), and which reaches up to the heart." The general rule is to sip *thrice*; to sip *four* times is optional. The sick, however, according to Yama, may use warm water.

YÂJNAVALKYA.

XXI.—The twice-born become pure by waters reaching the heart, the throat and the palate, respectively. Women and Śûdras become pure directly the waters once reach the palate.—21.

MITÂKṢARÂ.

The twice-born classes are purified by waters respectively reaching the heart, the throat and the palate. The women and the Śû-

dras are purified when waters touch the last of these, namely, the palate.

" Once " is used to distinguish the Śûdras and women from the Vaiśyas (who sip thrice ; their waters also reach the end of the palate). By the word " cha " in the text the uninitiated persons are also included.

BÂLAMBHAṬṬA'S GLOSS.

Manu lays down the following (II. 62) :—

" A Brâhmaṇa is purified by water that reaches his heart, a Kṣatriya by reaching his throat, a Vaiśya by water taken into his mouth, (and) a Śûdra by water touched with the extremity (of his lips)." The word antataḥ has been differently explained.

According to Kalpataru, the Śudras should also *drink* water but only once. But Śridatta holds that he should only *touch* the water with the extremity (antaḥ) of the lips and not drink it.

The following rules are laid down in Agasta Saṃhita, Gautama Tantra, etc :—

" The twice-born should first wash his hands and feet, tie the top lock, and then perform Âchamana according to the rules of his own school or according to Paurâṇik method.

With the three words Keśava, Nârâyaṇa, Mâdhava, he should drink water ; with the two words Govinda and Viṣṇu he should wash his hands ; with the two words Madhusudana and Trivikrama he should touch his both lips ; and with the two words Vâmana and Śrîdhara he should rub the lips ; with the one word Hṛiṣikeśa he should wash the hands ; then with the word Padmanâbha he should wash his feet ; with Dâmodara, he should sprinkle the head ; with Sankarṣaṇa, the mouth ; with Vâsudeva and Pradyumna, the two nostrils ; with Aniruddha and Puruṣottama, the two eyes ; with Adokṣaja and Nṛisiṁha, the two ears ; with Achyuta, the navel ; with Janârdana, the heart ; with Upendra, the head ; with Hari and Kṛiṣṇa, the two shoulders.

AUSPICIOUS NAKSATRAS FOR UPANAYANA.

[After the ceremony of the celebration of the first commencement of alphabets, Bâlambhaṭṭa gives a collection of various Sakkalpa mantras employed in different ceremonies such as Garbhâdhâna, Puṁsavana, Sîmantonnayana, Jâtakarman, Nâmakarma, Niṣkrâmaṇ, Upaveśana, Annaprâśana, Choula, &c. These Saṅkalpa mantras are omitted here. The Saṅkalpa mantras of other ceremonies, not yet described, such as Sâvitrîpujâ, Godâna, Samâvartana, Marriage, &c., are also collected here. The Saṅklapas, according to Tantras, are also shown : so also the Tântric form of some ceremonies. The mantras of Suryâvalokana, Niṣkrâmaṇ, Upaveśana and Annaprâśana are also given there.]

[Bâlambhaṭṭa then enters into a long discussion as to the auspicious time for performing Upanayana. A summary of it is herein given.]

According to Vaśiṣṭha the following asterisms are auspicious, *i.e.*, when the moon is in these constellations the Upanayana may be performed :—

(1) Hastâ, (2) Chitrâ, (3) Svâtî, (4) Śravaṇâ, (5) Dhaniṣṭhâ, (6) Śatabhiṣâ, (7) Uttarâ-ṣâḍhâ, (8) Abhijit, (9) Anurâdhâ, (10) Viśâkhâ, (11) Jyeṣṭhâ, (12) Uttaraphâlgunî, (13) Revatî, (14) Punarvasu, (15) Puṣyâ. These are good for tying the acred girdle :—Uttaraphâlguṇi, Uttarâṣâḍhâ, Uttara Bhâdrapada, Hastâ, Anurâdhâ,

Mṛigaśirâh, Rohiṇî, Chitra, Revatî, and Punarvasu. These are good for Upanayana :— Aśvinî, Puṣyâ, Dhaniṣṭhâ, Śatabhiṣâ, Svâti, Śravaṇâ. These are middling.

Kaśyapa says :—

Anurâdhâ, Śravaṇâ, Dhaniṣṭha, Śatabhiṣâ, Hastâ, Chitrâ, Svâtî, Uttaraphâlguṇî, Uttarâṣâḍhâ, Uttarabhâdrapada, Abhijit, Punarvasu, Puṣyâ, Aśvinî, Viśâkhâ. These are good stars for Upanayana.

Guru says :—

Uttara Phâlguâî, Uttarâṣṇdhâ, Uttara Bhâdrapada, Rohiṇî. Hastâ, Anurâdhâ, Jyeṣṭhâ, Chitrâ, Punarvasu, Mṛigaśirâḥ are good for Upanayaṇa.

Nârada also: —

Uttaraphâlguṇi, Uttarâṣâḍhâ, Uttara Bhâdrapada, Jyeṣṭhâ, Mṛigaśira, Punarvasu. Śravaṇâ, Dhaniṣṭhâ, Śatabhiṣâ, Aśvinî, Anurâdhâ, Rohiṇî, are good for Upanayana.

According to Kalyâṇa Kalpadruma, the Ṛig-vedins should observe the following constellations :—

Mûlâ, Hastâ, Chitrâ, Svâtî, Aśleṣâ, Ârdrâ, Pûrva Phâlguṇî, Pûrvâṣâḍhâ, Pûrvâ-Bhâdrapada. These are good for girdle ceremony for the Ṛig-vedins.

The Yajur-Vedins, the following :—

Puṣyâ, Punarvasu, Revatî, Hastâ, Anurâdhâ, Mṛigaśirâḥ, Rohiṇî. These are best for Yajur-vedins, for Upanayana.

The Sâma-vedins, the following :—

Puṣyâ, Svâtî, Hastâ, Aśvinî, Ârdrâ, Śravaṇâ, Uttara Phâlguṇi, Uttarâṣâḍhâ, Uttara Bhâdrapada. These are good for Sâma-vedin for tying girdle.

The Atharva-vedins, the following :—

Mṛigaśirâḥ, Anurâdhâ, Aśvinî, Hastâ, Chitrâ, Svâtî, Punarvasu, Jyeṣṭhâ. These are good for Atharva-vedins for Upanayana.

These sixteen asterisms are auspicious for the Upanayana of a Brâhmaṇa. Some reject Punarvasu. See Râja Mârtaṇḍa. Bâlambhaṭṭa, however, is of different opinion.

The Kṣatriyas and Vaiśyas, have twenty-two asterisms, the Brâhmaṇas have sixteen.

[Then Bâlambhaṭṭa gives a short method of Upanayana to be observed in cases of penance. There are certain sins for which the penance is initiation *de novo*. This penitential Upanayana is not done with full rites of the original Upanayana.]

*Infirm may be initiated.*— According to Baudhâyana, the idiot, deaf and dumb may also be initiated. For their Upanayana, any season may be chosen : the asterism should be auspicious. After feeding the Brâhmaṇas, and causing them to pronounce blessing, the hair must be shaven : and the boy should have a bath. He should be dressed in pure clothes, the top-lock should be tied. All rites are gone through, but in silence, *i.e.*, without the utterance of the sacred formulas, as the boy, through infirmity, cannot recite the mantras, the âchârya does it for him.

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## *[The method of Sandhyâ Upâsanâ, Bathing and Tilaka.]**

YÂJNAVALKYA.

XXII.—Bathing, sprinkling the body with Mantras addressed to the Waters, retention of breath, adoration

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* For a detailed account of these, see "The daily practice of the Hindus" third edition, revised and enlarged, published as Vol. XX in the Sacred Books of the Hindus.

of the Sun and the daily repetition of the Gâyatrî should be performed.—22.

MITÂKṢARÂ.

Bathing early in the morning according to the rules; sprinkling the body with appropriate scriptural Mantras, such as begin with "Âpo-hiṣṭhâ &c," addressed to the Waters.

The retention of breath is Prâṇâyâma to be described later on.

Then the adoration or Upasthâna or coming in the presence of the Sun with solar Mantras, and the daily repetition or muttering inaudibly the Gâyatrî, "Tat Savitur Vareṇyam, etc.," be performed.

The phrase "must be performed" is to be added to every one of the above clauses, by reason of its occurring in a previous passage.

*Note.*—The mantras addressed to waters are these:—

Om; Âpo hiṣṭhâ mayobhuvaḥ, tâna ûrje dadhâtana, mahe raṇâya chakṣase.

Om; Yo vaḥ śivatamo rasaḥ, tasya bhâjayateha naḥ; uśatîr iva mâtaraḥ.

Om; Tasmâ araṅ gamâma vaḥ yasya kṣayâya jinvatha; Âpo janayathâ cha naḥ.

(Ṛig. X. 9. 1 to 3.)

O ye Âpas (All-pervading Divine Currents) since you are the sources of pleasure, help us therefore by giving us energy, so that we may feel the Mighty Sound.

That essence of yours which is most auspicious, of that a share give us here. As loving mothers (suck the babe).

O Waters! we approach thee all for our sins to be destroyed, Give us strength to cope with sin.

Om, Drupadâdiva mumuchânaḥ svinnaḥ snâto malâdiva; pûtam pavitreṇev âjyam âpaḥ śundhantu mainasaḥ. (Yajur Veda. XX. 20.)

Om, even as the perspiring gets relief from the shade of the tree, as bathing removes the impurities of the body, as the ghee becomes purified by its purifying agent,—se let the Waters purify me from all sins.

Then offer Arghya to the Sun. The mantras addressed to the Sun are these.

Om! Udvayam tamasas pari, Svaḥ paśyanta uttaram;

Devam Devatrâ Sûryam, aganma jyotir uttamam.

We have gone out of the encircling darkness, and have seen the high heaven, and the Divine Sun full of great light in the sky. (Ṛig. Veda I. 50. 10.)

Om, Udutyam Jâtavedasam Devam vahanti ketavaḥ; Driśe Viśvâya Sûryam.

His heralds bear Him up aloft, the God who knoweth all that lives; Sûrya that all may look on him. (Ṛig Veda I. 50. 1.)

Om! Chitram Devânâm udagâd anikam; Chakṣur Mitrasya, Varuṇasyâgneḥ;

Âprâ-Dyâvâ Prithivî antarikṣam; Sûrya âtmâ jagatas tasthuṣaś chasvâha.

**The brilliant Presence of the Gods hath risen, the eye of Mitra, Varuṇa and Agni.**

**The soul of all that moveth not or moveth, the Sun hath filled the air, earth and heaven.**

Om! Tach chakṣur devahitam purastâch chhukram uchcharat.

Paśyema śaradaḥ śatam, Jîvema śaradaḥ śatam, śriṇuyâm śaradaḥ śatam, Prabravâma śaradaḥ śatam, Adînâh syâma śaradoḥ śatam, Bhûyaś cha śaradaḥ śatât. (Ṛig Veda VII. 66. 16.)

**That Eye (of the universe), the beloved of the Gods, the Brilliant (Sun) arises in the East. May we see for a hundred years, live for a hundred years, hear for a hundred years, speak for a hundred years, be rich for a hundred years—yea, more than hundred years.**

***The Tilaka or mark on the Forehead.***

**After Âchamana, the proper caste mark (tilaka) should be painted on the forehead. The mark may be made either with the thumb, or the middle finger or the ring finger or the index finger, according to the desire to be accomplished.**

**The mark should be made on various parts of the body, uttering the different names of Hari, as given in the following list:—**

| | |
|---|---|
| **Forehead (lalâṭa)** | **Keśava.** |
| **Stomach** | **Nârâyaṇa.** |
| **Heart** | **Mâdhava.** |
| **Throat** | **Govinda.** |
| **Right side of the stomach** | **Viṣṇu.** |
| **On the right arm** | **Madhusûdana.** |
| **Ear (right)** | **Trivikrama.** |
| **Left of the stomach** | **Vâmana.** |
| **Left arm** | **Śrîdhara.** |
| **Left ear** | **Hṛisikeśa.** |
| **Back** | **Padmanâbha.** |
| **Shoulder** | **Dâmodara.** |
| **Head (with Mûla Mantra)** | **Vâsudeva.** |

**The forehead mark may be Ûrdhapuṇḍra for Śiva: or for Viṣṇu. On the head, the mark is to be made with the Mûla Mantra. In other places with the above twelve names. The mantras are: Oṃ Keśavâya namaḥ (forehead), Oṃ Nârâyaṇâya namaḥ (stomach), &c.**

**The forms of the mark are different in different parts of the body. In some places, it is a horizontal line, and in others vertical, &c. Thus near the ears it is vertical, near the heart like a lotus, on the stomach like a candle flame, like the bamboo leaf of the arms, like jambu fruit, under the shoulder, &c.**

**The forehead mark should be ten aṅgulas (quarter inches) in length. This is the best of all. The middling in nine aṅgulas, next is eight aṅgulas or seven, six or five aṅgulas: from the beginning of the nose to the beginning of the hair.**

**The sacred ash also may be similarly used. [The details of it are omitted].**

## THE PRÂṆÂYÂMA.

### MITÂKṢARÂ.

The author now describes the nature (method) of the Retention of Breath.

#### YÂJNAVALKYA.

XXIII.—He should repeat inaudibly the Gâyatrî with its head and preceded by the Vyâhṛitis, to each of which the syllable Oṃ should be added; doing this thrice is known as the retention of breath.—23.

### MITÂKṢARÂ.

The above-mentioned Gâyatrî coupled with its Śiras, namely the Mantras "Âpojyotiḥ, &c." and being preceded by the already mentioned Vyâhṛitis; while to each Vyâhṛiti is prefixed the syllable Oṃ, as Oṃ Bhuḥ, Oṃ Bhuvaḥ, Oṃ Svar, Oṃ, Mahaḥ, &c., should be recited three times mentally, having restrained the breath flowing through the mouth and the nose. Such repetition is always called Prâṇâyâma.

#### BÂLAMBHAṬṬA'S GLOSS.

The Prâṇâyâma consists of three processes, first breathing in slowly through one nostril. It is technically named Pûraka. The second is retaining the breath by closing both nostrils, for a period more or less prolonged. It is called Kumbhaka. The third is breathing out slowly through the other nostril. It is called Rechaka. In Sandhyâ, the period of time for each process is of the same duration, namely, the time taken in reciting the whole Gâyatrî and Śiras.

In performing Prâṇâyâma, the left nostril should be closed by pressing it with the ring and little fingers of the right hand, and air drawn in through the right nostril. Then the right nostril should also be closed by the thumb; and the air retained. Then the ring and little fingers should be raised and the air expelled from the left nostril.

#### YÂJNAVALKYA.

XXIV.—Having restrained the breath and sprinkled water with the three *richas* (hymns) addressed to the Waters, let him sit, reciting the Sâvitrî, westward, till the stars rise.—24.

XXV (*a*).—In the morning twilight in the same manner, he should sit eastward till the sun is seen.—25 (*a*).

## MITÂKṢARÂ.

Having performed the Prâṇâyâma as described above, and having sprinkled water on his body with the above-mentioned three Mantras addressed to the Waters, and reciting the Sâvitrî, "he should sit westwards in the twilight," meaning that the face should be towards the west. "Till the stars rise," so long as the stars do not rise.

"In the morning twilight," *i.e.*, at the time of dawn, he should sit facing the east, till the rising of the sun, observing the above-mentioned rules. That prayer or ceremony which is ordained to be performed at the junction (Sandhi) of day and night is called Sandhyâ. The day is that period of time during which the total disc of the sun is capable of being seen. The reverse of this is night. That time during which the solar disc is partially visible is called Sandhi or twilight.

### BÂLAMBHAṬṬA'S GLOSS.

[Bâlambhaṭṭa gives here the method of the Sandhyâ prayer. We summarise it below. For fuller details, see our "Daily Practice of the Hindus."]

After Prâṇâyâma, one should perform japa both morning and evening. In the morning one should sit facing east, in the evening facing west.

[The various portions of the Sandhyâ are]:—

*Mantra Âchamana.*—This is done by reciting the mantras Suryaścha mâ manyuś Cha, &c., in the morning; Âpaḥ punantu, &c., at midday, and Sûryascha, &c., again in the evening (with a slight change.) See the "Daily Practice of the Hindus."

*Second Mârjana.*—After Âchamana, let him have mârjana, with Oṃ, Vyâhritis Sâvitri, and the mantras Âpo hiṣṭhâ, &c., and Gâyatrî with Śirasa (for details see the "Daily Practice").

### PÂPA PURUṢA NIRASANAM OR AGHAMARṢANA.

This is done by taking water in the hollow of the palm of the right hand, and thinking of the sin as personified and as coming out of the nostril and entering into this water. The verses Ritaṃ cha, Satyam cha, &c., should be recited. Drive out the person of sin from the right nostril into this water, and without looking at it throw this water towards one's left on the ground. The Vâjasaneyins read also Drupadâdiva. While reciting the mantras the Prâṇas must be restrained. The sin is personified as having its head consisting of the sin of killing a Brâhmaṇa, the arms consist of the sin of stealing gold, the heart is made up of the sin of drinking wine, the loin is the sin of defiling the bed of one's spiritual preceptor; all the limbs are of sin, the hairs of the body are small sins, the beard and eyes are blood red, and he holds as word and shield, and is of black color and residing in one's heart. See the "Daily Practice."

*Offering Arghya.*—Then Arghya should be given, as laid down in the Gṛihya-Sûtras. After Âchamana take a handful (Añjali) of water with durbha rice, flowers, sandal paste in it, stand facing the sun, recite the Sâvitri preceded by the Vyâhṛitis and the Praṇava, and offer three such handfuls. This offering is called Arghya-offering. Then perambulate saying "Asau Âditya Brahma," and then sip water. For details see the "Daily Practice."

*Japa.*—In the morning, mid-day and evening, one should recite the Gâyatrî, silently. He should think of the Devi, either in the heart, or in the solar orb. He should meditate on the sense of the mantra, calmly and quietly, without hurry or worry. The mind should be contented, and pure and under control. He may recite it either 108 times or 28 times or at least 10 times, at each Sandhyâ. The counting should be made on the right hand which should be covered up with a cloth. One should not make japa while going or standing or doing some work or in an impure state, or keeping no count. He should not touch any portion of the body below the navel.

*The Âsana.*—The seat should be of silk or blanket or skin or flax or wood or leaves. The skin of black antelope gives knowledge, that of tiger emancipation and all desires, so also a spotted blanket gives all desires. The bamboo seat causes poverty, the stone causes disease; the earth, causes sorrow, the painted wooden seat, causes ill-luck; straw seat causes loss of wealth and fame, a seat made of leaves causes delusion or mental hallucination. The âsana mantra is given in "Daily Practice of the Hindus."

*The rosary.*—It may be of conch shells of silver-like lustre or of lotus beads or rudrâkṣa or crystal or gem or pearl or silver or golden beads or the phalanges of one's fingers. The fruit is one hundred, if the beads are of conch or gems; thousand, if màde of coral; ten thousand, if made of crystal; a lac, if made of pearl; ten lacs, if made of padmâksa; koti, if made of gold; and infinite, if of rudrâkṣa.

The rosary may consist of 108 beads or 54 beads or 27 beads.

After japa one should bid farewell to the Gâyatrî with certain mantras. See the "Daily Practice of the Hindus."

If owing to some accident, the morning or mid-day Sandhyâ be not performed, then it should be done in the early part of the night, within three hours of the sunset, in which no bath or Brahmayajña or solar hymns are necessary.

ÂCHAMANA MANTRAS.

[The explanation of Âchamana and the Gâyatrî Mantra is thus given in Bâlambhaṭṭi.]

May the Supreme Brahman called Agni, and may the presiding Deva of anger and may the Great Souls, who have conquered anger, protect me from the sins commited by my spirit of anger (manyu). Whatever sin I have committed by night through my mind, speech, or hands or feet, or stomach or the organ, may Day destroy all that sin and its author (my egoism). I throw it (to be consumed) into this Agni, the luminous cause of Immortality, the Supreme Brahman. T. A. X. 24.1.

May the All-pervading purify this clod (my physical body), may my physical body thus purified, in its turn purify my subtle body. May the Lord of the Devas—the Supreme Self—purify me. May the sacred and the ever-pure Veda purify me, may the pas purify all sins, such as, eating the leavings of another, or improper food, or evil conduct or accepting gift from sinners. Svâhâ. Tait. A. X. 23. 1.

THE GÂYATRÎ WITH ITS VYÂHITRIS AND ŚIRAS.

ओं भूः ॥ ओं भुवः ॥ ओं स्वः ॥ ओं महः ॥ ओं जनः ॥ ओं तपः ॥ ओं सत्यं ॥ ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्स्वरोम् ॥

ओं Oṃ, this syllable is the name of Param Brahman. भूः Bhûḥ, that in which all beings exist (bhavanti) is called Bhûḥ. भुवः Bhuvaḥ,

he who sustains (bhâvayati) and maintains the universe is called Bhuvaḥ, सुवः Suvaḥ, that which is easily attained. It is compound of सु well or easily and √ṛi to go, iryati susthuḥ. The affix is क्विप् ॥ महः Mahaḥ, the adored: honored, or adorable. It is derived from the √maha to honor, and the affix असुन् । जनः Janaḥ, the creator: from the √जन to create and the affix असुन् । तपः Tapaḥ, the Punisher or Remorse-giver from the √तप् to heat, with the affix असुन् ॥ सत्यं Satyam, the true: that which remains unchanged in all the three times, past, present and future, who is not conditioned by time. सवितुः Savituḥ, of the Inciter: the inner compeller, the conscience. वरेण्यं Vareṇyam, adorable. भर्गः Bhargaḥ, the burning form, the form by which the bondage of Saṁsâra is consumed: the Sach-chid-ânanda form: the Bliss-form. धीमहि Dhîmahi, we meditate. प्रचोदयात् Prachodayât, may he stimulate. आपः Âpaḥ, all-pervading. ज्योतिः Jyotiḥ, the Light, Intelligence. रसं Rasam, happiness. अमृतं Amṛitam, the Immortality, the Release. Thus is Brahman. ओम् Oṁ, I acknowledge him: a particle of assent. That is, I meditate.

TRANSLATION.

*Vyâhṛitis.*—The Supreme Brahman (Oṁ) is the support of all beings, and their Sustainer. He is easily attained: and is the Adorable, the Creator, the Punisher or Remorse-giver, and the Ever-true.

*Gâyatrî.*—We meditate on the adorable blissful form of God, the Conscience. May He stimulate all our faculties.

*Śiras.*—I acknowledge Brahman to be All-pervading, All-intelligence, All-happiness and Immortality. He is Bhûḥ (the all-support), Bhuvaḥ (the all-nourisher), and Svaḥ (the all-approachable).

Another meaning of this Gâyatrî is:—

I meditate (with my three-fold consciousness) on the adorable divine Fire of the unchangeable Creator: who is called Tat. May Lakṣmî and Nârâyaṇa stimulate my cognitions.

Another meaning of the Gâyatrî is:—

I meditate on God (who creates as) Brahmâ, sustains as Viṣṇu, and destroys as Śiva: and who as Turîya is above all these three, &c.

Or the word "Bharga" may mean 'food,' and "Dhiyaḥ" mean "actions."

Through the grace of that God Savitâ, who stimulates our activities, may we be capable of upholding food: (*i.e.*, we get our daily food through the grace of God)

*Sandhyâ.*—A person is unclean, and incapable of performing any religious work if he does not perform the daily Sandhyâ. (Dakṣa). So also says Chhandoga Pariśiṣṭa. The conjunction of day and night—that time when there are neither stars nor sun—the twilight is called Sandhyâ. The time, however, of performing the evening prayer is just when the disc of the sun has gone half down the horizon: till the stars appear. In Vṛiddha Yâjñavalkya, the time is when the sun has not risen (in the morning) and when it has not fully set (in the evening).

The word Sandhyâ, therefore, secondarily means all those acts, such as Prâṇâyâma, &c, prayers, &c., to be performed at that particular time. Others (Vṛiddha Yâjñavalkya) mean by Sandhyâ, a particular Devî, presiding over these portions of the day. The morning is called Gâyatrî, the mid-day is Sâvitrî, the evening is named Sarasvatî, the Goddess of morning is white, of the noon, red; and of the evening, black or dark blue.

According to Mâdhava, it is called Sandhyâ, because this is performed at the time called Sandhyâ.

According to Nṛisiṁha, it is called Sandhyâ because it is complete (*sam*)-meditation, (dhya=to meditate).

Some say that by Sandhyâ, Upâsanâ meditation, is meant which is the principal part. Others say that Japa of the Gâyatrî is the principal part: and dhyâna is merely a subordinate part. According to Âśvalâyana and Manu, Japa is the main part of Sandhyâ. (Manu IV. 94).

" By prolonging the Sandhyâ, the sages obtained long life, wisdom, honor, fame and excellence in Vedic knowledge."

This extract from Manu, regarding the Sandhyâ, shows that Japa is meant here by the word Sandhyâ: for Japa alone can be prolonged by reciting the mantra a thousand times or more; and not Prâṇâyâma or others; the time of which is strictly limited.

*N.B.*—For detailed accounts of Âchamana, Sandhyâ and Gâyatrî, consult. "The Daily Practice of the Hindus," 3rd edition (revised and enlarged), published as Vol. XX " The Sacred Books of the Hindus."

YÂJNAVALKYA.

XXV (*b*).—Then the fire sacrifice should be performed, at both the twilights also.—25 (*b*).

MITÂKṢARÂ.

"Then" after performing the twilight prayers, he should perform at both twilights (morning and evening) the fire ceremony, *i.e.*, the ceremony or work done in fire, such as, throwing fuel, &c., into it. This should be done according to the rules of one's own Gṛihya-sûtras.

BÂLAMBHAṬṬA.

The force of the word "api," "also," in the verse is to ordain that the fire-sacrifice should be done at *both* twilights, and not in only one of them (either in the morning or evening). So also Manu (II. 186:—"Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning." cf. Manu II. 176 also.

In omitting to perform this, there is sin, as declared by Hârita. Some say that this Homa should be done in the evening alone (Laugâkṣî).

The sacrificial wood should be as described by Kâtyâyana. It should not be thicker than one's thumb; nor bark-less, nor worm-eaten, not more than a span in length, nor branching. In the Vâyavîya it is said that the fuel should be of Palâśa; in its absence, Khâdira, or Sami, or Rohitaka, or Aśvattha, may be used as Samidh.

If this fire-rite is omitted, one incurs guilt: and prâyaśchitta must be performed. The time of its performance is before or after begging.

*The Sankalpa.*—Restraining the breaths, let him utter the Sankalpa :—"Prâṇânâyamya (Prâtar or Sâyam) Agni Kâryam Kariṣye." Then taking the Samidh in hand recite :—

Agnaye samidham âhârṣam, bṛihate jâtavedase

Tayâ tvam agne vardhasva samidhâ Brahmaṇâvayam.

"To Agni I have brought a piece of wood, to the great Jâtavedas. Through that piece of wood increase thou, O Agni; through the Brahman, may we increase. Svâhâ." (Âśvalâyana. G.-S., I. 21. 1).

Om : tejasâmâsamanajmi.

Mayi medhâm mayi prajâm mayy agnis tejo dadhâtu.

Mayi medhâm mayi prajâm mayi Indra indriyam dadhâtu.

Mayi medhâm mayi prajâm mayi Sûryo bhrâjo dadhâtu.

Yat te agne tejas tenâ'ham tejasvî bhûyâsam.

Yat te agne varchas tenâ'ham varchasvî bhûyâsam.

Yat te agne haras tenâ'ham harasvî bhûyâsam.

[The above is from the Âśvalâyana G.-S. We give the translation of the whole passage here.]

Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words) "With splendour I anoint myself."

3. "For with splendour does he anoint myself"—this is understood (in the Śruti.)

4. "On me may Agni bestow insight, on me offspring, on me splendour.

"On me may Indra bestow insight, on me offspring, on me strength (indriya).

"On me may Sûrya bestow insight, on me offspring, on me radiance."

"What thy splendour is, Agni, may I thereby become resplendent."

"What thy vigour is, Agni, may I thereby become vigorous."

"What thy consuming power is, Agni, may I thereby obtain consuming power."

Then taking the sacred ash (vibhûtim), let him recite :—

Mâ nas toke, tanaye, mâ na âyau, mâ no goṣu, mâ no aśveṣu rîriṣaḥ.

Vîrân mâ no Rudra bhâmino vadhîr, haviṣmantaḥ sadamitvâ havâmahe.

ṚIG VEDA I. 114. 8.

Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds.

Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

Tryâyuṣam Jamadagneḥ, Kaśyapasya tryâyuṣam, Agastyasya tryâyuṣam, yad Devânâm tryâyuṣam tan me astu tryâyuṣam śatâyuṣam.

"The three-fold age of Jamadagni, Kaśyapa's three-fold age, the three-fold age of Agastya, the three-fold age that belongs to the devas; may that three-fold age be mine, may that hundred-fold age be mine. Svâhâ." (VS. 3. 6. 2. H.G. 1. 9. 6.)

Oṃ cha me Svaraścha me, Yajñopa cha te namaś cha. Yat te nyûnam tasmai ta upayate ti riktam tasmai te namaḥ. (Âśvalâyana Śrauta Sûtra I. 11. 15).

Then recite the following Svasti Mantra :—

Śraddhâm medhâm Yaśaḥ prajñâm vidyâm buddhim śriyam balam.

Âyuṣyam teja ârogyam dehi me havyavâhana: dehi me havya vâhana Oṃ namo namaḥ.

"O Havyavâhana! Give me faith, memory, fame, wisdom, learning, intelligence, prosperity, strength, long life, vigour, health. Give these to me O Havyavâhana! Oṃ, namo namaḥ."

[Agni, of course, here means the Supreme God. Then recite any Agni-stotra.]

Then recite (the following names of God in the vocative) Keśava! Nârâyaṇa! Mâdhava! Govinda! Viṣṇo! Madhusûdana! Trivikrama! Vâmana! Śridhara! Hṛiṣikeśa! Padmanâbha! Dâmodara! Saṃkarṣaṇa! Vâsudeva! Pradyumna; Aniruddha! Puruṣottama: Adhokṣaja! Nârasiṃha! Achyuta! Janârdana! Upendra! Hare! Śrî Kṛiṣṇâya namaḥ.

*The method of abhivâdana.*

YÂJNAVALKYA.

XXVI (*a*).—Then he should bow to the elders saying I am so and so.—26 (*a*).

MITÂKSARA.

Afterwards he should humbly salute the 'elders,' the Guru, etc., How? By saying I am Deva Datta Śarmâ, *i.e.*, he should mention his name.

BÂLAMBHAṬṬA'S GLOSS.

The saluting of the elders is of universal application and not confined to Sandhyâ only. This verse lays down the method of such salutation whenever occasion may arise to salute the elders. So also Manu (II. 122 and 124) :—"After the word of salutation, a Brâhmaṇa who greets an elder must pronounce his name, saying, "I am N. N." In saluting he should pronounce after his name the word bhoḥ; for the sages have declared that the nature of bhoḥ is the same as that of all proper names."

After the word salutation, one should add the word "abhivâdaye," "I greet" (Pârijâta kâra).

The word 'vipra' 'Brâhmaṇa' in the above text is illustrative of all twice-born castes. The formula of abhivâdana is :—"Abhivâdaye amuka Śarma namâham asmi Bhoḥ." "I N. N. Sarmâ by name greet." As to upasamgrahaṇa or feet-clasping, Manu further says (II. 72) :—"With crossed hands he must clasp the feet of the teacher, always unwearied, must say: Ho, recite! He shall leave off when the teacher says : Let a stoppage take place."

Thus saying "Belonging to so and so gotra, I, Deva Datta Śarmâ, bho abhivâdaye." He should touch his both ears, and holding the feet of his Guru by his right and left hands respectively, he should bow down his head. This is Upasamgrahaṇa. In abhivâdana there is no clasping of feet; mere touching the feet is enough; or even not that. In Gâyatri abhivâdana, the word abhivâdaye comes last;

as "amuka gotra Deva Datta Sarmâham bho abhivâdaye." In ordinary abhivâdana, the formula is "abhivâdaye Deva Datta nâmâham asmi bhoḥ." There is, however, this speciality about twilight devotion abhivâdana that the elders may do it to the youngers also; as says Yama:—"In the Sandhyâ, the elder may greet with abhivâdana the younger also—with the exception of the son, the pupil, the daughter's son, and the husband of the daughter."

Manu lays down this specific rule of abhivâdana (II. 123):—"To those persons who, when a name is pronounced, do not understand the meaning of the salutation, a wise man should say, 'It is I;' and he should address in the same manner all women."

That is, those who through their ignorance of Saṃskṛita or the Sacred Law, do not know the proper formula of abhivâdana, should be addressed as mentioned above. In returning the abhivâdana of an ignorant person, Manu lays down this rule (I. 126) "A Brâhmaṇa who does not know the form of returning a salutation, must not be saluted by a learned man; as a Śudra, even so is he."

The proper method of returning an abhivâdana greeting is thus laid down by Manu (II. 125). "A Brâhmaṇa should thus be saluted in return, 'may'st thou be long lived, O gentle one!' and the vowel अ must be added at the end of the name of the person, addressed, the syllable preceding it being drawn out to the length of three moras (mâtrâs)."

Pâṇini also gives this rule.

Vaśiṣṭha also says thus (XIII. 46):—"When a salute is returned, the last vowel of the noun standing in the vocative is produced to the length of three moras, and if it is a diphthong (ए or ओ) changeable according to the Sandhi rules, it becomes ây (आय) or âv (आव) *e.g.*, bho, bhâv." This text, indirectly shows that the conjunction of letters is not compulsory in every case. (The Sandhi is optional).

Says Manu (II. 134):—"Śrotriyas, though three years intervene between their ages, but blood-relations only if the difference of age be very small." Among Śrotriyas (not related by blood), the elder is he who is older at least by three years, and deserves abhivâdana. Among blood-relations, agnates or cognates, one who is older by a day even is to be so greeted. For "Vayasya" is defined as those born on the same day. Those who are not older by three years, Manu lays down the following rule (II. 127):—"Let him ask a Brâhmaṇa, on meeting him, after his health, (with the word) kuśala, Kṣatriya with the word anâmaya, a Vaiśya (with the word) kṣema, and a Śûdra (with the word) ârogya." This, of course, applies when a person of one caste meets with another of his own caste or a lower caste, but not when a person of a lower caste addresses one of a higher caste. Manu further says (II. 128):—He who has been initiated (to perform a Śrauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoḥ and (the pronoun) bhavat 'your worship," (II. 129). For a female, who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or! "Beloved sister."

After the sacrifice is over, the name should be taken. These rules apply to married stage also, and not confined to students.

The Viṣṇu Purâṇa lays down the rule that he should study the Vedas also. A Brâhmaṇa should learn the particular branch (Śâkhâ of the Veda, special to his family; and then learn the other Vedas. He should know the meanings also. Mere learning by rote is almost useless. Vasiṣṭha also insists on one's studying his own Śâkhâ with its appendages, and following the ritual of his own school, otherwise he

incurs the guilt of Brahma-slaying. So also Manu (II. 168) :—"A twice-born man who, not having studied the Veda, applies himself to other and worldly study, soon falls, even while living, to the condition of a Śûdra and his decendants after him."

And Manu (IV. 99) :—"Let him not recite the texts indistinctly, nor in the presence of Śûdras ; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep. (100.) According to the rule declared above, let him recite the daily portion of the Mantras, and a zealous Brâhmaṇa, who is not in distress, shall study the Brâhmaṇa and the Mantra Saṃhitâ." So the study of the Saṃhitâ or Mantra portion is absolutely necessary and can never be dispensed with, while the Brâhmaṇa portion may be dispensed with.

A Śûdra also, belonging to a respectable family and having good qualities should be taught, though not initiated with Upanayana शूद्रमपि कुलगुणसम्पन्नमनुपनीतमध्यापयेत्. Suśruta states this opinion.

### YÂJNAVALKYA.

XXVI (*b*).—He should serve or worship the preceptor for the sake of learning and should be attentive. —26 (*b*).

### MITÂKṢARÂ.

Then he should worship the "Guru" or the preceptor to be described later on ; "worship," *i.e.*, he should be devoted to his service and remain obedient to him. "For the sake of learning," *i.e.*, in order to get perfection in study : or to complete his studies. "Be attentive"—He should not have his mind wandering about.

### BÂLAMBHAṬṬA'S GLOSS.

The force of च in the verse is to denote तथा 'then,' 'so also.' That is, something more should be done in the case of the Guru, than mere greeting, to which as an elder he is, of course, entitled. One must even go the length of "worshipping" him. That is to say, he must serve the Guru while a student, and be always obedient, to him when the period of studentship is over, cf. Manu II. 71, 72, 191.

### YÂJNAVALKYA.

XXVII.—And also he should study when invited. Whatever he obtains, he should present it to him. He should always promote his interest by all acts of mind, speech and body.—27.

### MITÂKṢARÂ.

"Invited he should study," when he is invited by the Guru, he should not himself urge the Guru to teach him. Whatever he obtains, he should offer all that to the Guru. Moreover he should promote "his" (the Guru's) interest. "Always," constantly with all acts of mind, speech, and body. He should not do anything to his disadvantage. By the use of the word "also" it is meant that

when he is in the presence of his Guru, he should avoid "covering his throat," "crossing his legs," "leaning," etc., as described by Gautama (Chap. II. 14).

BÂLAMBHAṬṬA'S GLOSS.

The force of the word "api" in the verse is that of 'eva' or "only," and so the commentator explains it as "âhuta eva," cf. Manu II. 191, 73, 74.

*The proper pupils.*

YÂJNAVALKYA.

XXVIII.—Grateful, non-hating, intelligent, pure, healthy, non-envious, honest, energetic, kindred, one who imparts knowledge or makes present of money, such a student should be taught according to Dharma.—28.

MITÂKṢARÂ.

"Grateful," one who does not forget the benefits received. "Non-hating," merciful. "Intelligent," apt in understanding and retaining instruction. "Pure," clean in mind and body. "Healthy," free from mental and bodily disease. "Non-envious," he who does not expose the fault and publishes the good work of others. "Virtuous," bearing good character and conduct. "Energetic," capable of doing service. "Kindred," Bandhus or cognates. "Giver of knowledge," one who teaches any science. "Giver of money," one who gives money as an offering, (not as a salary).

These qualities, whether existing in full or in part, must be looked after, as far as possible and such students should be taught "according to Dharma," *i.e.*, in accordance with the scriptures. Cf. Manu II. 109.

*The staff, etc.*

YÂJNAVALKYA.

XXIX.—He should also keep the staff, the skin, the sacred thread and the girdle. He should beg from blameless Brâhmaṇas for supporting the body.—29.

MITÂKṢARÂ.

Then according to the well-known directions laid down in other Smṛitis (Manu Chap. II, Verse, 41, &c.,) the student belonging to the Brâhmaṇa class, &c., shall keep a staff of palâsa wood (Butea frondosa), &c., skin of black antelope, &c., the sacred thread made of

cotton, &c., and the girdle made of Moonja (Saccharum moonja), &c. The aforesaid Brahmachâri, wearing the staff, &c., should beg from "Brâhmaṇas who are blameless," *i.e.*, free from the faults of being an abhiśaṣṭa (one accused of a mortal sin,) &c., and who are devoted to their proper duties. "For self support," for maintaining his own self, and not others (strangers) with the exception of his guru, and guru's wife and son; because of the following rule (of Gautama II. 39-40).

"Having offered it to the Guru, he should eat having got his permission, or, in his absence, with the permission of his sons, &c."

The specification of Brâhmaṇa here is, in case when it is possible to get one of that class, and is not an imperative rule. As to the text "from all classes, the asking of alms," it means the first three classes only. As to the text "he may beg from the *four* classes," it refers to cases of distress only.

BÂLAMBAṬṬA'S GLOSS.

*The staff.*—The Dharma sûtra says:—"The staff of a Brâhmaṇa should be of Palâśa wood." So also Manu (II. 45):—"A Brâhmaṇa shall carry, according to the sacred law, a staff of Bilva or Palâśâ; a Kṣatriya, of Vaṭa or Khâdira; and a Vaiśya, of Pippala or Udumbara."

Yama quoted in the Mâdhavîya lays down an optional rule:—"If these woods are not procurable, then all may use the woods of all sacrificial trees for their staves."

Manu lays the length of the staff (II 46).—"The staff of a Brâhmaṇa shall be made of such length as to reach the end of his hair; that of a Kṣatriya, to reach his forehead; and that of a Vaiśya, to reach the tip of his nose."

Gautama also lays down the length as reaching the top of the head, the forehead, and the tip of the nose, respectively.

Manu gives the following marks of the staff (II. 47):—"Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire."

GARMENTS.

As regards the skin, Manu says (II. 41):—"Let students, according to the order of their castes, wear as upper dresses the skins of black antelopes, spotted deer, and he-goats, and lower garments made of hemp, flax or wool."

So also Vasiṣṭha (XI. 61-63) as quoted in the Mâdhavîya:—"The upper dress of a Brâhmaṇa shall be the skin of black antelopes; that of a Kṣatriya, the skin of a spotted deer; of a Vaiśya, a cow skin, or the hide of a he-goat."

Pâraskara lays down the following (II. 5. 17-20):—"The upper garment of Brâhmaṇa should be an antelope skin; that of a Kṣatriya, the skin of a spotted deer; that of a Vaiśya, a goat's or a cow's skin. Or if the prescribed sort of garment is not to be had, a cow's hide should be worn by all.

In the Agni Purâṇa:—"The skins of antelopes, of tigers, and of goats, respectively, for the Brahmachârins of each caste." So also the Dharma sûtra. Yama

gives an option :—"Or *all* may use the skin of the antelope." Gautama lays down the following rule about the inner garment :—"The garments of hemp, flax, grass (chîra) and wool (kutapa) are for all."

Gautama (I. 17-18) gives an alternative :—"Or undyed cotton garment for all. Some say it may be dyed yellow. The garment of the Brâhmaṇas should be without any colour or dyed with colour exuding from a tree, of the Kṣatriya dyed with madder and of the Vaiśya, dyed with turmeric."

Vaśiṣṭha says (XI. 64) :—"The lower garment of a Brâhmaṇa shall be white and unblemished. (65) That of a Kṣatriya, dyed with madder. (66) That of a Vaiśya, dyed with turmeric or made of raw silk. (67) Or a dress made of undyed cotton cloth may be worn by students of all castes." [The reading of Bâlambhaṭṭa is somewhat different from that of the S. B. E.]

UPAVÎTA OR THE SACRED THREAD.

Manu says (II. 44) :—"The sacrificial string of a Brâhmaṇa shall be made of cotton, shall be twisted to the right, and consist of three threads, that of a Kṣatriya of hempen threads, and that of a Vaiśya of woollen threads."

If this cannot be got, then Devala lays down :—"The twice-born should keep the sacred thread made of cotton flax, govâla (cow's hair), hempen (sana), bark of tree, or straw, as he can get." This should be of new thread, as laid down by Devala. The thread should be spun in a pure place, and by pure persons.

[Baudhâyana says (I 5. 5.) :—"The sacrificial thread shall be made of kusâ grass, or cotton, and consist of thrice three strings. (6) It shall hang down to the navel. (7) In putting it on he shall raise the right arm, lower the left, and lower the head. (8) The contrary is done at sacrifices to manes. (9) If the thread is suspended round the neck, it is called nivîta. (10) If it is suspended below the navel it is called adhopavîta."]

When the sacrificial thread becomes damaged a new one should be taken. Manu (II. 64) :—"His girdle, the skin which serves as his upper garment, his staff, his sacrificial thread, and his waterpot he must throw into the water, when they have been damaged, and take others, reciting mantras."

The number of the strings depends upon the particular desire that may be entertained. As says Pârâśara :—"He who desires long life, should have many sacrificial strings in his sacred thread ; he who desires sons, should have five such strings, similarly he who wants dharma, ten or eight ; the house-holder, four strings, the hermit, the ascetics and the Brahmachârins should have one sacred thread each." So also in another Smṛiti :—"Two sacred threads should be worn in Śrauta and Smârta rites ; a third for the sake of garment (uttarîya), one desiring long life should have many."

The mode of wearing the sacrificial string differs according to the nature of the rite that has to be performed. It can be worn in three ways (1): Passing under the right arm pit, (2) Passing under the left arm pit, (3) Or in the neck.

5. The sacrificial thread (shall be made) of kuśa grass, or cotton (and consists) of thrice three strings.

6. (It shall hang down) to the navel.

7. (In putting it on) he shall raise the right arm, lower the left, and lower the head.

8. The contrary (is done at sacrifices) to the manes.

9. (If the thread is) suspended round the neck, (it is called) nivîta.

10. (If it is) suspended below (the navel it is called) adhopavîta.

11. Let him perform (the rite of personal) purification, facing the east or the north, (and) seated in a pure place; (let him) place his right arm between his knees and wash both hands up to the wrist and both feet (up to the ankles).

Âpastamba gives the following rules as to the mode of wearing it (Âs. G.-S., I. 1. 1.):—

1. Now (follow) the ceremonies (the knowledge of) which is derived from practice (and not from the Śruti).

2. They should be performed during the northern course of the sun, on days of the first fortnight (of the month) on auspicious days.

3. With the sacrifical cord suspended over (the sacrificer's) left shoulder.

4. (The rites should be performed) from left to right.

5. The beginning should be made on the east side or on the north side.

6. And also the end.

7. Ceremonies belonging to the father's (are performed) in the second fortnight (of the month).

8. With the sacrificial cord suspended over the right shoulder.

9. From right to left.

10. Ending the south.

THE VEDIC STUDY.

Thus in the Chapter on Five great sacrifices Âśvalâyana lays down the following rules as to Vedic study (Âs. G.-S., III. 2):—

1. Now the rules how one should recite (the Vedic texts) for one's self.

2. He should go out of the village to the east or to the north, bathe in water, sip water in a clean spot, clad with the sacrificial cord; he should spread out his garment being not wet, great quantity of Darbha grass, tufts of which are directed toward the east, and should sit down thereon with his face turned to the east, making a lap, putting together his hands in which he holds purifiers (*i.e.*, Kuśa blades), so that the right hand lies uppermost.

It is understood (in the Śruti) 'This is what Darbha grass is: it is the essence of waters and herbs. He thus makes the Brahman provided with essence.'

Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite (the sacred texts) for himself.

3. The Vyâhṛitis preceded by (the syllable) Oṃ (are pronounced first).

4. He (then) repeats the Sâvitrî (Ṛig-Veda III, 62, 10), (firstly) Pâda by, Pâda, (then) hemistich, by hemistich, thirdly the whole.

Baudhâyana lays down the following on the Five great sacrifices (III. 11. 1):—

1. Now these five great sacrifices, which are also called the great sacrificial sessions, are the sacrifice to be offered to the gods, the sacrifice to be offered to the manes, the sacrifice to be offered to all beings, the sacrifice to be offered to men, (and) the sacrifice to be offered to Brâhman.

2. Let him daily offer (something to the gods with the exclamation) Svâhâ, be it only a piece of fuel. Thereby he performs that sacrifice to the gods.

3. Let him daily offer (something to the manes with the exclamation) Svadhâ, be it only a vessel filled with water. Thereby he performs that sacrifice to the manes.

4. Let him daily pay reverence to (all beings) endowed with life. Thereby he performs that sacrifice to the beings.

5. Let him give food to Brâhmaṇas, be it only roots, fruits, or vegetables. Thereby he performs that sacrifice to men.

6. Let him daily recite the Veda privately, be it only the syllable Oṃ or the Vyâhṛitis. Thereby he performs that sacrifice to be offered to Brâhma.

*Eating alms.*—So also Manu (II, 48, 51) :—" Having collected as much food as is required from several persons, and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water."

As regards the persons from whom one should beg, Manu lays down :—(II. 183, '84, 185) :—" A student, being pure, shall daily bring food from the houses of men who are not deficient in the knowledge of the Veda and in performing sacrifices, and who are famous for following their lawful occupations. (184.) Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations ; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last named first (185.) Or if there are no virtuous men of the kind mentioned above, he may go to each house in the village, being pure and remaining silent ; but let him avoid abhiśaṣṭas (those accused of mortal sin)."

According to Yama he should not collect more food than is required for eating : if he collects more, he incurs the sin of theft.

As a rule, one should beg from one's own caste : and from the best among them. In cases of distress, he may beg from other castes : but seldom from a Sûdra, except uncooked dry food.

### *The mode of begging.*

YÂJNAVALKYA.

XXX.—In requesting food, the Brâhmaṇá, Kṣatriya and Vaiśya should use the word "Lady" in the beginning, middle and the end, respectively.—30.

MITÂKṢARÂ.

How is the begging to be performed ? In the beginning, the middle and the end, the word "Lady" is to be used. "Lady, give alms," "give, lady, alms," "give alms, lady," is to be used respectively, according to the order of classes, while begging.

BÂLAMBHAṬṬA'S GLOSS.

The Brâhmaṇa student should beg with the formula " Lady, give alms : " (the Kṣatriya student should say "give, Lady, alms" and the Vaiśya student should say "give alms, Lady"). As says Manu (II. 49, and 50) :—" An initiated Brâhmaṇa should beg, beginning his request with the word lady (bhavati) ; a Kṣatriya, placing the word ' Lady' in the middle ; but a Vaiśya, placing it at the end of the formula. 50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of some other female, who will not disgrace him by a refusal."

*The method of eating.*

YÂJNAVALKYA.

XXXI.—Having performed the fire sacrifice and obtained the permission of his Guru, and after having done the apośana work, let him eat, with speech-controlled, honoring the food and not abusing it.—31.

MITÂKṢARÂ.

Having collected alms, according to the above-mentioned rule, presenting it to the Guru, he should eat with his permission, after having performed the fire sacrifice and "speech-controlled," being silent, "honoring" or worshipping the food, and not "abusing" or disparaging it. The eating should be preceded by the Apośana ceremony *i.e.*, repeating the mantra *Amrito' pastaraṇamasi, &c.*

The mentioning of the fire-sacrifice again in this place is to declare an alternative period; in case if the morning (or evening) twilight sacrifice has been inadvertently omitted, of its being now performed; but does not prescribe a third period.

BÂLAMBHAṬṬA'S GLOSS.

He who has controlled or restrained his speech is called vâg-yata or speech controlled. It is a Bahuvṛîhi compound. The word apośana is an onomatopœia word: as one drinking water (gaṇḍuṣa) before eating, this sibilant sound is emitted. the ceremony itself is called âpośna. The method of showing pûjâ to food is thus given by Hârita:—"He looks at the food, shows it to the sun, warms it before fire, presents it to his teacher, gets his permission, and then eats. (See the "Daily Practice of the Hindus.")

The third period means the noon. The fire-sacrifice is to be done in the morning and evening sandhyâs, and not at noon (apparently). Says Manu (II. 54-55):—"Let him always show reverence to his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it. (55.) Food, that is always respected, gives strength and manly vigour, but eaten irreverently, it destroys them both."

YÂJNAVALKYA.

XXXII.—Performing the duties of a student, he should not eat, otherwise than in distress, the food begged from one person only. A Brâhmaṇa may, at his pleasure, eat such food, in a śrâddha (at a funeral meal), but without breaking the conditions of his vow (as regards the kind of food).—32.

## MITÂKṢARÂ.

While remaining a Brahmachâri, he should not eat the food (collected from begging) from one person. "When not in distress," *i.e.*, when he is not sick, &c. A Brâhmaṇa, however, being invited to a Śrâddha (funeral feast) may eat, at his pleasure.

"Without breaking the rules of his vow," avoiding honey and meat.

The word "Brâhmaṇa" is specified in order to exclude the Kṣatriyas, &c., from taking food in Śrâddhas. As it is said in a Smṛiti (Manu II, 190) "This duty is prescribed by the wise for a Brâhmaṇa only; but no such duty is ordained for a Kṣatriya and a Vaiśya."

### BÂLAMBHAṬṬA'S GLOSS.

The words 'ekam annam' do not mean 'one food' &c., (or one kind of food), but the food obtained from begging from *one* person only : as says Manu (II. 188) :— "He who performs the vow of studentship shall constantly subsist on alms, but not eat the food of one person only." An exception to this is declared by Manu (II. 189) :—"At his pleasure he may eat, when invited, the food of one man at a rite in honor of the Devas, observing however the conditions of his vow, or at a funeral meal in honor of the manes, behaving however like a hermit. This duty is prescribed by the wise for a Brâhmaṇa only."

[Bâlambhaṭṭa reads 'prârthita' instead of 'abhyarthita' in the Vijñâneśvara's commentary].

The word 'madhu' here means 'honey' and not 'wine.'

### *The foods to be avoided.*

### YÂJNAVALKYA.

XXXIII.—He should renounce honey, meat, ointments, orts, sourness, women, harming animals, looking at the sun, vulgar speech and slander and the rest.—33.

## MITÂKṢARÂ.

"Honey," the bee-made honey, and not wine (that being also the meaning of the word *Madhu*). The wine being totally prohibited by the text, "a Brâhmaṇa should avoid wine." "Meat," even that of goat, etc., "ointment," such as clarified butter, &c. for anointing the body, and the collyrium, &c., for the eye. "Orts" except those of his Guru. "Sourness" means rude speech and not food turned sour, for the latter is prohibited in the chapter on non-eatables (forbidden food). "Women," in matters relating to enjoyment. "Harming animals," killing living creatures. "Looking" at the rising and

setting sun. "Vulgar speech," false speaking. "Slander," publishing another's faults, whether true or untrue.

By "and the rest" are included sweet scents, garlands, sandal paste, &c., as mentioned in other Smṛitis. A Brahmachâri must avoid all these.

BÂLAMBHAṬṬA'S GLOSS.

The wines are of twelve kinds as described by Pulastya and Viṣṇu. Says Manu (II v. 177):—"Let him abstain from honey, meat, perfumes, garlands, excessive exhilaration, women, all substances turned acid, and from doing injury to living creatures." (178) From anointing his body, applying collyrium to his eyes, from the use of shoes and of an umbrella or parasol, from sensual desire, anger, covetousness, dancing, singing and playing musical instruments. (179) From gambling, idle disputes, back-biting, lying, from looking at and touching women, and from hurting others. (180) Let him always sleep alone, let him never wastes his manhood, for he who voluntarily wastes his manhood, breaks his vow." The word rasa means exhilaration and not 'substances used for flavouring food.' By 'shoes,' the riding on carriage is prohibited: see Gautama. (II. 13.) According to Nârâyaṇa, the word rasa means strong sweets like molasses, &c., as well as poetical rasas or sentiments: such as erotic lyrics, &c.

The word 'Śukta' explained as rude speech, by Vijñaneśvara, is explained by the commentator of Manu, as "things turned acid, a thing which was not acid before, but which through lapse of time or by admixture of other substances has fermented and become acid: such as curds &c.

He should avoid looking in mirrors: or rubbing teeth, chewing betel, or using bellmetal dishes. He should take his food in an iron or earthen vessel. "A student must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the remnants of his food, nor wash his feet. Let him not perform for a wife of his teacher the offices of anointing her, assisting her in the bath, shampooing her limbs or arranging her hair."—(Manu II, 209, 211).

*Definitions of Guru and Âchârya.*

YÂJNAVALKYA.

XXXIV.—He is called the Guru who after performing (all) the ceremonies, (on the child from before its birth) gives him the Vedas; and he is called the Âchârya, who having performed Upanayana, gives him the Vedas.—34.

MITÂKṢARÂ.

He who performing *all* the rites, according to rule, beginning with the Garbhâdhâna (conception) ceremony and ending with Upanayana (investiture with the sacred thread), teaches the Vedas to "him" the Brahmachâri, is called a Guru. He again who only performing Upanayana, teaches the Vedas is an Âchârya.

### BÂLAMBHAṬṬA'S GLOSS.

Says Manu (II. 142) :—" That Brâhmaṇa, who performs in accordance with the rules of the Veda the rites, the Garbhâdhâna, and so forth, and gives food to the child, is called the Guru. The pupil must know that, that man also who benefits him by instruction in the Veda, be it little or much, is called in these institutes his Guru, in consequence of that benefit conferred by instruction in the Veda. He who, being duly chosen for the purpose, performs the Agnâdheya, the Pâkayajñas and the Śrauta sacrifices, such as the Agniṣṭoma for another man, is called his officiating priest."

The Kalpas and Rahasyas are also included in the Vedas (Manu II, 140) :—" They call that Brâhmaṇa who initiates a pupil and teaches the Veda together with the Kalpa and Rahasyas, the teacher (Âchârya of the latter)."

Says Manu (II 141) :—" But he who for his livelihood teaches a portion only of the Veda, or also the Aṅgas of the Veda is called an Upâdhyâya."

The Pâkayajñas are seven, namely, (1) Aupâsanahomah, (2) Vaiśvadevam, (3) Pârvanam Sthâlipâka, (4) Aṣṭakâ, (5) Mâsiśrâddham, (6) Sarpabaliḥ, (7) Îśâna baliḥ.

### YÂJNAVALKYA.

*Definitions of Upâdhyâya and Ritrik.*

XXXV.—He who teaches a portion is an Upâdhyâya, and the performer of sacrifices is called *Ṛitvij*. These are to be respected in their order. Of these, the mother is most to be honored.—35.

### MITÂKṢARÂ.

He who teaches one " portion " of the Vedas or one *Aṅga* or part of the Mantras (hymns) or Brâhmaṇas (the Vedic commentary) is called an Upâdhyâya. He again, who performs (the daily household) sacrifices (like) the Pâkayajñas, etc., after being chosen thereto is a Ṛitvij.

" These," *viz.*, the Guru, the Âchârya, the Upâdhyâya, and the Ṛitvij, are to be respected," (honored) " in their order," *i.e.*, in the order of the enumeration. " Among these," out of them all, the mother is the highest, " most to be be honored."

### BÂLAMBHAṬṬA'S GLOSS.

Thus says Manu (II. 145 *seq*) :—

" The teacher is ten times more venerable than a sub-teacher. (Upâdhyâya), the father, a hundred times more than the teacher, but the mother a thousand times more than the father.

"Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father ; for the birth for the sake of the Veda (Insures) eternal (rewards) both in this (life) and after death.

" A maternal aunt, the wife of maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher.

"(The feet of the) wife of one's brother, if she be of the same caste (varṇa) must be clasped every day, but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

[*The period of studentship.*]

The author now propounds the limit of Brahmachârya or studentship, while learning the Vedas.

YÂJNAVALKYA.

XXXVI.—For each Veda, the Brahmachârya should be twelve years or five. Some say it should be till they are completely acquired. The shaving of the hair should take place in the sixteenth year.—36.

MITÂKṢARÂ.

When marriage is not possible (owing to poverty, &c.) and the rule (Manu III. 2) "one should have studied all the Vedas or the two Vedas or one Veda" comes into operation, then for "each Veda," *i.e.*, for every Veda separately, the above-mentioned Brahmachârya (studentship) must be performed for twelve years. In case of inability, five years (for each Veda): some say till the Vedas are not completely mastered.

"The shaving of the hair" also called the "godâna" ceremony is to be performed in the sixteenth year of conception, for the Brâhmaṇa This is to be understood as the rule, in the case of one, who has taken the vow of studying the Vedas for twelve years. In the other case, (the shaving ceremony might be performed) at any time which is convenient.

For the Kṣatriyas and Vaiśyas this period of shaving is twenty-second and twenty-fourth years, respectively, on the analogy to their periods of Upanayana, or at any period that might be convenient.

BÂLAMBHAṬṬA'S GLOSS.

Manu says (III. 2) :—" A student who has studied in due order the three Vedas, or two, or even one only, without breaking the rules of studentship, shall enter the order of house-holders." [In III. 1., he says, " The vow of studying the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the student has perfectly learnt them."]

Manu II. 65 :—" The ceremony called Keśânta (clipping the hair) is ordained for a Brâhmaṇa in the sixteenth year from conception, for Kṣatriya in the twenty-second, and for a Vaisya two years later than that."

[The author now declares the maximum period for Upanayana.]

YÂJNAVALKYA.

XXXVII.—Up to sixteenth, twenty-second and twenty-fourth year is the maximum period of Upanayana for the Brâhmaṇas, Kṣatriyas and the Vaiśyas respectively.—37.

XXXVIII. Above that they fall, being excluded from all Dharma. Having fallen from Sâvitrîthey become Vrâtyas or outcastes, so long as they do not perform the sacrifice called Vrâtyastoma.—38.

MITÂKṢARÂ.

Up to the sixteenth year, up to the twenty-second year and up to the twenty-fourth year are the maximum periods of Upanayana for the Brâhmaṇas, the Kṣatriyas, and the Vaiśyas, respectively. Beyond these, there are no periods of Upanayana, but "above" these, they fall and "are excluded from all Dharmas," *i.e.*, they become incompetent to perform any ceremony and become fallen from Sâvitrî, *i.e.*, become unfit for receiving Sâvitrî initiation.

"Vrâtyas" or "outcastes" are devoid of all sacraments ; so long as they do not perform the Vrâtyastoma ; performing which they again become entitled to Upanayana.

BÂLAMBHAṬṬA'S GLOSS.

Manu (II. 39) :—"The time for the Sâvitrî initiation of a Brâhmaṇa does not pass until the completion of sixteenth year after conception, of a Kṣatriya until the completion of the twenty-second, and of a Vaiśya until the completion of the twenty-fourth. (40.) After those periods men of these three castes who have not received the sacrament at the proper time, become Vrâtyas (outcastes) excluded from Sâvitri initiation, and despised by the Aryâns."

*The author now gives the reason of his text "the first three are twice-born."*

YÂJNAVALKYA.

XXXIX.—Because they are first born from the mother and the second time from the binding of sacred girdle, therefore, the Brâhmaṇas, Kṣatriyas and the Vaiśyas are called Dvijas or the twice-born.—39.

MITÂKṢARÂ.

Their first birth is from the womb of the mother, the second birth takes place when the sacred girdle is bound round them at

the time of initiation. Therefore, these Brâhmaṇas, Kṣatriyas and Vaiśyas are called twice-born.

*Notes* :—Cf. Manu (II. 169)) : —"According to the injunction of the revealed texts, the first birth of an Aryan is from his natural mother, the second happens on the tying of the girdle of muñja grass, and the third on the initiation to the performance of a Śrauta sacrifice.

(II. 170). Among these three the birth which is symbolized by the investiture with the girdle of muñja grass, is his birth for the sake of the Veda; they declare that in that birth, the Sâvitrî verse is his mother and the teacher is his father.

*The reward of the study of the Veda.*

The Author now tells the fruit of studying and acquiring the knowledge of the Vedas.

YÂJNAVALKYA.

XL.—To the twice-born, the Vedas are the highest agent of benefaction (the means of attaining salvation) because (they all teach) sacrifices, austerities and good works.—40.

MITÂKṢARÂ.

Because the Vedas are the expounders of "sacrifices," Vedic and Smârta, of penances like Chândrâyaṇa, &c., which are the (repentance or) torturing of the flesh, and of "good works" like the sacrament of Upanayana, &c., therefore they alone (and nothing else) are the highest agents of benefaction or the road to emancipation, for the twice-born classes. The Vedas being the source of Smṛitis, this applies to the Smṛitis, by reason of analogy or metonomy.

Having stated the fruits of studying and mastering the Vedas, the author now declares the fruits of that study which constitutes the optional duty called Brahmayajña.

*Note.*—Compare Manu II. 166 and 167. "Let a Brâhmaṇa who desires to perform austerties constantly repeat the Veda for the study of the Veda is declared to be in this world the highest austerity for a Brâhmaṇa. Verily that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private with the utmost of his ability."

YÂJNAVALKYA.

XLI.—That twice-born who daily reads the *riks* (hymns of the Ṛig-Veda), satisfies the Devas with honey and milk and the *pitris* with honey and clarified butter. —41.

Having stated the fruits of studying and mastering the Vedas, the author now declares the fruits of study which constitutes the optional duty called Brahmayajña.

YÂJNAVALKYA.

XLII.—He, who daily studies to the best of his ability the *Yajus* (hymns of the Yajurveda), pleases the Devas with clarified butter and nectar and the *pitris* with clarified butter and honey.—42.

XLIII.—He, who daily reads the Sâman, satisfies the Devas with Soma juice and clarified butter and pleases his *pitris* with honey and clarified butter.—43.

MITÂKṢARÂ.

He, who daily studies the *ṛiks*, satisfies the Devas with honey and milk and the *manes* with honey and clarified butter. He who daily reads the Yajus, so far as he can, satisfies the Devas with clarified butter and nectar and the ancestors with honey and clarified butter. He who daily studies the Sâmans, satisfies the Devas with *soma* juice and the manes with honey and clarified butter.

By the use of the words "*ṛiks*," &c., it is intended to indicate generally the hymns of the Ṛig-Veda, &c.

[Translator's Notes :—Compare Manu II. 104-106.—"He who desires to perform the ceremony of the daily recitation may even recite the Sâvitrî near water, retiring into the forest, controlling his organ and concentrating his mind.

II. 107.—For him who, being pure and controlling his organs, during a year, daily recites the Vedas, according to rule, that daily recitation will ever cause sweet and sour milk, clarified butter and honey to flow."

Compare also Viṣṇu, III. 34-38.—Now he who studies the hymns of the Ṛig-Veda regularly, feeds the manes with clarified butter, he who studies the Yajus texts, feeds them with honey. He who studies the Sâman melodies, feeds them with milk. He who studies the Atharva Veda, feeds them with meat. He who studies the Purâṇas, Itihâsas, Vedâṅgas and the Institutes of Sacred Law, feeds them with rice.]

YÂJNAVALKYA.

XLIV.—The twice-born who daily studies the Atharva Aṅgiras to the best of his ability, satisfies the Devas with fat and the *pitris* with honey and clarified butter.—44

XLV.—He who daily studies the Vâkovâkyam,* the

* "This might be translated 'dialogue.' It appears from Śatapatha-brâhmaṇa iv. 6, 9, 20, that some portions of Vedic tradition were called *vâkovâkyam* or *brahmodyam*."—Indian Wisdom by M. W. p. 298.

Purâṇas and Nârâśaṁsîs,* the Gâthikâs, the Itihâsas, and the Vidyâs to the best of his ability.—45.

XLVI.—Satisfies the dwellers of heaven with meat, milk, boiled rice, and honey, and the *pitris* with honey and clarified butter.—46.

MITÂKṢARÂ.

He, who again daily studies as far as he can, the Atharva Aṅgirasa, satisfies the Devas with fat, and the manes with honey and clarified butter.

" Vâkovâkyam," the Vedic sayings in the form of questions and answers. "Purâṇas," such as Brâhma, &c. The word "cha" "and" in the text indicates the Dharma-śâstras of Manu, &c. " Nârâśaṁsîs," the mantras in honour of the God Rudra. "Gâthâs," such as Yajñagâthâ, Indra gâthâ, &c. "Itihâsa," history, such as the Mahâbhârata, &c. " The Vidyâs," sciences, such as Vâruṇîvidyâ.

He, who studies these to the best of his ability, satisfies the Devas with meat, milk, boiled rice and honey and the *manes* with honey and clarified butter.

*The fruit of Pañcha-Mahâyajña.*

YÂJNAVALKYA.

XLVII.—They, being satisfied, satisfy him with the auspicious fruits of all his desires. Whatever portion he studies, even of that he receives the fruit.—47.

XLVIII.—The twice-born who studies daily enjoys the fruit of bestowing the earth full of treasures, and of the highest austerities.—48.

MITÂKṢARÂ.

" They," the Devas and the Manes, being satisfied, satisfy " him" the student, with the fruits of all his desires which are " auspicious," not harmful to any one else.

The author has said all this as panegyric on study. Whatever portion of the Vedas laying down methods of any sacrifice he studies daily, of that sacrifice he receives the fruit (*i.e.*, as if he had actually performed that sacrifice.) Similarly, that fruit which is acquired

* " Relating to the praise of a man or men, laudatory, eulogistic (as a hymn, tale, &c.) "—M. W.

by "thrice" three times, giving away the earth filled with treasures and that fruit which accrues from the performance of the highest austerities, such as Chândrâyaṇa, &c., all these are acquired by him who studies daily.

By using the word "daily" it is meant to indicate that though this is an optional vow, yet it is a permanent duty (because on the non-performance of study there takes place sin.)

Thus having spoken of the ordinary (general) duties of (all) Brahmachârins or students (whether temporary celibates or lifelong celibates) the author now speaks of the *special* duties of the naiṣṭhika Brahmachârî (a perpetual celibate.)

YÂJNAVALKYA.

XLIX.—The Naiṣṭhika Brahmachârî should live with his Âchârya, in the absence of the latter, with his son, or wife or even fire.—49.

BÂLAMBHAṬṬA'S GLOSS.

The preceding rules apply to all Brahmachârîs in general, whether Upakurvâṇa (or temporary) or Naiṣṭhika (lifelong celibates). This verse and the next declare the rules applicable to the Naiṣṭhika or perpetual celibate.

YÂJNAVALKYA.

L.—In this way destroying the body and subduing his senses, he attains the region of Brahmâ and is not born here again.—50.

MITÂKṢARÂ.

In this way "the Naiṣṭhika" he who regulates himself as a student till the time of his niṣṭhâ or death should live all his life; in the presence of his Âchârya (preceptor) he should not be independent, after the acquisition of the Vedas.

In the absence of the Âchârya he should live in the presence of his son; in the absence of the latter, in the presence of his wife; in her absence, even before fire.

'In this way,' by the above-mentioned method, "destroying" (finishing) the body and subduing the senses; *i.e.*, taking special care to conquer his senses, that Brahmachârî attains the "region of Brahmâ" or immortality and is never again born here.

### BÂLAMBHAṬṬA'S GLOSS.

The word "Naiṣṭhika" is derived from निष्ठा+ठञ् (कालात् ठञ् Pâṇini IV. 3. 11.) As says Manu (II. 242—245):—

"He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahminical teacher, nor with a Brâhmaṇa who does not know the whole Vedas and the Aṅgas. (243) But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from his body. (244.) A Brâhmaṇa who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahmâ. (247.) A perpetual student must, if his teacher dies, serve his son, provided he be endowed with good qualities, or his widow, or his sapiṇḍa, in the same manner as the teacher. (248.) Should none of these be alive, he must serve the sacred fire, standing by day, and sitting during the night, and thus finish his life. (249.) A Brâhmaṇa who thus passes his life as a student without breaking his vow, reaches after death the highest abode and will not be born again in this world."

The method of serving fire is given by Hârita, Śaṅkha, Likhita, and Yama.

Vasiṣṭha (chapter VII). gives the following rules:—"4. A perpetual student shall serve his teacher until death; 5. and in case the teacher dies he shall serve the sacred fire. 6. For it has been declared in the Veda, 'the fire is thy teacher.' 7. A student shall bridle his [tongue; 8. He shall eat in the fourth, sixth, or eighth hour of the day. 9. He shall go out in order to beg. 10. He either may wear all his hair tied in a knot or keep merely a lock on the crown of his head tied in a knot, showing the other parts of the head. 17. Let him bathe three times a day"

The text of Dakṣa that declares that a Brahmachâriṇ should bathe once a day applies to ordinary students and not to a perpetual celibate.

# CHAPTER III:—MARRIAGE.

## *The Final Bath and the Teacher's Fee.*

MITÂKṢARÂ.

Now the author mentions the bath that precedes the marriage of a marriage—inclined (Brahmachâri, *viz.* of an Upa-Kurvâṇaka).

YÂJNAVALKYA.

LI.—Having finished the Veda, or the Vratas, or both of them, and having given presents to the Guru, let him bathe, (or) with his permission.—51.

MITÂKṢARÂ.

In the aforesaid manner "having finished" completed, "the Veda" consisting of the Mantras (Hymns) and the Brâhmaṇas (commentaries), or the "Vratas," the duties of a Brahmachâri; or the minor duties; "or both of them," "let him bathe," "having given" to the aforementioned "Guru" "any presents" anything he desires; according to his ability. If he is unable to do so, then "with his permission," even without giving presents. This adjustment of the various alternatives (whether he should study one Veda or two, or all, or Vrata only etc.) must be made, having regard to time, ability etc. (of the pupil).

BÂLAMBHAṬṬA'S GLOSS.

Compare MANU (II. 245 and 246) :—" He who knows the sacred law must not present any gift to his teacher before (the Samâvartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability.

" (*Viz.*) a field, a gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher."

If the pupil is unable to give any presents, he may bathe with the permission of his Guru. As says Âśvalâyana (Gṛihya Sûtra, III. 9-4) :—" When, after having finished his (task of) learning, he has offered something to the teacher, or has received his permission, he should take a bath (which signifies the end of his studentship)."

The option to the study of the Veda, or, Vrata only, does not depend on the will of the pupil, but is regulated by the time he can devote, the ability he possesses, and so on. This shows that a Snâtaka, or a Vedic graduate, is of three kinds :—1. The Vidyâsnâtaka, who has studied the Vedas; 2. The Vratasnâtaka, who has performed the Vratas or vowed observances of a student; 3. The Ubhayasnâtaka, who has completed both the Vedas and the Vratas. See

Pâraskara Gṛihya Sûtra (II. 5. 32—35) ; so also Hârita Smṛiti (IV. 1—2), as quoted in Parâsara Mâdhava (B. S. S. Vol. I. part II. page 53).

Studying a Veda means, not merely learning to recite it, but understanding its meaning also. As says the Kûrma Purâṇa (I. 2. 15. 1) :—"Having studied and understood the meaning of one Veda, or two, or three, or all four of them, let the twice-born bathe."

As regards the Vratas, that must be done after finishing the Âraṇyakâs. As says the Kârika (of Anantadeva ?) :—" Having finished the Veda, or the Vratas, or both of them, and in the case of the Vratas having learnt the meaning of the words, and studied the Âraṇyakâs."

" The learning of the meaning of the words means here, mastering the syllables of the book, so as to get facility of reading, and does not stand in need of understanding the meaning. The meaning is not necessary for ceremonial purposes, nor is it necessary to know the meaning for a Sannayâsî, for he would study with meaning the Uttara-mîmâṃsâ, rather than the Vratas The knowledge of the meaning of the Vedas, required by the above text of the Kûrma Purâṇa, is limited to that kind of knowledge, by which one may know how ceremonies are to be performed in the Karma Kâṇḍa.

*Note* :—The critical study of the Vedas is not meant here, which will take a life-time, but a general knowledge for due performance of the rituals. (See Vasiṣṭha VIII. 1.)

The method of this final bath which raises a Brahmachârin to the rank and privileges of a Snâtaka is given in Kûrma Purâṇa I. 2-15. 3 to 7.

### *The Selection of a Bride and External Marks.*

The author now describes what must be done after bathing, and he mentions also the marks of an (eligible) bride.

YÂJNAVALKYA.

LII.—Without breaking (the rules) of studentship, let him marry a woman with auspicious characteristics who has not belonged to another man, who is lovely, who is not a *Sapiṇḍa* and who is younger (than himself).—52.

MITÂKṢARÂ.

Avipluta-brahmacharyam] "Without breaking the rules of studentship," without falling from Brahmacharya, or chastity.

Lakṣaṇyâm] " With auspicious characteristics, one possessing auspicious marks, both external and internal.

*Translator's note*:—A bride should possess (1) auspicious marks, (2) not previously engaged to or enjoyed by another, (3) not an agnate, (4) younger.

(See Gautama Dharma Sûtra IV. 1. Viṣṇu. XXIV. 9. Vasiṣṭha VIII. 1.)

BÂLAMBHAṬṬA'S GLOSS.

All the three kinds of Snâtakas should marry at once after the final bath, and not lead an unmarried life, as said by DAKṢA :—" A twice-born should not remain even for a single day Ârama-less." (This is quoted again in Verse 89.)

A student before his marriage must remain strictly a celibate. He must not have broken the vow of chastity. Such a student is entitled to marry. But a student who has broken his vow must perform a Prâyaśchitta before marriage. For him marriage is not a sacrament.

## MITÂKṢARÂ.

The external marks of a girl are thus given in MANU (III. 10):—

"Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs."

### BÂLAMBHAṬṬA'S GLOSS.

MANU also mentions the girls who should be avoided (III. 8-9.):—"Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

"Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror."

Therefore girls named Chânḍâlî, Vindhyâ, Dâsî, Châmunḍâ, &c. should not be married.

So also in the Viṣṇu Purâṇa (Bk. III Ch, 10) :— "He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick, or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ankles; or one who has dimples in her cheeks, when she laughs. Let not a wise and a prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart and resemble tusks."

### *Internal Marks.*

## MITÂKṢARÂ.

The Internal indications are to be known by the rule laid down by Âśvalâyana (I. 5. 5) in the text "Let him make eight lumps." "On the previous night, lumps of earth are to be made respectively of the earth taken from (1) the cow-pen, (2) an ant-hill, (3) a gambling place, (4) a tank, (5) a waste land, (6) a field, (7) the place where four roads meet, and (8) the cemetry. In the above order if she touches the first ball, she will be rich in barley grains, if the second ball, she will be rich in cattle; if the third ball, she will be devoted to Agnihotra and the service of her elders; if the fourth, she will be wise, skilful and respectful to others; if the fifth, she will be diseased; if the sixth, she will be unfaithful; if the seventh, she will be barren;

if the eighth, she will be a widow." (This has been ordained by Âśvalâyana.)

*Translator's note.*—Compare also Mânava Gṛihya Sûtra I. 7. 9-10.

BÂLAMBHAṬṬA'S GLSS.

The full text of Âśvalâyana is the following (Âśvalâyana Gṛihya Sûtra, I. 5. 4 and 5):—"As the characteristics (mentioned in the preceding Sûtra) are difficult to discern, let him make eight lumps (of earth), recite over the lumps the following formula, 'Right has been born first, in the beginning; on the right, truth is founded. For what (destiny) this girl is born, that may she attain here. What is true may that be seen,' and let him say to the girl, 'Take one of these.'

"If she chooses the (lump of earth taken) from a field that yields two crops (in one year), he may know, 'Her offspring will be rich in food.' If from a cow-stable rich in cattle. If from the earth of a Vedi (altar), rich in holy lustre. If from a pool, which does not dry up, rich in everything. If from a gambling-place where four roads meet, wandering to different directions. If from a barren spot, poor. If from a burial-ground, (she will) bring death to her husband."

MANU (III, 6 and 7) mentions that the following families should also be avoided:—"In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

"(*Viz.*) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, pthisis, weakness of digestion, epilepsy, or white and black leprosy."

*A widow not to be married.*

MITÂKṢARÂ.

Striyam] "Woman"—to prohibit marriage with a eunuch, the womanhood must be examined.

Ananyapûrvikâ] (Not Anyapûrvikâ), one who has not been accepted by any other man either by way of gift, or enjoyment.

Kântâm] "Lovely, Beautiful"—Attractive or causing pleasure to the mind and sight of the betrothed, as it has been ordained by Âpastamba, (I. 3. 20 Gṛihya): "A wife who is pleasing to his mind, and his eyes, will bring happiness to him." This is in the absence of any external faults, such as having extra or defective bodily parts, &c.

BÂLAMBHAṬṬA'S GLOSS.

One should not marry a woman who has already been enjoyed by another person. Or, says Baudhâyana that seven kinds of women are called Punarbhûs:—"1. A bride already promised to another; 2. a bride who has already elected another mentally, 3. who has gone round the fire ceremony, 4. who has performed the seven steps ceremony, 5. who has been enjoyed by another, 6. who is pregnant, and 7. who has given birth to a child before marriage. By marrying these seven kinds of girls, the debt one owes to his ancestors is not discharged, nor is the offspring legal."

The first two sorts of bride may be re-married, if there is some defect in the bridegroom.

[Compare Nârada XII. 46-52. So also Vasiṣṭha XVII. 19, 20; Manu IX. 175-176. Viṣṇu XV. 8, 9. Tr.]

## MITÂKṢARÂ.

### *Non-Sapiṇḍa.*

" A Sapiṇḍâ ":—she whose piṇḍa or body is *samâna* or common, one, is called a sapiṇḍa; who is not a sapiṇḍa is an Asapiṇḍa such a one (he should marry). "Sapiṇḍa" relationship arises (between two people through their being) connected by particles of one body. Thus the son stands in sapiṇḍa relationship to his father, because the particles of his (father's body having entered (his.) In like (manner stands the grandson in sapiṇḍa relationship) to his paternal grand-father and the rest, because through his father, particles of his (grandfather's) body have entered into his own. Just so is (the son, a sapiṇḍa relation) of his mother, because particle of his mother's body have entered into his own. Likewise (the grandson stands in sapiṇḍa relationship) to his maternal grandfather and the rest, through his mother. So also is the nephew a sapiṇḍa relation of his maternal aunts and uncles and the rest, because particles of the same body (the maternal grandfather) have entered into (his and theirs); likewise (does he stand in a sapiṇḍa relationship) with paternal uncles and aunts and the rest.

So also the wife and the husband (are sapiṇḍa relations to each other), because they together beget one body—(the son). In like manner, brother's wives are also sapiṇḍa relations to each other, because they produce one body (the son) with those severally who have sprung from one body. Therefore, one ought to know that wherever the word *Sapiṇḍa* is used, (there exists between the persons to whom it is applied) a connection with one body either immediate or by descent." (As translated by West and Bühler pp. 120-121.)

#### BÂLAMBHAṬṬA'S GLOSS.

The word 'one,' by which the word *samâna* is explained, means here the principal, or the chief. That is, who are, most nearly related by consanguinity. The word 'Piṇḍa' means here 'a body,' and not the funeral piṇḍa. Thus the word 'sapiṇḍa' etymologically means "one body," *i.e.*, one common source or ancestor. The word 'anvaya' or 'connection' may be either that of the contents or the container, direct or mediate. This connection of one body with another is explained above by illustrations of son and father, grandson and grandfather etc.

"The particles" mean the male seed and the female ovum, as will be explained later on.

**The word 'sapiṇḍa' being thus a yoga-rudhi word (a technical word which also retains its etymological sense), there can be no relationship of sapiṇḍahood between a teacher and his pupil, though a pupil may offer piṇḍa or funeral cake to his deceased Guru.**

## MITÂKṢARÂ.

It may be objected that the text (Manu V. 59 and Vasiṣṭha IV. 16) :—"It is ordained that among Sapiṇḍas the impurity on account of death shall last ten days," being general, would (in this view of Sapiṇḍaship) apply to the maternal grandfather and other members of his family : (it is replied) it would have been so, if there had not been (in that very passage) a special text to the contrary (Vaṣiṣṭha IV. 19) *viz* : "Others (than the blood relations) shall perform (the obsequies) of married females."

[*Translator's note*.—**Maternal kinsmen are affected by impurity for three days only.**]

Therefore, where there are no special texts regarding (the period of impurity on the death of a) sapiṇḍa, there the text "For ten days etc." does apply.

The sapiṇḍa relationship is certainly to be described by the entering of the particles of a common body. Because on account of the Śruti (Aitareya Brâhmaṇa VII. 13. 6)—

"(In him) the self is born out of self." Thus also (Tait. Br. I. 5. 5. 6). "Thus thou art born again in thy offspring. So also is the text of Âpastamba (II. 9. 24. 2) : "Now it can also be perceived by the senses that the father has been reproduced separately in the son." So also in the Garbha Upaniṣad :—

"Of this body consisting of six sheaths, three are from the father, and the three from the mother. The bones, the nerves, and the marrow are from the father ; the skin, the flesh and the blood are from the mother."

In all these passages, the entering of the particles of the body is being demonstrated.

### BÂLAMBHAṬṬA'S GLOSS.

**It may be objected that the word 'piṇḍa,' as popularly understood and as described in all Smṛitis, means a funeral cake or piṇḍa, and nowhere does it mean, 'a body,' and so 'Sapiṇḍa' must mean persons related by common funeral piṇḍa. To this the commentator, Vijñâneśvara, replies by the emphatic statement, "The sapiṇḍa relationship is surely to be described by the entering of the particles of a common body."**

**In support of this view Vijñâneśvara quotes two Śruti texts and a Smṛiti also. (The Śruti texts are "आत्मा हि जज्ञ आत्मनः", Aitareya Brâhmaṇa, VII. 13. 6; and**

the text "प्रजाम् अनुप्रजायसे" (Tait. Br. I. 5. 5. 6.). The third text quoted by him is from Âpastamba Dharma Sûtra (II. 9. 24. 2). The first is a dialogue between Harischandra and Nârada in the Aitareya Brâhmaṇa and the second is reproduced in the Âpastamba. The full text of the latter is given below in order to understand the context :—

"Now the Veda (Tait. Br.) declares also one's offspring to be immortality (in this verse) : In thy offspring thou art born again, that 'mortal, is thy immortality.'

"Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son) ; for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

"These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors'."

(The texts quoted, however, do not seem to be relevant, for they do not prove that the *word* sapiṇḍa means relationship through a common ancestor).

(Bâlambhaṭṭa, then, gives the opinion of those who take the word, sapiṇḍa, as meaning those related through the offering of piṇḍas. He does so as a Pûrva-pakṣa.

A PÛRVA-PAKṢA.

But we have in the Matsya Pûrâṇa (XVIII. 29) :—"From the 4th to the 6th generation, the forefathers get their share of śrâddha from the Kuśa wiping (lepa) and not piṇḍas ; and three generations, father, grandfather, and great-grandfather, they are entitled to the ball of food (piṇḍa); the seventh being the giver of the piṇḍa. These seven are known as sapiṇḍas, for the sapiṇḍahood includes these seven, counting the performer of the sacrifice."

So also in the Mârkaṇḍeya Pûrâna (XXXI. 3-5) :—"The father, and grandfather, and also the great grandfather—these truly must be known as the three males who are related by the piṇḍa. And those who are related by the lepa are said to be the three others reckoning upwards from the grandfather's grandfather : and the celebrant is the seventh among them. Such have Munis declared this seven ancestral relationship to be reckoning from the celebrant upwards. And there-above are those beyond participation in the lepa."

May not these texts show that the sapiṇḍa relationship is something other than the relationship through particles of one's body. It is really relationship through the common act of offering piṇḍas. This view is not only endorsed by the Smṛti texts, but by the digest writers like Hemâdri, Mâdhava, Aparârka and the rest. In this view of the case, the matter stands thus. One is the giver of piṇḍa, called the piṇḍa-dâtâ. Three are sharers in the piṇḍa, called piṇḍa-bhâks, *viz.*, the father, the grandfather, and the great-grandfather. Three are sharers in the lepa or wipings, and are called the lepa-bhâks, *viz.*, great-great-grandfather, great-great-great grandfather, great-great-great-great-grandfather. Thus the cause of Sapiṇḍa relationship consists in the entering of these seven persons in one piṇḍa or funeral cake. In other words, the sapiṇḍa relationship of one person, Devadatta, is with his six ascendants, beginning with the father, and with six descendants, beginning with the son.

The particular Devatâ (the recipient of piṇḍa offering, wholly or partially) through one ceremonial of Srâddha, being common, the following persons also are related as sapiṇḍas to Devadatta, *viz.*, brother, uncle (father's brother), maternal uncle (mother's brother), nephew (sister's son), and the rest together with their respective wives. Thus in the ceremony of offering piṇḍa by the celebrant,

Devadatta, whoever are included in the list of Devatâs (recipients of piṇḍas wholly or partially), among them, whoever receives piṇḍa, in the ceremony of offering piṇḍas, from the brother, father's brother, mother's brother and the rest, that ancestor becomes a sapiṇḍa of such person. As regards the wives, they being co-performers of every religious rite along with their husbands, so they become sapiṇḍas through their husbands, so in their case also, the sapiṇḍahood is demonstrated.

Similarly, a sister, a father's sister, a mother's sister and such like are sapiṇḍas, because they are entitled to offer piṇḍas to the same ancestors, thus they are related through the ceremony of giving the same piṇḍa. In fact our opponent (Vijñâneśvara) had at last to fall back on this consideration of offering piṇḍas in the case of those wives who have no offspring of their own (because such wives are made sapiṇḍas only through the offering of piṇḍas, and not because they have given birth to a person in whom there are particles of a common ancestor). Thus the offering of the piṇḍa is the last refuge of our opponent also.

Of course, the word, sapiṇḍa, is a technical word, and so it cannot be extended to the cases of a teacher and pupil etc., though they offer piṇḍas.

So far the Pûrva-pakṣa.

The Reply.

This view of sapiṇḍa relationship through the offering of common piṇḍas is thus refuted by Vijñâneṣvara.

## MITÂKṢARÂ.

But if the sapiṇḍa relationship be taken to mean those who are connected through the offering of the same piṇḍa to an ancestor, then there would be no sapiṇḍa relationship in the mother's line, or in the brother's sons and the rest.

### BÂLAMBHAṬṬA'S GLOSS.

"Mother's line," thus from one root ancestor, a daughter is born, from her a daughter is born, from the latter a daughter is born, and from the latter a daughter is born, in the fifth daughter in descent, there would be no sapiṇḍahood. In the mother's line, the sapiṇḍahood extends up to the fifth only, and beyond that it ceases, for that is the opinion of Yâjñavalkya as in verse 53. Up to the fourth daughter, all those persons who enter as Devatâs in the offering made by her, cease to be recipients of piṇḍa, and the offering made by the fifth daughter, though they may get a share in the ceremonies performed by the others.

If it be said that the relation of sapiṇḍaship cannot apply here, because unnecessary, as is the case of a pupil and the rest, we say that this is said by accepting the fact of the opponent's position, as a matter of fact, this is not the case, because there is no authority for it. Having this in view, Vijñâneśvara has said "then there would be no sapiṇḍa relationship with the brother's sons also."

The opponent, however, tries to remove this defect by virtue of the maxim, that a word should always be taken in its current sense or usage, for the current sense should steals away that which is derived from the root. Therefore, the word, sapiṇḍa, be taken in its current sense, and not in the etymological sense. Every word has two powers, the samudâya śakti and the avayava śakti. The samudâya śakti of a word is the connotative power of the word, irrespective of the various members of which the word may be composed. The avayava śakti of a word is the connotative power of the word, dependent upon its constituent members. Therefore, the rule is, that

where you take a word in its conventional sense, or with its samudâya śakti, you cannot take it in its etymological sense, or, avayava śakti. Therefore, Vijñâneśvara answers his opponent by saying :—

समुदाय शक्त्यङ्गीकारेण रूढिपरिग्रहे अवयवशक्तिस्तत्र तत्रावगम्यमाना परित्यक्ता स्यात् ।

*A rule of interpretation.*

MITÂKṢARÂ.

By taking the samudâya śakti and treating the word, (sapiṇḍa,) as a rûḍhi word, you discard the avayava śakti of the word, though it is manifest everywhere, wherever it is used.

*Translator's Note.*—The force of Vijñâneśvara's objection is that if the avayava śakti of a word is applicable, wherever that word occurs in a sentence, then there is no reason to discard it, and have recourse to the samudâya śakti of that word. This is based on the maxim :—

असत्स्ववश्वार्थेषु योऽन्यत्रार्थे प्रयुज्यते ।
तत्रानन्यगतित्वेन समुदायः

"Where the avayava sense of words is inapplicable, there only the samudâya sense of the word is taken, because there is no other way possible." Therefore, the word, sapiṇḍa, need not be taken in its rûḍhi sense, because its avayava śakti also gives a consistent sense throughout wherever the word occurs.

Therefore, the extracts from the Matsya Purâṇa and others quoted by our opponent, are consistent with our view of the word, sapiṇḍa.

Here an objector may say, that admitting your view of the word, sapiṇḍa, then even a person, eight in ascent, would be a sapiṇḍa, as he has common particles. This objection, the commentator, Vijñâneśvara, answers :—

*The definition of Sapiṇḍa not too wide.*

MITÂKṢARÂ.

We will show (in our explanation of the next verse) how if the sapiṇḍa relationship be defined to be based upon the connection of the parts of the same body, the definition will not be found to be too wide—(we will show how this definition will not imply too much, nor include too many individuals, how the fault of extreme extension or illimitableness will be avoided in practice).

*Translator's note.*—See Tagore Law Lectures for 1880 on this subject.

*The question of step-mother and her father's relations.*

BÂLAMBHAṬṬA'S GLOSS.

Here Bâlambhaṭṭa enters into a long discussion, as to how far a step mother, and her descendants, and her relations, are to be considered sapiṇḍas. The whole controversy is introduced by the following text of Sumantu :—

पितृपत्न्यः सर्वा मातरस्तद्भ्रातरो मातुलास्तद्भगिन्यो मातृष्वसारस्तद्दुहितरो भगिन्यो भगिनीसपत्न्यश्च भगिन्यस्तदपत्यानि भागिनेयानि। अन्यथा संकरकारकाणीतिपाथाः पतिताश्च भवन्तीति ।

"The wives of a father are all (whether of the same caste or of different caste) like mothers, their brothers are like maternal uncles, their sisters are like maternal aunts, and the daughters of such maternal uncles and aunts are like sisters, and so also the step-sisters are like sisters, and the offsprings of the latter are like nieces. (They should not be married) otherwise the offspring would be sankaras, sinful and fallen."

*Opponent's view.*

The opponent quotes this text in support of the view, that the children and relations of a step-mother are not sapiṇḍas by the definition of the word, but by virtue of the analogy of this text. Therefore, a person having a connection with a step-mother, is liable to the same prâyaśchitta, as incest with one's mother etc. This text also by analogy shows, that the death impurity in the case of a step-mother is the same as in the case of the mother. This death impurity is only in the case of the death of the step-mother, and does not apply to the death of her son. Similarly, her daughter being considered a sister by the analogy of the above text, the daughter of such a sister will not be a niece, because an analogical text should not be forced beyond its own scope (yâvad vachanam vâchanikam). Of course, there can be no sapiṇḍa relationship with a step-mother, because the particles of her body have not entered into the formation of his body. Nor can it be said, that since his body contains the particles of his father's body, and the father's particles enter into the body of the step-mother, therefore the step-mother is the same as the father. In that view a concubine, or, a slave of the father, would also be his sapiṇḍa. Nor should it be said, that since his sapiṇḍahood is through the sapiṇḍahood of his father, therefore, the step-mother is also his sapiṇḍa. For, in this view, the father of the step-mother (the step-maternal grand-father) would also become his sapiṇḍa, and thus this view is open to the fault of illimitableness. Because, the reasoning stands thus. The father is his sapiṇḍa, the step-mother is the sapiṇḍa of the father, therefore the step-mother is his sapiṇḍa. The father of the step-mother is her sapiṇḍa, therefore, the father of the step-mother, becomes his sapiṇḍa, and so on.

If you say that a step-mother is a sapiṇḍa by the following reason:—a son of a step-mother (a step-brother) is certainly his sapiṇḍa, because he has the particles of his father's body in him, therefore, the step-mother becomes a sapiṇḍa, because the step-brother is a sapiṇḍa, and her particles are in the step-brother. If we admit the soundness of this reasoning, it would lead us to the conclusion that if the step-mother is a sapiṇḍa, (in this way, and not by virtue of the text of Sumantu,) then her father would become his sapiṇḍa by this reasoning, because he also through his daughter (the step-mother) contributes towards the formation of the body of her son (the step-brother, who is a grandson of such a person), therefore, on this reasoning, the father of the step-mother would become a sapiṇḍa.

We may clear up this point by an illustration. Daśaratha, the father of Śrî Râma, had two wives, Kauśalya, the mother of Śrî Râma, and Kekayî, the mother of Bharata. Both Râma and Bharata have in their body the particles of Daśaratha. Therefore, Kekayi, the mother of Bharata, becomes a sapiṇḍa of Râma. Therefore, king Kekaya, the father of Kekayî, and the maternal grandfather of Bharata, becomes the sapiṇḍa of Râma. By this reasoning the brother of the step-mother becomes a sapiṇḍa also of Râma, since whether directly or indirectly, Daśaratha and Kekaya king are the two sources from which the body of Bharata is built up, therefore, Râma and Yudhâjit (the son of king Kekaya) become sapiṇḍas to each other.

In this way, directly, or indirectly, the daughters and sons of the brother of the step-mother, become also sapiṇḍas.

On other reasonings, similar to this, the opponent comes to the conclusion that the step-mother is not a sapiṇḍa by virtue of the definition of that word, but only through the analogy of the text of Sumantu.

Reply.

To this argument of the opponent it is answered, that according to Vijñâneśvara the sapiṇḍahood exists everywhere in such cases also, because of these words of the Mitâkṣarâ :—

"Therefore, one ought to know that wherever the word *sapiṇḍa* is used, (there exists between the persons to whom it is applied) a connection with one body either immediately or by descent." And since the step-mother along with her husband is the common source of a body, (Bharata), who is his (Râma's) sapiṇḍa, therefore, the step-mother is also his sapiṇḍa. If you say that by this reasoning, the father of the step-mother would also become his sapiṇḍa, and that the definition would be open to the fault of illimitableness, we answer that it is not open to that objection, because that is a conclusion which is favourable to us, for, we hold that the father of a step-mother would be a sapiṇḍa by our definition, but for the existence of the above text of Sumantu. We interpret that text as a Parisaṅkhyâ. All the ancestors of the step-mother and their descendants would be sapiṇḍas, but for this text. It limits the sapiṇḍahood to (1) the brother of the step-mother, (2) the sister of the step-mother, (3) the daughter of the brother of the step-mother, (4) the daughter of the sister of the step-mother, (5) the son of the brother of the step-mother, (6) the son of the sister of the step-mother. The text of Sumantu prohibits the marriage-relationship among these only. A step-mother being just like a mother, by the general rule one could not marry a girl who is within five degrees of relationship of the step-mother. But by interpreting the text of Sumantu as a parisaṅkhyâ, one can marry a girl even within five degrees of the step-mother, provided she is not one specifically prohibited in the above text of Sumantu. (As regards what is a parisaṅkhyâ vidhi, it would be made clear in the commentary on verse 81. We may, however, briefly describe it here quoting from the Tagore Law Lectures, 1905, page 42. Vidhis are of three kinds, Apûrva vidhi, or simply, vidhi, (2) a niyama vidhi, and (3) a parisaṅkhyâ vidhi.

A Vidhi tends to secure what is otherwise at all not attainable.

A Niyama tends to secure what is partially otherwise attainable.

A Parisaṅkhyâ consists in a statement of recital as to a benefit which is commonly attainable in its entirety either by acting according to the statement or by other means.

To express the effect of the above in our modern law language

1. A Vidhi is a perfect (imperative) command.
2. A Niyama is an imperfect (directory) rule.
3. A Parisaṅkhyâ is a monitary precept.

A Vidhi supplies an urgent necessity and may be taken that the form "You shall do it" is appropriate for it. A Niyama is not so urgent and it be taken that the form "you shall do it unless there be a good reason to the contrary," is the proper form for it. A parisaṅkhyâ is hardly required as a rule of law and it may be taken that the form "you may do it" is the proper form for it.

The above distinction will be clear from the examples which the Mimaṁsâ writers give of Niyama and Parisaṅkhyâ.

"Take a hearty meal after the fasting of the eleventh day of the moon." This

is a Niyama. It evidently implies that the meal is to be taken unless one has any good reason for abstaining from it.

The flesh of animals whose feet are divided into five nails are eatable. This is an example of Parisaṅkhyâ. This means you may eat the flesh of such animals, and not that you shall eat it. You may eat it, as the eating the flesh of such animals is warranted by such other Śâstras, probably such as relate to Hygienic considerations).

Bâlambhaṭṭa then shows that the above text of Sumantu cannot be an Apurva Vidhi, nor a Niyama Vidhi, but a Parisaṅkhyâ Vidhi.

Then he goes on to explain the above text of Sumantu thus :—The word, "Tad-bhrâtaraḥ," means her brothers, her refers to step-mother, the word "tad-bhaginyaḥ," means her sisters, *viz.*, the sisters of the step-mother. The word "Tad-duhitaraḥ," does not however mean her daughters, that is, the daughters of the step-mother, because such daughters are already sapiṇḍas by virtue of the definition of that word, but it means the daughters of the brothers and sisters of the step-mother. It, therefore, means that the daughters of the brother or of the sister of the step-mother are within the prohibited degree of marriage.

Lest a doubt may arise that so far the text of Sumantu shows that the son has the sapiṇḍâ relationship with the family of his step-mother on her parental side, but that the parental relations of the step-mother have no sapiṇḍahood reciprocally in the son's family, the text goes on to say :—"Bhagini-sapatnyah cha bhaginyah," the step-sisters are sisters. A step-sister and a step-brother, though sapiṇḍas, cannot intermarry by force of the general rule, yet it would not apply to their descendants, therefore the text goes on to say :—"The descendants of the step-brother and the step-sister are like nephews and nieces, so also the offsprings of the daughters of the step-maternal uncle and the step-maternal aunt."

### *Marriageable age of girls.*

### MITÂKṢARÂ.

Yavîyasî] Younger, shorter in size, and junior in age.

Udvahet] Let him marry, let him accept in marriage according to the rules laid down in his particular Gṛihya Sûtra.

### BÂLAMBHAṬṬA'S GLOSS.

Yavîyasî. Though according to Amarakoṣa (II. 6. 43), Yavîyasî means one, low-born or a younger brother, yet here it means one younger in age, because this is a meaning given to the word in other Dharma Śâstras also.

Manu (IX. 94) gives the following age about the marriage of a girl :—"A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four, a girl eight years of age, if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner."

According to Bṛihaspati, a man of thirty should marry a girl of ten, while a person of twenty-one years of age should marry a girl of seven years of age. Bâlambhaṭṭa does not, however, prove this last.

Viṣṇu Purâṇa lays down an universal rule that bride should be one-third of the age of man (Bk. III. Ch. X. 16) :—"If he marry, he must select a maiden who is of a third of his age."

*Translator's note.* Yâjñavalkya wisely lays down no such hard and fast rule as to the age of a girl to be married. He follows the ancient Sûtrakâras in this matter.

Coming after Manu, his omission to mention any particular age of the marriageable girl, shows that he disapproves the rule of Manu about the age, and so he ignores it. His contention that the girl should be younger in age than the bridegroom, is reasonable and perhaps of universal application. This is the rule laid down by Gautama also, who (IV. 1) uses the same word as Yavîyasî :—"A householder should take a wife (of) equal (caste), who has not belonged to another man and is younger (than himself)."

In fact, in ancient times, early marriage of girls was not the rule. Thus Sâyaṇa-Mâdhava in his commentary on Parâśara-saṁhitâ, Âchâra Kâṇḍa, Adhyâya II (B. S. S., Vol. II, Part II, page 69 forward) quotes texts to show the ancient custom, though he does show merely to indicate that this custom is no longer prevalent. A summary of this Pûrva pakṣa is given below. The Śâstras say that a Kanyâ should be given in marriage. The word "Kanyâ" is not confined to a girl of ten years of age. Thus in Mahâbhârata, Anuśâsana Parva, Chapter 20, Verse 22, the word "kanyâ" is used by an old unmarried lady in her dialogue with Aṣṭâvakra, where she asks him to marry her. She says there, "Kaumâram brahmacharyaṃ me kanyâ-eva asmi na Śaṃśayaḥ," "from my early youth I have been performing the vow of studentship, I am verily a kanyâ still, there is no doubt in it." Similarly in Śalya Parva, Adhyâya 51, Verse 10, we find the speech of Nârada to the old maiden, wherein he uses the word "kanyâ" in addressing her, "Asamskṛitâyâḥ kanyâyâḥ kuto lokâstavânaghe."

So also we find in the dialogue between Umâ and Maheśvara, the word, kanyâ, applied to any unmarried woman, "Ritusnâtâ tu yâ śuddhâsâ kanyâ iti abhidhîyate," "an unmarried woman, bathing after her monthly course, is called a kanyâ"

If it be said, that a girl not married and so not passing through the sacrament, cannot go to heaven, to this we reply, that a girl may pass her whole life in study after getting the sacred thread, and thus become a Brahmavâdini, a knower of Brahman, and thus go to heaven. Ordinary women must pass through the formality of the sacrament of marriage in order to go to heaven, but not so the Brahmavâdinis. As says Hârita (XXI. 23) :—

**द्विविधाः स्त्रियः । ब्रह्मवादिन्यः सद्यो वध्वश्च । तत्र ब्रह्मवादिनीनामुपनयनमग्नीन्धनं वेदाध्ययनं स्वगृहे च भिक्षाचर्या इति । सद्यो वधूनां तूपस्थिते विवाहे कथञ्चिदुपनयनमात्रं कृत्वा विवाहः कार्यः" ।**

"Women belong to two classes. Brahmavâdinis and Sadyovadhus. Among these two, there is ordained for Brahmavâdinis the sacrament of investiture with sacred thread, the fire sacrifice, the study of the Vedas in her own house and to beg alms. For Sadyovadhus, the rule is that when their marriageable time approaches, the mere formality of investiture with sacred thread should be done, and then they should be married away." Thus both kinds of girls, the perpetual virgins corresponding to Naiṣṭhika Brahmachârins, and the Sadyovadhus corresponding to Upakurvânaka, must pass through the ceremony of Upanayana or investiture with sacred thread in order to become Dvijas or twice-born. If women are not invested with sacred thread, they remain as Śûdras, and children born of them will be Śûdras. Hârita takes into consideration this fact, for Manu (II. 66) says :— "This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts." Therefore, Hârita says :—'न शूद्रसमाः स्त्रियः' "Na

S'ûdrasamâḥ striyaḥ," "Women are not like S'udras," 'न हि शूद्रयोनौ ब्राह्मण-क्षत्रिय-वैश्या जायन्ते' "Nahi ândra-yonau Brâhmaṇa-kṣatriya-vais'yâ jâyante," "Because Brâhmaṇas, Kṣatriyas and Vais'yas cannot be produced from S'ûdra womb," तस्मात् छन्दसास्त्रियः संस्कार्याः' "Tasmât chhandasâ striyaḥ saṁskâryâh," therefore women must also be (sanctified by) receiving (all) sacraments through Vedic mantras."

Thus according to Hârita, who is a Sûtra writer, older in age than the present metrical Manusmṛiti, women were entitled to study the Vedas and remain unmarried for a long time. The text of Manu (II. 66) applied to Sadyovadhus, who did not like to study, as many Dvijas now-a-days do not study the Vedas, and merely pass through the formalities of initiation. For such Sadyovadhus, Manu (II. 67) says :— "The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equa to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire."

For Brahmavâdinis, of course, this rule does not apply, and they are governed by the law of Hârita.

Mâdhavâchârya, of course, has quoted Hârita, merely to demolish him, for he says that the above rule of Hârita applies to women of the ancient Kalpa. In support of his view he quotes the following verse (which in some manuscripts is attributed to Yama and in others to Manu) :—

" पुरा कल्पे कुमारीणां मौञ्जीबन्धनमिष्यते ।
अध्यापनं च वेदानां सावित्री वाचनं तथा ॥ "

"In ancient times girls were entitled to be invested with sacred girdle, to teach the Vedas (or to be taught the Vedas), and to recite the Sâvitri."

" पिता पितृव्यो भ्राता वा नैनामध्यापयेत् परः ।
स्वगृहे चैव कन्याया भैक्षचर्या विधीयते ॥
वर्जयेदजिनं चीरं जटाधारणमेव च" ।

"The father or the uncle, or the brother, should teach her, and not any stranger. In her own house is ordained for the girl the duty of begging alms. She should wear the skin of the deer, or Chira (langoṭi, a long strip of garment), or keep matted hair (like a male Brahmachârî)." This text merely recites a simple fact that in Purâ Kalpa women were educated like men. It does not prevent the education of women, nor advocate early marriage. The Purâ Kalpa was the time when Brahmavâdinis, like Gârgi, held a controversy with Yâjñavalkya in the court of Janaka, as given in the Bṛihadâraṇyaka Upaniṣada, some time about 600 B. C. It cannot mean the Paurâṇic Kalpas.

The learned editor of Parâs'ara Saṃhitâ, Pandit Vâman S'âstrî Islâmpurakar, shows that the text of Hârita as quoted by Mâdhavâchârya, is inaccurate, the correct text being the following :—

'तासां द्विविधो विकल्पः । ब्रह्मवादिन्यः सद्योवधूश्चेति । ब्रह्मवादिनीनामुपनयनमग्निसंस्कारः स्वगृहेऽध्ययनं भैक्षचर्या च । प्राप्तौ रजसः समावर्तनम् । अतिरिक्तेऽप्रधानम् । सद्योऽपध्वंसनं वा' ।

This shows that Brahmavâdinis need have been perpetual virgins, but could marry *after* attaining puberty. Thus according to the true reading of Hârita, there were two classes of women, one educated (Brahmavâdinis), and the other uneducated (Sadyodvaha). The Brahmavâdinis, were required to pass through a course of study till they attain puberty, when they could marry, or go on with their studies and marry at some later period, as illustrated by the cases mentioned in the Mahâbhârata. Thus the earliest marriageable age was, according to Hârita, the period after the attainment of maturity, apparently for both classes of girls, and the marriageable age might be extended even beyond the period of maturity in the case of Brahmavâdinis.

*The Gotra and the Pravaras.*

The author now mentions some further attributes especially to be considered in the selection of a bride.

YÂJNAVALKYA.

LIII.—Free from disease, having a brother, and not descended from a family having a common Arṣa and Gotra.—53.

MITÂKṢARÂ.

Aroginîm: "Free from diseases."] Not being tainted from any incurable malady.

BÂLAMBHAṬṬA'S GLOSS.

The shorter form would have been "Arogam." The use of the bigger form "Aroginîm" shows that the disease should be incurable, because this latter word is formed by the affix (in) denoting a perpetual condition.

*The appointed daughter.*

MITÂKṢARÂ.

Bhrâtṛimatim. "Having a brother."]—In order to guard against the danger of her being taken as a *Putrikâ* appointed daughter). From this it may be inferred that the Putrikâ may take place without even a previous expressed intention.

BÂLAMBHAṬṬA'S GLOSS.

A Putrikâ or an appointed daughter may be made without the express statement by the father. He need not use the formula as given in Vaśiṣṭha (XVII. 17):—"With reference to this (matter of appointing a daughter there is) a verse (to be spoken by the father when appointing his daughter)," "I shall give thee a brotherless damsel, decked with ornaments; the son whom she may bear, shall be my son."

So also Manu (III. 11):—" But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit sin)."

So also Gautama (XXVIII. 19 and 20):—"Some declare, that (a daughter becomes) an appointed daughter solely by the intention (of the father).

"Through fear of that (a man) should not marry a girl who has no brothers."

The method of expressing intention is shown by Manu also in (IX. 127):—

"He who has son may make his daughter in the following manner an appointed daughter (putṛikâ, saying to her husband)," "The (male) child, born of her, shall perform my funeral rites."

Therefore, where the father has expressed intention to the contrary, there a person may marry a brotherless girl also. In other words, where the father says, "I do not intend taking her son as my son," there such a girl may be married.

An appointed daughter may be so appointed to raise an issue to her father alone, or that her issue may belong both to her father and her husband. In the first case, the marriage mantra in gift will be as in Vaśiṣṭha (XVII. 17):—"I shall give thee etc., etc., the son whom she may bear shall be *my* son."

In the second case, the mantra should be as mentioned by Kâtyâyana:—"I am sonless, I shall give thee this girl, if you are also anxious to get a son, then the son born by her will belong to us both."

According to some, the intention of the father must be expressed otherwise the girl cannot become an appointed daughter.

### *The Gotra and Pravara.*

### MITÂKṢARA.

Asamana-arṣa-gotrajam:—"Not descended from a common arṣa and Gotra."

Belonging or appertaining to a ṛiṣi is "arṣa" and is technically called Pravara. Gotra is the well-known family descent. The words Arṣa and Gotra, form the compound word Arṣagotra. He whose arṣa and gotra are common is called Samâna-arṣagotra. She who is descended from the latter is termed Samâna-arṣa-gotraja. One who is not the Samâna-arṣa-gotraja is an asamâna-arṣa-gotraja (literally uncommon arṣa-gotra-descent). Such a one (he should marry).

The Gotra and the Pravara must be avoided separately, *i.e.*, not descended from a common Gotra and not descended from a common Pravara. Thus Gautama (IV. 2):—"Marriage may take place among parties having no common Pravara." So also Manu (Chapter III. 5)

"She who is non-sapiṇḍâ to the mother and non-sapiṇḍâ to the father (should be married)."

Some are of opinion that a girl having the Gotra even of the mother is not to be taken in marriage. Because of the following text relating to Prâyaśchita (Śâtâtapa in Parâśara Mâdhava B. S. S. Vol. II. pt. 1. p. 337):—

Having married the mother's brother's daughter, as also one having the mother's Gotra, or one having the common Pravara, (he should abandon her)* and should perform *Chandrâyaṇa.*" (The words within bracket are not in Mâdhava).

* Some texts read "gatvâ" *i.e.*, "having sexual intercourse."

Here by the use of the word "non-sapiṇḍâ" the daughter of the father's sister, or mother's sister etc., has already been prohibited. Therefore by the word *Asagotrâ* (not common Gotra) is prohibited such person only who though a non-sapiṇḍa and though descended from a separate line, has yet a common gotra. And by the addition of the word Asamâna-Pravara (not common Pravara) is prohibited one who though not a Sapiṇḍa and though not a sagotra has yet a common Pravara.

The rule of Asapiṇḍa marriage applies to all classes, because Sapiṇḍa relationship exists everywhere.

"Not being descended from a common arṣa and gotra" applies only to first three classes. Although the Kṣatriyas and the Vaiśyas not having a peculiar gotra of their own, have no Pravara as well, yet the gotra and Pravara of the Purohita (family priest) are to be understood.

Thus Âśvalâyana having promised "he takes the Pravara of his sacrificer," says "the Kṣatriyas and the Vaiśyas take the Pravara of Purohita."

The status of a wife is not created in a girl who is a Sapiṇḍa, Sagotra or Sapravara. In the case of a girl who is deceased, or (who has no brother), etc., the status of a wife is established, though there is obvious evil.

### BÂLAMBHAṬṬA'S GLOSS.

The word, Ârṣa, is derived from the word, ṛiṣi, that is the same thing as Pravara. The word Pravara means, in the first place, the invocation of Agni, by words like "Agne maham asi deveddho etc.", "agnirdevo hota devanyah etc." as taught in the Kalpa Sutras. "When the fire is to be consecrated, Agni Havyavâhana, the god who carries the libations to heaven, must be invoked. This invocation or invitation to Agni, is called Pravara." (Max Müller's History of Sanskrit Literature, Edition of Pâṇini Office, Allahabad, Page 198).

The word Pravara secondarily means the classes of Ṛiṣis belonging to any particular Gotra, through that Gotra is carried on. In other words, the Muni, or noble ancestor, who contributes to the credit of a particular Gotra or family.

"The mother's Gotra is of two sorts, the Gotra which she had before her marriage, and the Gotra which she gets after her marriage, *viz.*, her husband's Gotra. The husband's Gotra being the Gotra of her son also, is already prohibited in cases of marriage. So when it is said he should not marry in her mother's Gotra, it means he should not marry a girl belonging to the Gotra of his maternal grandfather (Mâtâmaha). Some however hold that this is not a general rule, but confined to the Madhyamdina Brâhmaṇas.

The daughter of a maternal uncle is also within the prohibited degrees, because she belongs to the "mother's gotra. The above text, therefore, prohibiting marriage with the maternal uncle's daughter, contemplates the case of the step maternal uncle (the daughter of the brother of the step-mother).

Bâlambhaṭṭa then gives a list of several gotras and pravaras. He says there are eighteen Gaṇas or classes of Munis from whom arose the various gotras and pravaras, *viz.*:—

(1) Jâmadagnya, (2) Vîtahavya, (3) Vainya, (4) Gṛitsamadâ, (5) Vâdhryaśva, (6) Gautama, (7) Bharadvâja, (8) Kapi, (9) Hârita, (10) Maudgalya, (11) Kaṇva, (12) Virûpa, (13) Viṣṇu-vriddha, (14) Atri, (15) Viśvâmitra, (16) Kaśyapa, (17) Vasiṣṭha, (18) Agastya.

BHṚIGU DIVISION.

*I. Jâmadagnya Gaṇa.*

(1) Jâmadagnyaḥ, (2) Vatsaḥ, (3) Srîvatsaḥ, (4) Chyavanaḥ, (5) Âlpaḥ, (6) Vânaḥ, (7) Vasâvarṇî, (8) Jîvantaḥ, (9) Devarâtakaḥ, (10) Vîtatsâyana, (11) Vairaḥ, (12) Hityaḥ, (13) Vataḥ, (14) Maṇḍuḥ, (15) Prâchînayogyaḥ, (16) Arṣṭiseṇaḥ, (17) Anûpakaḥ. These are called the seventeen Bhârgavas. Marriage cannot take place in the Jâmadagnya Gaṇa amongst them.

*II. Vîtahavya Gaṇa.*

(1) Vîtahavya, (2) Ayaska, (3) Mauna (4) Mauka, (5) Vâdhûla, (6) Sâveda.

These six are Bhârgava sub-divisions. Marriage cannot take place with one another amongst them.

*III. Vaina Gaṇa.*

It consists of two Gotras, (1) Vainya and (2) Pârtha, both belonging to Bhârgava sub-division. They should not marry with each other.

*IV. Gṛitsamada Gaṇa.*

This Gaṇa has two Gotras, (1) Gṛitsamada and (2) Saunaka. People of this Gaṇa should not marry with each other.

*V. Vâdhryaśva Gaṇa.*

This Gaṇa has got two Gotras, (1) Vâdhryaśva and (2) Mitrayugya. It is also a sub-division of Bhârgava. They should not marry each other in the Vâdhryaśva Gaṇa.

The above five Gaṇas beginning with Jâmadagnya and ending with Vâdhryaśva are all collectively called Bhṛigu Gaṇas. These five Gaṇas also should not marry with one another amongst them

ÂṄGIRASA DIVISION.

*VI. Gautama Gaṇa.*

This Gaṇa consists of seven Gotras, (1) Gautama, (2) Ayâsya, (3) Auchathya, (4) Kakṣîvana, (5) Auśija, (6) Vṛihaduktha, (7) Vâmadeva. These are the seven Gotras. They should not marry with one another amongst them.

*VII. Bharadvâja Gaṇa (sub-division).*

These are the seventeen Gotras, (1) Bharadvâja, (2) Kuśaṅku, (3) Agni, (4) Vaiśya, (5) Jarta, (6) Yama, (7) Kata, (8) Sairira, (9) Kṛîraśuṅga, (10) Vandana, (11) Bṛihaspati, (12) Sarvastamba, (13) Kapi, (14) Mâta, (15) Vachasa, (16) Gârgya, (17) Sainyaka. These are the seventeen Gotras called Bharadvajâ Gaṇa. They should not marry with one another amongst them.

*VIII. Kapi Gaṇa.*

This Gaṇa consists of three Gotras. Kapi, Mahadakṣaya, Rikṣaya. They cannot marry with one another.

*IX. Hârîta Gaṇa (sub-division).*

These are the ten Gotras, (1) Hârîta, (2) Yauvanâśva, (3) Mân dhâtra, (4) Kutsa, (5) Pingala, (6) Śaṁkha, (7) Darbha, (8) Bhauma, (9) Gava, (10) Amvarîṣa. They cannot marry with one another amongst.

*X. Maudgalya Gaṇa (sub-division).*

These are the three Gotras. (1) Maudgalya, (2) Târkṣya, (3) Bhâmyârśva. They cannot marry with each other.

*XI. Kaṇva Gaṇa (sub-division).*

These are the two Gotras, (1) Kaṇva, (2) Ajamiḍha. They cannot marry with each other.

*XII. Virûpa Gaṇa (sub-division).*

These are the four Gotras, (1) Virûpa, (2) Aṣṭâdaṁṣṭra, (3) Priṣdaśva, (4) Mudgala. They cannot marry with one another.

*XIII. Viṣṇu-vṛiddha Gaṇa (sub division).*

These are the thirteen Gotras, (1) Viṣṇu-vṛiddha, (2) Paurakutsya, (3) Trasadasya, (4) Kata, (5) Mayana, (6) Bhadrana, (7) Bâdarâyaṇa, (8) Sâtpatâmya, (9) Aupamitya, (10) Gavi, (11) Śâtviki, (12) Talukî, (13) Nituṁdata. They cannot marry with one another amongst them.

ATRI DIVISION.

*XIV. Atri Gaṇa (sub-division).*

(1) Śyâvâśva, (2) Vâmarandha, (3) Gaviṣṭhi, (4) Adhanañjaya, (5) Sumangali, (6) Tithi, (7) Vîja-vâpa. They cannot marry with one another amongst them.

VIŚVÂMITRA DIVISION.

*XV. Viśvâmitra Gaṇa (sub-division).*

These are the thirty-eight Gotras, (1) Viśvâmitra, (2) Devarata, (3) Manu, (4) Tantu, (5) Aulaki, (6) Vâlaki, (7) Chakita, (8) Ulukau, (9) Yâjñavalki, (10) Nârada, (11) Bṛihadagni, (12) Kâla, (13) Vaba, (14) Salalî, (15) Bahu, (16) Lohita, (17) Sâlanka, (18) Ayana, (19) Vâvarnyakâma, (20) Kâyana-pûraṇa, (21) Śâlâvata, (22) Agni-deva, (23) Madana, (24) Kauśika, (25) Aṣṭaka, (26) Âjya, (27) Madhuchchhandasa, (28) Devaśrava, (29) Dhanañjaya, (30) Śringa, (31) Kata, (32) Śairira, (33) Vârighâpoghamarṣaṇa, (34) Sûnu, (35) Pana, (36) Dhumra, (37) Jathara, (38) Ekahavyaka. They cannot marry with one another amongst them.

KAŚYAPA DIVISION.

*XVI. Kaśyapa Gaṇa (sub-division).*

These are the ten Gotras, (1) Kaśyapa, (2) Rebha, (3) Raibha, (4) Śaṇḍilya, (5) Devala, (6) Asita, (7) Saṁskṛiti, (8) Putimâṣa, (9) Vatsara, (10) Naidhruva. They cannot marry with one another amongst them.

UPAMANYU DIVISION.

*XVII. Vasiṣṭha Gaṇa (division).*

These are the eleven Gotras, (1) Vasiṣṭha, (2) Indra-pramada, (3) Abharatbasu, (4) Saṁskṛiti, (5) Kauṇḍina, (6) Pûti-mâṣa, (7) Gaurivîta, (8) Parâśara, (9) Maitrâ varuṇi, (10) Śaktî, (11) Upamanyu. They cannot marry with one another amongst them.

*XVIII. Agastya Gaṇa (division).*

These are the three Gotras, (1) Agastya, (2) Vâtavâha, (3) Dârḍhyachyuta. They cannot marry with.

*General Rules about Gotras.*

Marriage cannot take place between Jamadagni Gaṇa, Viśvâmitra Gaṇa and Devarâtra Gotra.

Marriage cannot take place with one another amongst Bharadvâja Gaṇa, Viśvâmitra Gaṇa, Krita Gaṇa, Śaiśira Gaṇa and Śṛiṅga Gaṇa.

Marriage cannot take place with one another among Kaśypeya Gaṇa, Vasiṣṭha Gaṇa Saṁskṛiti Gaṇa, and Pûti-mâṣa Gaṇa.

Marriage cannot take place among with one another Âtreya Gaṇa, Viśvâmitra Gaṇa, and Dhanañjaya Gaṇa.

Marriage should never take place between Bharadvâja Gaṇa, and Kapi Gaṇa.

The ceremony of marriage should never take place between Maudgalya and Virûpa Gaṇas.

Then Bâlambhaṭṭa gives a long list under each of the eighteen classes. This list he has taken from Saṁgraha-kâra. But other books give only eight Gotras, and not eighteen, that is, the seven well-known Riṣis and Agastya, the eighth. The curious reader may be referred to Max Müller's "History of Saṁskṛit Literature," Pâṇini Office Edition, pp. 195 to 200.

Then Bâlambhaṭṭa goes on to say :—Marriages may take place from three motives, either for the sake of sexual gratification, or for begetting a son, or through religious motives, *viz.*, to perform fire sacrifices etc. In the case of those who marry through the first two motives, they should certainly avoid a girl, who is diseased. But if he marries through religious motives he can certainly marry such a girl for she can help him in his religious sacrifices. In the last two cases also, *viz.*, where he marries for the sake of a son, or for the sake of religion, he should marry a girl of his own caste.

But in the case of a girl who is a sapiṇḍa, or sagotra, or samâna-pravara, the marriage is absolutely void.

### *The Sapiṇḍâhood in marriage.*

MITÂKṢARÂ.

In the explanation of the word Asapiṇḍâ, it has been said that Sapiṇḍa relationship arises from the circumstance that particles of one body have entered into the bodies of persons thus related, either immediately or through transmission by descent. But inasmuch as this definition would be too wide, since such a relationship exists in some way or other, amongst all men in this world that has no beginning, the author says—

YÂJNAVALKYA.

LIII.—Fifth and seventh removed from the mother and father respectively.—53.

MITÂKSARÂ.

"From mother."—In the mother's line, after the fifth ; and "from father," in the father's line, after the seventh ancestor, (the Sapiṇḍa-relationship ceases). (The words within bracket must be supplied to complete the sense).

Therefore, though this word "Sapiṇḍa" owing to its etymological meaning, is applicable everywhere, yet like the words Nirmantha

(which literally means the product of rubbing, but especially appiels to fire only) or Pañkaja, &c., (literally born of mud, but is applied to lotus only), it is subjected to restrictions, (and denotes a particular limited relationship only). Thus the six ascendants beginning with the father, and the six descendants beginning with the son, and one's self counted as the seventh, in each case are Sapiṇḍa relations.

In the case of the division of the line also (by branching off from the main stem), one ought to count up to the seventh ancestor, including him with whom the division of the line (branching) begins, (for example, two collaterals A and B are sapinḍas if the common ancestor is not farther removed from either of them than six degrees); and thus the counting of the sapiṇḍa relationship be made in every case.

So also beginning from the mother and counting her father and grandfather &c. till the fifth ancestor is reached, is the meaning of the words "fifth from the mother."

In the same way, beginning from the father and counting his father &c. till the line reaches the seventh ancestor is the meaning of the phrase "seventh from the father."

Similarly in marriage, the two sisters or a sister and a brother, or a brother's daughter and father's brother, different branches are counted as one, on account of the two having a common beginning.

Though it has been said by Vasiṣṭha (VIII 2). "The fifth and the seventh from the mother and the father" (he may marry), and by (Paiṭhinasa) also :—"Beyond three from the mother and five from the father," (he may marry), yet these texts lay down (the minimum limit of marriage) and are for the purpose of prohibiting marriages *under* those degrees, and do not countenance marriages *in* those degrees; and thus these two texts would not be opposed to all other texts; otherwise they would be opposed to all the Smṛitis.

*The Sapiṇḍahood of Anuloma births.*

This rule is applicable to parties who are Sajâti or of equal birth. Among parties who are vijâti or of unequal births there is a special rule. As says (Śañkha.)—

"When there are many ekajâtas (begotten by the same father), prithakaksetras (of separate fields) and prithakjanas (separate birth), they are all ekapiṇḍas, but of separate purification; and piṇḍas cease in the third."

Explanation.—"Ekajâtâs" begotten by the same father, such as Brâhmaṇa &c. "Prithaka-Kṣetrâs" born of women belonging to different classes. "Prithakajanâs" born of different women of the same

class. They are ekapiṇḍas or sapiṇḍas, but of separate purification. We shall speak of separate purifications in the chapter on "Impurities."

'The piṇḍa ceases in the three" means that in third case, *viz*, among the Auuloma sons the sapiṇḍaship extends only up to the third degree.

BÂLAMBHAṬṬA'S GLOSS.

According to the Saṁgraha text, the sapiṇḍaship is to be counted by taking the father of the boy as the starting point and so counting up to the seventh. Similarly, taking the girl's father as the starting point, and going on up to the seventh. This is the counting from the side of the fathers of the bride and bridegroom. Similarly, the mothers of the bride and bridegroom should also be taken as starting points, and the counting should be made up to the fifth degree from them. Thus according to this text, *both sides* should be counted, *viz.*, on the bridegroom's side, which should be counted from the father and the mother of the bridegroom, to find out that the intended girl is not within the seventh degree from his father's line, and within fifth degree from his mother's line. Similarly in the case of the girl, it should be seen that the intended bridegroom is not within seventh degree of her father's line, or within fifth degree from her mother's line. Thus a bride or a bridegroom may marry, if they are not so related. Therefore, Gautama (IV. 5) says :—" Beyond the fifth from the side of the mother's Bandhus." So if a girl or a boy is beyond the fifth degree from their respective mother's side, they can marry.

Similarly, if the girl or the bridegroom is not within the seventh degree counted from their respective father's side, they can marry. In other words, in counting persons of Bhinna (separate) gotras, the sapiṇḍahood ceases with the sixth in degree. But in counting persons of the *same* gotra, the sapiṇḍahood ceases with the eighth degree, both in the case of the boy and the girl. Therefore, as an illustration, the eighth *sagotra* ancestor of the boy, not being considered a sapiṇḍa for this purpose, a daughter of this ancestor is not also a sapiṇḍa of the boy, so her daughter may be married to the boy. In other words, the grand-daughter (daughter's daughter) of the eighth ancestor may be married to the boy. This is the opinion of Haradatta in commenting upon the text of Gautama. He says :— " Commencing with the father and counting in the line of his Bandhus, a girl born above the seventh, may be married to the boy. Similarly, beginning with the mother and counting in the line of her Bandhus, a girl born from above the fifth may be married by the boy." Therefore, in all Smṛitis, the epithet, Asapiṇḍa, is taken as a qualifying term of the girl to be married, (and not applying to the boy to be married). Therefore, the sense of the text is that counting from the Kuṭastha (father), the sapiṇḍahood ceases beyond the seventh, and counting from the Kuṭastha mother, it ceases beyond the fifth. The text of Saṁgraha quoted above should be taken in this sense.

(Bâlambhaṭṭa then goes on further to discuss the same point.)

The above text of Mitâkṣarâ begins by explaining the phrase of Mâtṛitaḥ as used by Yâjñavalkya first, and he takes up the case of the father next after the brother. Because the mother is more important, as she contributes more towards the birth of a child than the father. The mother contributes *four* elements to the formation of the body of her son, while the father contributes only three.

Vijñâneśvara explains the verse "Panchamât saptamât ûrdhvam mâtritaḥ pitritaḥ

tathâ " of yâjñavalkya, by adding the phrase, "Sâpiṇḍyam nivartate," " sapiṇḍahood ceases." The above line of Yâjñavalkya, therefore, should be translated as "the sapiṇḍahood ceases from beyond the fifth and the seventh removal from the mother and the father." It does not mean that the sapiṇḍahood is up to the fifth and seventh from the mother and the father respectively. This the commentator has done in accordance with the texts of Matsya Purâṇa (XVIII. 29) :—" Sapiṇḍa relationship is up to seventh generation (sâpta-pauruṣam)," as well as the text of Śankha :—" the sapiṇḍa relationship of all according to the Gotra, is Sâpta-pauruṣi " ; and to the same effect is the text of Gautama (IV. 2) :—" A marriage (may be contracted) between persons who have not the same Pravaras, "(And) who are not related within six degrees on the father's side, (Nor) within four degrees on the mother's side."

The commentator (Vijñâneśvara) then gives two illustrations, one from the Vedas, and one from ordinary life, to prove his contention that the word, " sapiṇḍa," may have an etymological meaning, as well as a technical meaning, at one and the same time. The Vedic illustration is the word, " Nirmanthya," which literally means " the product of rubbing," but it is a particular name of "fire," and not of any other product of rubbing or churning, like butter etc. Similarly, the secular illustration of the word, Paṅkaja, literally means " born in the mud," but it is confined to " lily " alone. In other words, the word, sapiṇḍa, is a yoga-ruḍhi.

Therefore, the commentator (Vijñâneśvara) says :—" Though this word, sapiṇḍa, etc."

In the case of the bifurcation of a line, the counting should begin with the persons from whom the line branches off.

Similarly, must be explained the text of Vasiṣṭha (VIII. 2) :—" Who is not related within five degrees on the mother's side (Mâtṛi-bandhu), nor within seven degrees on the father's side (Pitṛi-bandhu)."

So also the text of Gautama (IV.2-5) :—" A marriage (may be contracted) between persons who have not the same Pravaras, (and) who are not related within seven degrees on the father's side, or on the side of the begetter, (nor) within the five degrees on the mother's side."

Similar is the text of Hârita, " Sapta pitṛitah pariharet, pañcha mâtṛitaḥ," let him leave the seventh from the father, and the fifth from the mother."

To the same effect is the text of Paiṭhinasi :—" Asamanârṣeyâm kanyâm varayet ; pañcha mâtṛitah pariharet ; sapta pitṛitaḥ," " let him choose a girl, who has not the sameârṣa (gotra and pravara); let him leave her who is related within five degrees from the mother, and seven degrees from the father." To the same effect is the text of Śankha :—" Let him marry a girl, who is of the same caste, who is not of the same gotra and pravara, and who is seven and five degrees removed from the father and the mother respectively."

To the same effect is Viṣṇu (XXIV. 10) :—" Nor (should he marry) one descended from his maternal ancestors within the fifth, or from his paternal ancestors within the seventh degree."

So also Nârada (XII. 7):—" Sagotras and Samânapravaras are ineligible for marriage up to the fifth and seventh degrees of relationship respectively, on the father's and mother's side."

The text of Vasiṣṭha quoted above by Vijñâneśvara is not exactly accurate. The full text is as given below (Vasiṣṭha VIII. 1 and 2) :—

"गृहस्थो विनीतक्रोधहर्षो गुरुणानुज्ञातः स्नात्वासमानार्षेयामस्पृष्टमैथुनाम-
वरवयसीं सदृशीं भार्यां विन्देत ॥

पञ्चमीं मातृबन्धुभ्यः सप्तमीं पितृबन्धुभ्यः ॥"

Similarly the text of Paiṭhinasi is not fully given by Vijñâneśvara. The full text is :—

पञ्चमीं मातृतः परिहरेत् सप्तमीं पितृतः ।

त्रीन्मातृतः पञ्च पितृतो वा ।'

" Let him leave a girl who is fifth from the mother, and seventh from the father. Or, who is third from the mother and fifth from the father."

The last alternative applies to sons, by different mothers, belonging to different castes. If one father has several sons, by wives of different castes, then in their case the second alternative of Paiṭhinasi would apply. To this alternative applies the text of Śankha also mentioned in the commentary by Vijñâneśvara.

BHINNA-GOTRA SAPIṆḌAS.

After the above discussion and criticizing the opinion of Nirṇaya-sindhu, Bâlambhaṭṭa goes on to say that old authors have divided the sapiṇḍa relationship with *bhinna* gotra into five sub-divisions. (1) The sapiṇḍa relationship through the analogy of Chuḍâ-bandha. (2) The sapiṇḍa relationship through the analogy of Mukta-hâra-bandha. (3) The sapiṇḍa relationship through particles of the same body. (4) The sapiṇḍa relationship through the offering of funeral oblation (Nirvapya-âśa-anvaya). (5) The sapiṇḍa relationship through the offering of funeral oblation and inheritance. (Nirvâpya-aṁśa-anvaya).

Among these the Chuḍâ-bandha sapiṇḍa relationship is that between two equal and unequal persons, like the people, born from the head (Brâhmaṇas). The Mukta-hâra relationship is that like several pearls strung together, on the same string, where the father and mother belong to the same caste. The sapiṇḍahood through particles of blood (avayava-anvaya) is that relationship, which is sevenfold from the father's side, and four-fold from the mother's side. The Nirvâpya-anvaya sapiṇḍaship is that which arises from the right of a person to offer food to a particular kind of ancestor, who is dead. The last kind of relationship is that which exists between bride and a bridegroom by the fact that they are the sources (avayavin), from whose body particles are taken by the descendants.

The example of Chuḍa-bandha sapiṇḍa relationship may be illustrated by the following table. Brahmadatta is the founder of the family. He has two sons, Yajñadatta and Devadatta. These latter have two daughters, Gangâ and Yamunâ. These latter have daughter and a son, named respectively Sarasvatî and Mitradatta. These latter have a daughter and a son, Vijayâ and Puṇḍarika. These latter have a daughter and a son, Sulochanâ and Viṣṇudatta. Vijayâ is the fifth and Sulochanâ is the sixth. Here the sapiṇḍa relationship ceases. Puṇḍarika is the fifth, and Viṣṇudatta is the sixth. But here the sapiṇḍa relationship does not cease, because they are within the seventh degree from the father. They cannot marry (the girl, Sulochanâ). But according to the siddhanta of the Western (Prâñcha School) they can.

*Note* :—Here the girl, Sulochanâ, cannot marry Viṣṇudatta. Though their Gotras are different, but Viṣṇudatta is within seven degrees from the father's side. This sapiṇḍaship is called Chuḍâ-bandh-anvaya.

*The Mukta-hâra Sapiṇḍaship.*

This will be illustrated by the following table. Brahmadatta had two sons, Yâjñadatta and Devadatta, the latter have two daughters, Gangâ and Yamuṇâ respectively. The latter have a daughter and a son, Sarasvatî and Mitradatta. Sarasvati gives birth to a daughter, Jayantî, and Mitradatt has a daughter, Vijayâ. Jayantî has a daughter, Kâverî, and Vijayâ, a son, Viṣṇudatta. Kâveri and Viṣṇudatta can marry, because Viṣṇudatta is sixth from the mother's side, and so is not a sapiṇḍa of Kâveri. From the mother's side the sapiṇḍaship ceases beyond the fifth. Or, to take a further example, Viṣṇudatta, sixth, has a daughter, Dharitrî, the seventh. Jayantî, the fifth, has a son, Indradatta, whose son is Mudgala, the seventh. Mudgala and Dharitrî cannot marry, because Mudgala is seventh from the father's side, and sapiṇḍahood has not ceased.

## CASE II.

1. Brahmadatta

| | |
|---|---|
| 2. Yajñadatta | 2. Devadatta. |
| 3. Gangâ | 3. Yamunâ |
| 4. Sarasvatî | 4. Mitradatta |
| 5. Jayantî | 5. Vijayâ |
| 6. Kâverî | 6. Viṣṇudatta |
| These last two can marry. But | |
| 5. Jayantî | 5. Vijayâ |
| 6. Indradatta | 6. Viṣṇudatta |
| 7. Mudgal | 7. Dharitrî |
| These last two cannot marry. | |

## CASE III.

Now to the third case. Brahmadatta has a daughter, Viṣṇubhakti, the latter has a daughter, Vedavatî. Can this daughter, Vedavatî, be married to Brahmadatta? Because "the mother's side beyond the fifth and from the father's side beyond the seventh" is the rule. That prohibition does not apply here. Brahmadatta and Vedavatî, moreover, are of different Gotras also. And says the text of Vṛiddha-Manu.—"She gets unity with the husband in piṇḍa, in gotra and in sûtaka (birth and death impurity). After the marriage, on the seventh footstep, the girl

loses her father's gotra. Before the seventh footstep, if the bridegroom dies, she should be given to another bridegroom. The ceremony of taking the hand is completed on the seventh footstep, when the status of a husband accrues to the bridegroom. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife, but the wise should know that they are complete with the seventh step. (Manu VIII. 227). If the bridegroom has gone to another country, then after waiting for three monthly courses, a girl should be married away to another, if the Vâk-dâna (betrothal) ceremony was done."

Thus according to the above text, there would be no bar to the marriage of Vedavatî with Brahmadatta, because they are of different gotras. But, the marriage cannot take place, because the sapiṇḍahood through blood relationship comes in, and this avayava-anvyaya sapiṇḍahood prevents the marriage. To this effect is the opinion of Viśvarûpâchârya :—"An animal is born after conception, enveloped in seven sheaths, four of which are from the mother, and three ,(bones and the rest) from the father." Therefore in the body of an offspring, there are three elements of the father's body, and through this relationship of the particles of a common body the sapiṇḍahood arises. Therefore, since there is this relationship in the particles of the body between Brahmadatta and Vedavatî, the daughter of Viṣṇubhakti, there can be no marriage between them.

## CASE IV.

Brahmadatta has two wives, Chandrakânti and Rûpavatî. Chandrakânti has a son, Somadatta. Rûpavatî has a sister, Hamsavatî. Why cannot Hamsavatî be married to Somadatta ? There is no relationship of sapiṇḍahood between them, through the rule of "seventh from the father and fifth from the mother," and they are also not of the same gotra. But such a marriage cannot take place, because Baudhâyana prohibits such marriages :—"The Dharma is that which is ordained by the Veda, the adharma is that which is opposed to it. The Veda is the visible Nârâyaṇa, the Self-existent. Thus have we heard. All the wives of a father are mothers. Born from one mother, in one year, two girls should not be married, to two persons who are related as father and son, (because by such marriage one sister will stand as a daughter-in-law of the other sister). But, if the sisters are step-sisters, then such marriages can take place (*i.e.*, the father can marry one step-sister, and the son can marry another step-sister."

Thus, a step-mother being like a mother, the *own* (uterine) sister of a step-mother cannot be married.

[Then Bâlambhaṭṭa gives the opinion of Chaturviméati-mata, and Kapila-mata.]

## CASE V.

This is illustrated by Manu (IX. 182) :—"If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son." This verse of Manu is explained by some as applying to funeral offering, (*viz.* a nephew is just like a son for the purposes of funeral offering). (Others take this verse to mean as applying to inheritance. If among two brothers, one has a son, and the other has none, and if this childless brother dies, then the surviving brother will take the estate of the deceased brother).

This would be a case under the fifth head. Therefore, the uterine sister of one's step-mother, or of uncle's wife, or of elder brother's wife, should not be married, because they are related by common funeral offerings and inheritance.

*Note* :—The text of Bâlambhaṭṭa appears a little unintelligible. (Tr.)

He then quotes Liṅga-Purâṇa :—" Those women, whose relationship is only through words, (through the ceremony of repeating the mantras of marriage), or who share the affection, should not be married, because such marriages are unseemly and abhorrent to all, and the family becomes extinguished by such marriages.

Bâlambhaṭṭa then goes on explaining the text of Mitâkṣarâ, where Vijñaneśvara says about mixed-caste-births in para beginning with :—"This rule is applicable to parties who are Sajâti or of equal birth. Among parties who are Vijâti or of unequal births, there is a special rule." Bâlambhaṭṭa then explains the text of Śankha quoted there. We repeat it here for better understanding :—

'यद्येकजाता बहवः पृथक् क्षेत्राः पृथक् जनः ।
एक पिण्डाः पृथक् शौचाः पिण्डस्त्वावर्तते त्रिषु ॥'

Literally this verse means, "if many (sons) born of one (father), have separate fields and separate producers etc."

The word, janâḥ, here means, mothers. In fact both phrases, "separate fields" and "separate producers" mean one and the same thing, *viz.*, separate mothers. But with this difference, that "separate fields" mean, mothers of different castes, while "separate producers" mean, mothers of the same caste. A Brâhmaṇa may have a Brâhmaṇî wife, a Kṣatriya wife and a Vaiśya wife at one and the same time. Sons born of these wives will be Pṛithak-kṣetras. Or, a Brâhmaṇa may have several wives of the same caste, *viz.*, all Brâhmaṇîs. These sons will be Pṛithak-janas. These sons will be inter-related as step-brothers, some of the same caste as their father, others of a caste lower than their father but higher than their mother. In the case of step-brothers of the same caste as their father, the sapiṇḍa relationship is governed by the general rule, given in verse 53, *viz.*, " above the seventh from the father and above the fifth from the mother." But in the case of the step-brothers, who are not of the same caste, the above rule of Yâjñavalkya is modified by the present rule of Śankha, which declares that their sapiṇḍahood ceases with the third, and their period of impurtiy is also different.

MADHAVACHARYA in commenting on this verse of Śankha, in his commentary on verse 25, Adhyâya 2 of Parâśara (page 61, Vol. I, Part 2, of B. S. S.) says :—" Those whose father is one, but mothers are of different castes, they through the difference of their mothers, are men of different castes, still through the *oneness* of their father they are sapiṇḍas to each other. In their case, the sapiṇḍahood ceases with the third degree." In fact, Mâdhavâchârya takes both epithets, Pṛithak-kṣetra and Pṛithak-jana, as applying to the same person, *viz.*, sons of mothers of different castes, and not to sons of mothers of the same caste. According to Mâdhavâchârya (as well as Vijñâneśvara), the separate period of death impurity applies to sons of different castes. Among these sons of different castes, their sapiṇḍahood in their Gotra ceases with the third male line. In the case of the sons of the same caste, who are step-brothers, the sapiṇḍahood in their step-mother's line (*i.e.*, in the line of the father of the step-mother), ceases in the third. That is to say, it ceases with the father of the step-mother. Then the question arises, how far this sapiṇḍahood goes in the line of the father of the step-mother. According to the text of SUMANTU, it does not extend further. This is the opinion of the author of Dvaita-nirṇaya. But this is wrong, as shown by my revered teacher.

The word, "âvartate," in the above verse of Śankha, means, tiṣṭhati, *i.e.*, it exists up to three (inclusive). The word, piṇḍa, in the same verse, means sapiṇḍa-

**hood, and so Vijñâneśvara explains it by saying, that "in their case the sapiṇḍaship extends only up to the third Puruṣa (inclusive)."**

**End of commentary of Bâlambhaṭṭa, on verse 53.**

*A rule of Eugenic.*

The author now declares an exception relating to the bride, though she may possess all the above qualifications.

YÂJNAVALKYA.

LIV.—She should be of a great family of Śrotriyâs, whose ten ancestors are renowned, but not of a family, though prosperous, that has any hereditary disease or taint.—54.

MITÂKṢARÂ.

The forms "Puruṣa" and "Pûruṣa" are the same, meaning "ancestors." Of that family of which "the ten ancestors" *viz.*, five from the mother's side, and five from the father's side "are renowned.'

"Śrotriyas."—Those who study the Vedas. The study is indicative of being versed in the (understanding and) studying of the Vedas, (and in the) Śâstras.

"Mahâkula."—"Great family," is a compound of Mahat (great) and Kula (family). *i.e.*, a family rich in sons, grandsons, cattles, servants, villages, &c. The bringing of a girl from such a family is ordained.

"Hereditary diseases" are such as leprosy, epilepsy, and the rest.

"Taint" is that which enter the system through semen and blood.

Moreover, such a family as is described by Manu (Chap. III. 7).

**"The family which neglects the prescribed rites of religion, in which no male children are born" &c., should be avoided.**

Being married by these defects, even a "prosperous" family—a high family, such as above described, should be avoided; and a girl should not be brought from such a family.

BÂLAMBHAṬṬA'S GLOSS.

**In the previous verses were mentioned the rules about the qualifications of the bride herself; in the present verse are described the qualifications, which the *family* of the bride should possess.**

**The word, "Puruṣa," and "Pûruṣa," are the same. See Amarakoṣa (II. 6. 1).**

**The test should be applied to the both lines, maternal and paternal, of the bride.**

The word, "Śrotriya," though derived from the root, "Śru" "to hear," really means, "one who has studied the Veda." See Pâṇini V. 2. 84.* Therefore, mere reciting of the Vedas is not sufficient, one must understand it also; as clearly stated in the Mahâbhâṣya. The word, "Śruta," in the commentary, means "the Śâstras."

The rule laid down in this verse, is an example of Parisaṅkhyâ. It is not a Niyama-vidhi.

The "hereditary diseases" are fully described in books on medicine.

The full text of Manu, referred to above, is the following (III. 6 and 7):—"In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property.

"(*Viz.*,) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hæmorrhoids, phthisis, weakness of digestion, epilepsy, or white and black leprosy."

(Bâlambhaṭṭa then goes on to discuss again the question of sapiṇḍahood, and quotes the author of Dvaita-nirṇaya, and controverts the views of Nirṇaya-sindhu).

*The same rules apply to the bridegroom by Atideśa (analogy).*

Having thus described the restrictive rules (Niyama) in selecting a girl, now the author explains the restrictive rules relating to the bridegroom to whom a girl should be given.

YÂJNAVALKYA.

LV.—The bridegroom too should possess these qualifications (and free from the same defects), and be of the same class (or of a higher), be a Śrotriya (himself), young, wise, beloved of all, and one whose virile power has been well examined.—55.

MITÂKṢARÂ.

"The bridegroom" too should possess "all the above-mentioned qualifications," and be free from all those defects. There is another qualification (which he should possess), *viz.*, that he should be of the "same class" of equal caste, or of a higher class, but never of a lower caste.

"Śrotriya."—himself versed in understanding *and* studying (the Vedas), "whose virile power has been tested" well and "carefully."—Nárada (Chap. X. 71.) has described the method of such a test.

"If his semen, when thrown into water, does not swim on the surface; and if his urine is rich and foamy: by these tokens may a potent man be known, and one impotent by the opposite characteristics."

* See p. 925 of my edition of the Aṣṭâdhyâyî of Pâṇini for the formation of the word श्रोत्रिय. Mâṇḍalik in his translation of Yâjñavalkya has quoted in a footnote, the definition of Śrotriya from Târânâth Tarkavâchaspati's Lexicon. Tr.

"Young"—not old. "Wise"—clever in worldly and religious (Vedic) transactions. "Beloved of all men," to whom men are attached owing to his mild speech, preceded by smile etc.

BÂLAMBHAṬṬA'S GLOSS.

This verse lays down a rule of Atideśa, or analogical application of a law. All the above rules regarding the fitness of a bride are to be applied to the case of the bridegroom also. The rules in the case of the bride are, (1) virginity, (2) beauty, (3) asapiṇḍâhood, (4) younger in age, (5) not suffering from any incurable disease, (6) having a brother, (7) not having the same Pravara, (8) not having the same gotra, (9) fifth from the mother, (10) seventh from the father, (11) whose five maternal and paternal ancestors are all Śrotriyas, and renowned, (12) of a high family, (13) and not having any hereditary taint. All these rules, however, cannot be applied in full in the case of the bridegroom. Bâlambhaṭṭa discusses this question at the end of his notes to the preceding verse, especially with regard to the question of sapiṇḍâhood.

The word, "savarṇa," in the verse, is compounded of two words, "Sa," an abbreviated form of "saha," and "Varṇa." "Saha" means "equal," or "superior." Therefore, Vijñâneśvara explains the word, "Savarṇa," by saying, "of equal or superior caste." An objection may be raised here, that a word should not be explained in two senses, in one and the same passage. So the word, "Savarṇa", should either mean, "a man of the superior caste, but not of the same caste," or "a man of the same caste, but not of the superior caste." This is the rule of "Anekarthatva-akalpanâ," (see Tagore Law Lectures. 1905, p. 276). This objection is, however, answered by the fact that two meanings of the word, may be taken, when an additional statement is to be made. Such a statement is made in this passage, where the commentator says, "she should not marry a person of a lower caste."

The word, "Savarṇa," therefore, here, must be taken in its wider sense, otherwise it would conflict with the rule given in the next verse, which allows men to marry girls of lower castes, and consequently, a girl may be married to a person of a higher caste.

Nârada lays down this further rule about the bridegroom (XII. 9) :—"If his collar-bone, his knee, and his bones (in general) are strongly made, if his shoulders and his hair are (also) strongly made, if the nape of his neck is stout, and his thigh and his skin delicate; if his gait and his voice is vigorous."

In the original of the text of Nârada (XII. 10), some read, "Viparitaih," others, "Viparitah." The sense, however, is the same.

Male child, however, would fail, if the above tests of Nârada be applied to him. Therefore, the commentator says that the tests should be applied to a young man, (who has attained puberty), and *who is not old.*

*Note* :—(Incidentally, this verse lays down a prohibition against child marriages of boys. They must have attained puberty before marriage). *Tr.*

Kâtyâyana lays down further rule about bridegrooms who should be avoided :—"Those who live in far off countries, who are illiterate, who follow the path of emancipation, who are heroes (soldiers), who are without Vratas, or who are addicted to Vratas, to such, a girl should not be given by the wise."

*Inter-marriage allowed.*

Marriages are of three kinds, as they are either for the sake of enjoyment, or for the sake of a son, or for the sake of Dharma (religion). Among these, the marriage for the sake of a son is of two kinds, necessary (Nitya), and optional (Kâmya). In the necessary (Nitya) marriage for the sake of a son, from the text "the bridegroom must be of the same class and learned," it is shown that the wife of the same class is the principal.

Now the author mentions an optional rule with regard to Kâmya marriages. (In Kâmya marriages, a man may marry a girl of the same caste, as in the Nitya marriage, or of lower caste). This is on the strength of the maxim, that an option may be allowed in the cases of the Kâmya in relation to a Nitya form of any ceremony.

YÂJNAVALKYA.

LVI.—Though it has been said that a twice-born may take a wife from a Śûdra family, yet that is not my opinion, because out of her, he is born himself.—56.

MITÂKṢARÂ.

"Though it has been said:"—"but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved." (Manu III. 12). After having premised this (another sage, Viṣṇu, XXIV, 1 to 5)," says:—"(1) Now a Brâhmaṇa may take four wives in the direct order of the (four) castes, (2) A Kṣatriya, three, (3) A Vaiśya, two, and thereby (though these authors, Manu and Viṣṇu, would allow), to the twice-born men, marriages, with Śûdra women, yet, "it is not my," Yâjñavalkya's, "opinion." "Because he," the twice-born, "is born himself therein." As says a Śruti (Aitareya Brâhmaṇa VII. 13. 10, or 7):—"His wife is only then a real wife (jâyâ from *jan* to be born) when he is born (jâyate) in her again." Hereby assigning the reason "that out of her he is born himself," the author prohibits a marriage with a Śûdra woman for one who is desirous of begetting a Naityaka (necessary) son. But in the case of not being able to produce a Naityaka son, in producing an optional son, for a Brâhmaṇa, a Kṣatriya, and Vaiśya woman, and for a Kṣatriya, a Vaiśya woman, are allowed.

*Translator's Note.*—Vijñâneśvara, somehow or other, is very unhappy in his quotations from the Śruti. The text of the Aitareya Brâhmaṇa, instead of prohi-

biting marriages with Śûdra women, would rather favour such marriages, so long as a man gets a son. The full text is given below, as it occurs in the story of Śunaḥśepa in the Aitareya Brâhmaṇa:—"The husband enters the wife (in the shape of seed), and when the seed is changed to an embryo, he makes her mother, from whom after having become generated, in her, he is born, in the tenth month. His wife is only then a real wife (jâyâ from *jan* "to be born") when he is born in her again. The seed which is placed in her, she developes to a being and sets it forth. The Gods and the Ṛiṣis endowed her with great beauty. The gods then told the men, this being is destined to produce you again. He who has no child, has no place (no firm footing). This even know the beasts. Thence the son cohabits (among beasts even) with his mother and sister. This is the broad well-trodden path on which those who have sons walk free from sorrows. Beasts and birds know it, thence they cohabit (even) with their own mothers. Thus he told."

BÂLAMBHAṬṬA'S GLOSS.

The full text of Manu quoted above is the following (III. 12 and 13):—"For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved. It is declared that a Śûdra woman alone (can be) the wife of a Śûdra, she and one of his own caste (the wives) of a Vaiśya, those two and one of his own caste (the wives) of a Kṣatriya, those three and one of his own caste (the wives) of a Brâhmaṇa."

The text of Manu uses the word, "Kramaśo varâḥ," which may be split up into "Krama śaḥ varâḥ," or, "Kramaśaḥ avarâḥ."

Bâlambhaṭṭa approves the first reading, and Vara, means, "Varaṇîya," or chosen, *viz.*, approved by Śâstras.

The verse of Yâjñavalkya has another reading also. Instead of "Tatrâyam jâyate svayam," there is "Tatrâtmâ jâyate svayam" (as given by Aparârka). Vijñâneśvara disapproves this reading, and so explains the word, "ayam," (of his reading, which required no explanation, but for this other reading of Aparârka) by saying, "ayam dvijâtiḥ," "he, the twice-born."

Then, Bâlambhaṭṭa says that though Manu in III. 14 to 19 allows a Brâhmaṇa to marry a Śûdra girl, yet he disapproves such marriages.

The word, "Naityaka," in the text of the commentary, means, "one-related to the Nitya form of marriage." It is derived from the noun, "Nitya," with the affix, "Vyuñ" (*aka*), with the force of "tasya idam." See Pâṇini (V. 1. 132).

### *The Rule about Inter-marriage.*

Now the author describes the order in which such inter-marriage may take place for him who is still desirous of sexual gratifications, though he has got a son, or has lost his wife and is not entitled to enter another order (âśrama), but is anxious to remain in the order of the house-holder.

YÂJNAVALKYA.

LVII.—Three, according to the order of the caste, so also two, and one for a Brâhmaṇa, a Kṣatriya and a Vaiśya respectively (may be the wives). To a person born as a Śûdra, a girl of her own caste is his wife.—57.

## MITÂKṢARA.

According to the order of the classes, for the Brâhmaṇa three, for the Kṣatriya two wives, and for the Vaiśya one wife are ordained. A Śûdra can have only one wife born in the same class.

It is an established rule that a wife of the same class has precedence over all other wives. In the absence of her that precedes, she that follows, takes precedence (as the principal wife) in the due order (of classes). This is also the order in the injunction of begetting a son either as a substitute for a necessary (Nitya) son, or an optional (Kâmya) son.

As to the son of a Śûdra woman being counted among sons and being described in the Chapter on Partition, *e.g.*, where the author after enumerating the son begotten by a Brâhmaṇa upon his Kṣatriyâ wife, is Mûrddhâ-vasikta etc., ends with "this rule refers to wives regularly married," (V. 90 and 91) that refers to the son of a person desirous of sexual enjoyment or who is simply desirous of remaining in the Âsrama (order of house-holder) and does not refer to twice-born in legitimate wedlock.

### BÂLAMBHAṬṬA'S GLOSS.

Marrying girls of lower castes may proceed from following causes. (1) From mere sexual desire, though the man may have a son already existing by a prior wife. (2) By a man who has lost his wife, and has not entered the order of Sannyâsa, because he is not entitled to that order. (3) A man who has lost his wife and is entitled to enter the order of Sannyâsa, yet does not enter that order, because he has no liking for it, and wishes to remain as a house-holder.

"According to the order of the classes," *viz.*, beginning with Kṣatriya and the rest. "Respectively," means for Brâhmaṇas, Kṣatriyas, and Vaiśays respectively. Thus a Brâhmaṇa may have three classes of wives, *viz.*, a Brâhmaṇî, a Kṣatriyânî and a Vaiśyânî. A Kṣatriya may have two classes of wives, *viz.*, a Kṣatriyânî and a Vaiśyâni. But a Vaiśya or a Śûdra can have wives of one class only, *viz.*, of his own caste.

It may be said that there are castes lower than Śûdras, such as, washerman (Rajaka), carpenters (takṣaka), etc. and a Śûdra can marry girls of those castes. But this is not allowed, for the text says, "that a Śûdra can marry a girl of his own caste only." It is only the two higher castes who can take girls of lower castes, but not so the Śûdras.

A wife of the same caste is always the principal wife. All other wives are subordinate or subsidiary. If a man has no wife of his own caste, but has one of the lower caste only, such a wife is not to be considered as the principal wife.

Though in enumerating various kinds of sons, such as in verses 91 and 92 of this book, and in the chapter on inheritance, in verses 128 and the rest, of Book II, Yâjñavalkya has mentioned the sons by Śûdra married women also, yet it does not mean that the *author* permits such marriages with Śûdra women. A son, born to a Brâhmaṇa father, by a Śûdra *wife*, is called Niṣâda or Pârasava, a son born to a

Kṣatriya father by a Śûdra wife, is called an Ugra; a son born to a Vaiśya on a Śûdrâ wife is called Karaṇa. Yâjñavalkya, no doubt, mentions all these kinds of sons, and says they are sons by *married* wives (See verses 91 and 92 below), yet he does so, out of respect to Manu, and not that he approves such marriages. According to him, all these, the sons of Śûdra women, would be bastards. Or, if not bastards, they are allowed as legitimate sons only to those persons, who are moved by legitimate desire for sexual gratification, or by the desire to keep up the order of the house-holder, and not for every kind of such marriages.

(The sense seems to be this. A marriage with a Śûdra woman would be valid, and her children would be legitimate and entitled to inheritance, if the man has no wife of a higher caste; for example, if a Brâhmaṇa has no wife of a Brâhmaṇa, Kṣatriya, or Vaiśya caste, from the very beginning, or if he had such wives, and they are dead, and he wants to satisfy his legitimate sexual desire, and does not want to become a Sannyâsi, but wants to keep up the household order, then he can marry a Śûdra wife, and the children of such a marriage, would be legitimate. This is the only way of reconciling Yâjñavalkya with himself, and with Manu. Compare Pâraskar Gr. Sûtra, I. 4-8 and Vasiṣṭha I. 24. *Tr.*)

## The Eight Forms of Marriages.

### (1) *The Brâhma Marriage.*

The author now describes the various forms of marriages.

YÂJÑAVALKYA.

LVIII.—That is called a Brâhma marriage (wherein the bridegroom) being invited, (the bride) is given away (to him) bedecked according to the (giver's) means. The son born of her purifies twenty-one persons on both sides.—58.

MITÂKṢARÂ.

That marriage is called "a Brâhma marriage," in which "having invited" the bridegroom possessing the above mentioned qualifications, the girl "is given away being bedecked" according to the giver's means, preceded by the pouring of water. The son born of her purifies both sides," ten in the ascending (father's) line and ten in the descending (or son's) line, and himself "the twenty-first," provided he be of good conduct.

BÂLAMBHAṬṬA'S GLOSS.

The author now goes on to describe eight forms of marriages, as mentioned by Manu (III. 21):—"(They are) the rite of Brâhmaṇa (Brâhma), that of the gods (Daiva), that of the Ṛiṣis (Ârṣa), that of Prajâpati (Prâjâpatya), that of the Asuras (Âsur), that of the Gandharvas (Gândharva), that of the Râkṣas (Râkṣasa), and that of the Piśâchas (Paiśâch)."

The word, "Varâya," "to the bridegroom," should be added in the verse, after the words, "Diyate," meaning, "is given away," to complete the sense.

The commentator has added the words, "preceded by the pouring of water," in accordance with the words of Manu (III. 35):—"The gift of daughter among Brâhmaṇas is most approved, (if it is preceded) by (a libation of) water."

The word, "Tajja," in the verse is a compound of two words, "tat," and, "ja." The word, "tat," being a pronoun should refer to the word immediately antecedent to it, *viz.*, "the Brâhma rite of marriage. The commentator, however, following the spirit and not the letter of the verse, has explained the word, "tat," by the word "tasyâm" "of that girl," *viz.*, "in the girl who has passed through the sacrament of Brâhma rite."

Manu also has said (III. 37):—"The son of a wife wedded according to the Brâhma rite, if he performs meritorious acts, liberates from sins ten ancestors, ten descendants and himself as the twenty-first."

The words, "on both sides," mean, "on father's and son's side" and not as explained by Aparârka, "on father's and mother's side." This is consistent with the text of Manu quoted above.

### *The Daiva and the Ârṣa Marriage.*

YÂJNAVALKYA.

LIX.—(The giving away of the bride) to the Ṛitvij, officiating at a sacrifice (constitutes) a Daiva marriage. The giving of the bride, after taking two cows, is an Ârṣa marriage. The son, born of the first marriage, purifies fourteen generations, that born of the second, six.—59.

MITÂKṢARÂ.

That is Daiva marriage, where during the course of the performance of a sacrifice, the bride being bedecked according to the giver's means, is given to the sacrificing priest (Ṛitvij as his fee).

So where a pair of cattle (a cow and a bull) being taken (from the bridegroom) the girl is given, it is an Ârṣa form of marriage.

The son, born of the first, *i.e.*, the son of the Daiva marriage, purifies fourteen generations, seven preceding and seven following. The son, born of the second, *i.e.*, from the Ârṣa marriage, purifies six, three preceding and three following.

BÂLAMBHAṬṬA'S GLOSS.

The word, "Yajñasthe," in the above verse, is a Karmadhâraya compound. The final, "e" is not changed to "aya" by the rule of Sandhi, because of the Pâṇini Sûtra prohibiting it, because the vowel "Ri" follows. Therefore, the proper reading of the verse should be, "Yajñasthe Ṛitvije," and not Yajñastha Ṛitvije, as generally found. (See Pâṇini VI. 1. 128).

This giving to the Ṛitvij is in consideration of his fee. When a person commences the performance of any big sacrifice, like Jyotiṣṭoma etc., he may give his daughter in marriage to the officiating priest, in consideration of his

finishing the sacrifice, which may last for several days. Thus says Manu (III. 28):—"The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite."

The words, "decked with ornaments according to his ability," should be supplied everywhere, and it applies to all kinds of marriages.

Though the verse says, "Two cows should be given," yet it really means "a cow and a bull," as says Manu (III. 29):—"When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Ârṣa rite."

The Daiva sanctifies seven and the Ârṣa three on each side. Compare Manu (III. 38):—"The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Ârṣa rite, three (in the ascending and descending lines), and the son of a wife married by the rite of Kaya (Prajâpati) six (in either line)."

### *The Prâjâpatya Form of Marriage.*

The author now gives the definition of Prâjâpatya form of marriage.

YÂJNAVALKYA.

LX.—Where (the daughter) is given to a suppliant (bridegroom) by saying to the couple, "May both of you perform together your duties," that is Kâya marriage. The son born of her purifies six generations on each side, together with himself.—60.

MITÂKṢARÂ.

The gift of a daughter (by her father) after having addressed the couple with the text, "may both of you perform together your duties," is the "Kâya," or "Prâjâpatya" form of marriage. A son born of such marriage purifies eleven generations, six ascendants inclusive of himself, and six descendants inclusive of himself.

BÂLAMBHAṬṬA'S GLOSS.

Vijñânesvara has not explained the word, "Arthine," of the text, because it was implied in the very act of gift and the address to the couple. In fact, Manu has not used this word, "Suppliant," in III. 30. The word, "Kâya," used by Yâjñavalkya, is the same as the word, "Prâjâpatya," of Manu. The word, "Kâya," comes from the root, "Ka", meaning "Brahmâ," Prajâpati. The word, "Yâ," in the text of Yâjñavalkya, means "yatra," "where."

In the Brâhma form of marriage, the bridegroom is not the suppliant, but is invited by the father of the bride and given gold &c.

In the Daiva form of marriage, the bridegroom is the officiating priest, or Ritvik, the gift being of the girl only, all other conditions are the same as in the

Brâhma form of marriage. In the Ârṣa form of marriage, the father receives a pair of a cow and a bull from the bridegroom. In the Prâjâpatya form of marriage, the speciality consists in the particular address given by the father to the couple. The supplication for the girl by the bridegroom, is not a necessary condition:

The word "Taj-ja," in the text of Yâjñavalkya, means "the issue of Prâjâpatya marriage."

Some say that the issue of such marriage, purifies eleven generations, *viz.*, six ascendants including himself, and six descendants including himself. Thus it comes to this, that five ascendants and himself the sixth, and five descendants and himself the sixth, altogether eleven. (In fact, the reading of Vijñâneśvara is "Ekâdaśa", as approved by Bâlambhaṭṭa. But, in some other places, the reading is, "trayodaśa.") The issue purifies six ascendants, six descendants, and himself the thirteenth. Compare Manu III. 38 This reading appears to be better, as it is in consonance with the explanations of the previous verses. (Compare Gautama IV. 32).

This form of marriage is meant for monogamous couple only. A person married by this rite of Prâjâpatya, cannot take another wife, during the lifetime of his first wife. This is the force of the marriage address, "may *both* of you perform *together* your duties." "Of course, in other forms of marriages also, the married couple should perform their duties together, but in this form of marriage, they are specially enjoined to observe their duties to each other, so that the husband cannot renounce his wife and take to the order of Sannyâsa, nor can he take another wife, so long as she is alive." This is the opinion of Nṛisiṁha and Haradatta. (See Gautama IV. 7, and Haradatta's Commentary thereon).

It would have been better to have mentioned this Prâjâpatya form of marriage before the Ârṣa form, because it is a higher form than that of Ârṣa. But here Yâjñavalkya follows Manu, in his order, as given in verse III. 21, and in view of verse III. 25 of the same. Therefore the Prâjâpatya is mentioned as fourth in order, so that the rule of Manu, III. 25, may apply to it:—"But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paiśâcha and the Âsura (rites) must never be used."

[*Translator's note*:—Compare Gautama IV. 32. Aparârka quotes the text of Devala to the effect that these four forms of marriages, and sons born of such marriages, purify seven generations of the giver and the acceptor.]

### *The four lower forms of Marriages.*

The author now defines the lower forms of marriages, *viz.*, "Âsura," "Gândharva," "Râkṣasa," and "Paiśâcha."

YÂJNAVALKYA.

LXI.—The Âsura by largely giving of money; the Gândharva by mutual consent; the Râkṣasa by forcible taking by waging war, and Paiśâcha by deceiving the girl.—61.

MITÂKṢARÂ.

The Âsura marriage is that in which money is largely given (to the father and others in exchange for the girl); the Gândharva

marriage takes place through the mutual love of the parties. The Râkṣasa form is the carrying away of the girl by making war; the Paiśâcha marriage is "by deceiving the girl"—deceitfully and fraudulently carrying away the girl when asleep, etc.

BÂLAMBHAṬṬA'S GLOSS.

The word "Âdânât," in the text, means "the giving (dâna) of a large quantity (â). This money is given to the girl as well as to the father and other kinsmen of the girl. (This is called "Âsura" form, and is still prevalent among persons following Semitic religion, where large dowries are given to the girl, in consideration of her marrying the bridegroom. Tr.).

Compare Manu III. 31:—"When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Âsura rite."

In Ârṣa form of marriage also, the bridegroom gives presents to the father of the bride, but that is allowed by the Śâstra. But in the present case, the bridegroom of his own will and not because there is any injunction of the Śâstra, voluntarily, and in a way, purchases the girl, by spending a large amount of wealth.

The Gândharva form consists in the mutual consent, or the reciprocal attachment of the parties. As says Manu III. 32:—"The voluntary union of a maiden and her lover one must know (to be) the Gândharva rite, which springs from desire and has sexual intercourse for its purpose."

The Râkṣasa form is thus described by Manu III. 33:—"The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Râkṣasa rite."

(The Paiśâcha marriage is also a marriage not by force, but through fraud, practised on the girl. Thus it differs from the last, where force is used.

Manu thus describes it III. 34:—"When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Paiśachas."

All these forms of marriages are disapproved by Manu (III. 39 et. seq):—(39) "From the four marriages, (enumerated) successively, which begin with the Brâhma rite spring sons, radiant with knowledge of the Veda and honoured by the Śiṣṭas (good men). (40) "Endowed with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years. (41) "But from the remaining (four) blameable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law. (42) "In the blameless marriages blameless children are born to men, in blameable (marriages) blameable (offspring); one should, therefore, avoid the blameable (forms of marriage)."

Even in this Manu has made an exception, in Śloka III. 23, where he allows Brâhmaṇas to marry in Âsura and Gândharva forms, also, "One may know that the first six according to the order (followed above) are lawful for a Brâhmaṇa, the four last for a Kṣatriya, and the same four, excepting the Râkṣasa rite, for a Vaiśya and a Śudra."

Mâdhava and Medhâtithi explain this verse of Manu thus:—"The first six forms of marriages are valid for Brâhmaṇas, the last four forms *beginning with* "*Âsura*" are valid for Kṣatriyas. The last four, with the exception of Râkṣasa, are valid

for Vaiśyas and Śûdras." (According to this view, Paiśâcha form is valid for Vaiśya and Śûdra). But Nârâyaṇa holds that Paiśacha form is illegal even for a Śûdra, and so this verse, of Manu III. 23, should be explained as including the Prâjâpatya rite also, *viz.*, "the same four beginning with Prâjâpatya are allowed for a Kṣatriya, the same four excepting the Râkṣasa rite, for a Vâiśya and Śûdra." Thus according to Nârâyaṇa, the words, "four last," of Manu III. 23, mean "the four last beginning with Prâjâpatya." Thus Paiśâcha is prohibited to all.

Even among the six forms of marriages allowed to a Brâhmaṇa, and seven to a Kṣatriya, Manu lays down a special rule (III. 24 et. seq.) :—(24) "The sages state that the first four are approved (in the case) of a Brâhmaṇa, one, the Râkṣasa (rite in the case) of a Kṣatriya, and the Âsura (marriage in that) of a Vaiśya and of a Śûdra. (25) "But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paiśâcha and the Âsura (rites) must never be used. (26) "For Kṣatriyas those before-mentioned two rites, the Gândharva and the Râkṣasa, whether separate or mixed, are permitted by the sacred tradition."

When it is impossible to get a girl in marriage by any other form, then the Paiśâcha rite may be adopted by Brâhmaṇas and the rest. For says Manu :—"If by all means, a man cannot get a good girl, then that girl may be married by stealth in secrecy."

*Note*:—This verse is not found in Manu as printed. But in Parâśara Mâdhava it is attributed to Vatsa, or Samvarta, according to some reading. See Vol. I. Part II. Page 86. B. S. S. Nirṇaya Sindhu also reads "Vatsa." *Tr.*

In the case of the Gândharva and other rites of marriage, in order to constitute the legal status of husband and wife, there must be performed the ceremonies of Homa and all the rest up to Śapta-padi. As in the Gṛihya Pariśiṣṭa :—"The four forms of marriages, Gândharva, Âsura, Paiśâcha and Râkṣasa, though consummation may have taken place before, yet after it the Homa ceremony must be performed. If such Homa etc. ceremonies are not performed, then the girl so seduced or forcibly taken away etc. may be given away in marriage to another, according to the following text of Baudhâyana (iv. i. 15) and of Vaśiṣṭha (XVII. 73) :—"If a damsel has been abducted by force, and not been wedded with sacred texts, she may lawfully be given to another man; she is even like a maiden."

The words "abducted by force" include the cases of fraud etc., also. For in the Smṛiti-arthasâra, we find the following rule of penance before re-marriage :— "Fasting in the Âsura abduction for three nights, so also in the Gândharva abduction. In the Râkṣasa and Paiśâcha cases, she should perform Chândrâyaṇa.

*Note by the Translator.*—It is curious that Bâlambhaṭṭa, writing at the end of the 18th century, allows the remarriage of such girls. The ideas of his contemporaries were against such marriages. Evidently Bâlambhaṭṭa would have also approved the re-marriage of virgin widows, as allowed by Vasiṣṭha XVII. 74 :—"If a damsel at the death of her husband had been merely wedded by (the recitation of) sacred texts, and if the marriage had not been consummated, she may be married again."

## *The Special Forms in various kinds of mixed Marriages.*

The author now describes the special ceremonies to be observed in marrying girls of the same or of different classes.

YÂJNAVALKYA.

LXII.—In marrying a girl of the same class the hand should be taken, the Kṣatriya girl should take hold of an arrow, the Vaiśya should hold a goad, in the marriage with one of higher class.—62.

MITÂKṢARÂ.

In marrying a girl of one's own class, the hand should be taken, according to the rules of one's own Gṛihya Sûtra. A Kṣatriya girl should hold an arrow, a Vaiśya girl should hold a goad in her marriage with persons of higher classes. A Śûdra girl should take hold of the end of the skirt. As it has been said by Manu (III. 44.) :—

"A Śûdra girl marrying one of higher class should take hold of the hem of the (bridegroom's) garment."

BÂLAMBHAṬṬA'S GLOSS.

Compare Manu III. 43 and 44 :—(43) "The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varṇa); know that the following rule (applies) to weddings with females of a different caste (varṇa)." (44) "On marrying a man of a higher caste a Kṣatriya bride must take hold of an arrow, a Vaiśya bride of a goad, and a Śûdra female of the hem of the (bridegroom's) garment."

[*Translator's Note* :—In explanation of this verse, Bâlambhaṭṭa uses the maxim "मध्यमणि न्याय" a reference to "the central ruby of a nose ring which casts a lustre on the pearl on each side of it." (See the *Pandit* of Benares for December, 1867 p. 155). several places of his gloss, Bâlambhaṭṭa has used this maxim. So he seems to be in very fond of it.]

*Persons entitled to give away a girl in Marriage.*

The author now explains the order of persons who can give a girl in marriage.

YÂJNAVALKYA.

LXIII.—Father, grandfather, brother, Sakulyas (kinsmen) and mother are respectively entitled to give a girl in marriage, provided the giver be in natural state. In the absence of the first, the second (is entitled) and so on.—63.

LXIV.—If they fail to give her away in marriage, they incur the sin of killing the embryo at every menstruation ; in the absence of persons who can give her away in marriage, the girl herself may elect a proper bridegroom.—64.

## MITÂKSARÂ.

Among these (father etc.) in the absence of those mentioned first, those mentioned next are entitled to give away the girl. Provided "he be in natural state" *i.e.*, if he has no defects like madness, etc.

If the person who is entitled to give, does not give her in marriage, "he incurs the sin of killing the embryo at every monthly course of the girl." This is to be understood in the case of the bridegroom possessed of the afore-mentioned qualifications being procurable.

When there are no persons qualified to give, even the girl, herself even, may elect a "proper husband"—One whom she can legally marry and who possesses the qualifications mentioned before.

### BÂLAMBHAṬṬA'S GLOSS.

The Sakulyas are of two sorts, those from the father's side and those from the mother's side. If they are absent from the father's side, then the Sakulyas of the mother's side should give away the girl. If no Sakulyas are available, then the "mother" should give away the girl.

The word, "tathâ," in Yâjñavalkya's verse 53, has the force of a copulative conjunction.

If a person, who has a right to give away a girl in marriage, does not exercise that right, he incurs sin. Of course, this is subject to reservation that a desirable husband is available. If not, then the following rule of Manu (IX. 89) becomes applicable according to some :—"(But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities." This verse is to be found in Yama also.

But the right opinion is that a girl must be married away, even to a disqualified person, when a proper bridegroom is not available, for otherwise, there is the sin of killing the fœtus. As says Baudhâyana (IV. 1. 11) : –"Let him give his daughter, while she still goes naked, to a man who has not broken the vow of chastity and who possesses good qualities, *or even to one destitute of good qualities* ; let him not keep (the maiden) in (his house) after she has reached the age of puberty."

The phrase, "while she still goes naked," in the above verse of Baudhâyana, means "a girl of nine years of age," otherwise a girl technically called "Rohiṇi." So also Manu (IX. 88) :—"To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age)." The words, "though she have not attained the proper age," mean "that a young girl, not yet reached the age of puberty, should be given away to none, but to a fully qualified husband. But a girl, who has attained maturity, should be given to any husband available." This follows from reading the two verses of Manu (IX. 88 and IX. 89) together. But Yama has only the verse corresponding to Manu's IX. 89 only. He has no verse corresponding to Manu's IX. 88. Consequently, in the opinion of Yama, it may be said, that a girl should never be given away to unworthy person, though she might

have attained maturity. But this cannot be the right meaning of Yama. What he means is that when a qualified person is available, the girl should never be given away to an unworthy person. If the text of Yama be not so interpreted, then the above text of Baudhâyana (IV. 1-11) will find no scope.

The word, "tu," in Yâjñavalkya's verse 64, has the force of the conjunction, "but."

The phrase "who possesses the qualifications mentioned before," means "qualifications like being of the same caste, etc." If she cannot get a husband, possessing all good qualities, she can marry a husband destitute of these good qualities.

In the phrase "even the girl, herself even, may elect," the first "even" shows that the girl without any regard for her negligent father etc. may elect a husband. The second "even" shows that she herself without the help of king etc. may elect her husband. This, of course, applies, when she herself can find out a husband, good or bad. But she cannot do so at all by her own efforts, let her take the help of the king in searching out a husband for her. As says Nârada (XII. 20 to 22):—(20) "Let a maiden be given in marriage by her father himself, or by her brother with the father's authority, or by her paternal grandfather, or by her maternal uncle, or by her agnates, or cognates. (21) "In default of all these, by the mother, in case she is competent (to act as guardian); if she be wanting in competence, the distant connexions shall give a maiden in marriage. (22) "If no such person be in existence, let the maiden have recourse to the king, and let her, with his permission, betake herself to a bridegroom of her own choice."

In the above text of Nârada there is enumeration only of the persons entitled to give away the girl in marriage. It does not intend to teach the order in which they are so entitled. For, otherwise, it would clash with the text of Yâjñavalkya, in which after father comes the grandfather, and then the brother.

### *The Penalty for Breach of Promise of Marriage.*

Now is mentioned the punishment for taking back a girl already promised.

YÂJNAVALKYA.

LXV.—Once is a girl given in marriage, he who takes her back is to be punished like a thief. Even having given her, he may take her back, if a better qualified suitor arrives.—65.

MITÂKṢARÂ.

This is the rule of scriptures, that a girl is given once only. Therefore taking her back after giving her away is punishable like theft.

To this universal prohibition, the author adds an exception—"If a better suitor"—One more richly endowed with knowledge, powerful connections, &c., arrives, and the first is tainted with some heinous crime or is of bad conduct, then he (the father) may take

back the girl though already given. This is to be understood to be the case, before the marriage ceremonies are completed by moving seven steps (sapta-padi).

### BÂLAMBHAṬṬA'S GLOSS.

The punishment of a thief is that his head should be cut off. Nârada (XII. 32) also is to the same effect :—" When a man, after having made a solemn promise of giving his daughter in marriage to a certain suitor, does not deliver her afterwards, he shall be punished by the king like a thief, in case the suitor be faultless." It follows from the above that if the suitor has faults, the girl should not be given to him. So also Gautama (V. 23) :—" Though he may have promised it, he should not fulfill the promise, if the person, to whom the promise is made, is tainted with unrighteousness."

" Abhijana," powerful connection, *viz.*, a Kulina, one of high birth.

(Monier-Williams gives its English equivalents as " noble descent ; the head or ornament of a family." Tr.)

If by such a breach of promise the girl cannot be married at the proper age, then the father does not incur the guilt of not giving her away in marriage at the proper time, that is to say, he does not incur the guilt of killing a fœtus.

Of course, the breach of promise is censured by Manu also (IX. 99) :—"Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they gave her to another."

So also Manu (IX. 47) and Nârada (XII. 28) :—" Once is the partition (of the inheritence) made, (once is) a maiden given in marriage, (and) once does (a man) say, ' I will give ; ' each of those three (acts is done) once only." These texts of Manu (and Nârada) apply to cases, where the suitor is faultless.

The marriage ceremony is not complete till the seventh step is not taken, as says Manu (VIII. 227) :—" The nuptial texts are a certain proof (that a maiden has been made a lawful) wife ; but the learned should know that they (and the marriage-ceremony) are complete with the seventh step (of the bride around the sacred fire)." Therefore the commentator, Vijñâneśvara has added that this taking back of the girl is possible before the completion of the seven steps. Some texts of Mitâkṣarâ give the whole of the verse of Manu here.

It follows, therefore, that after the marriage ceremony is completed with the seventh step of the bride, around the sacred fire, she cannot be taken away, even if it be found that the bridegroom has fault.

Here Bâlambhaṭṭa quotes from Nârada the following text which however is not found in Nârada, and the reference to which in Ghârpure's edition of Bâlambhaṭṭa is wrong. *Tr.* :—

"स्त्रीपुंसयोस्तु संबन्धाद्वरणं प्राग्विधीयते ।
वरणाद्ग्रहणं पाणेः स संस्कारो विलक्षणः ॥
"तयोरनियतं प्रोक्तं वरणं दोषदर्शनात् " इति ।

"Before the relationship of husband and wife arises, there comes the ceremony of varaṇa or betrothal. After the ceremony of varaṇa or betrothal comes the ceremony of Pâṇi-grahaṇa, which is a separate sacrament. Among these two (Varaṇa and Pâṇi-grahaṇa) the Varaṇa is voidable, if some fault is found in bride-groom-elect."

To the same effect is the text of Yama :—" Neither by the libation of water,

nor by speech (promise of marriage, or recital of sacred mantras), does one become the husband of a girl, it is through the sacrament of Pâṇi-grahaṇa (holding of the hand), completed at the seventh step, that one becomes a husband."

It follows, therefore, that if the bridegroom dies before the seventh step is completed, the girl is not to be considered as a widow.

To the same effect is Vasiṣṭha, which will be mentioned in the chapter on inheritance.

[Cf. also Nârada XII. 96.—Tr.]

## *The penalty for concealing the Faults of the Bride, &c.*

YÂJNAVALKYA.

LXVI.—One who gives away a girl without mentioning her defects, is to be punished with Uttama Sâhasa, and he who abandons a wife, who is without blemish, is similarly punishable. Again one who falsely blames a girl is to be punished with one hundred (paṇas).—66.

MITÂKṢARÂ.

He who, without revealing the blemishes which are discoverable by inspection, gives away a maiden, is punishable with Uttama Sâhasa. The Uttama Sâhasa will be described later on (in verse 366).

He who, having promised to marry, abandons a girl who is faultless, is also punishable with Uttama Sâhasa.

He who, before marriage, "blames," through malice &c., a girl with false "blemishes," such as being incurably diseased &c., is to be punished with "hundred" paṇas to be described hereafter (in verse 365).

BÂLAMBHAṬṬA'S GLOSS.

Compare Nârada (XII. 36) where faults of a maiden are described:—"Affliction with a chronic or hateful disease, deformity, the loss of her virginity, a blemish, and attraction for another man: these are declared to be the faults of a maiden."

If after the promise to marry, and even after one has accepted to marry her (with a libation of water and in the presence of Brâhmaṇas), the faults of a maiden are discovered, he may abandon her, as says Manu (IX. 72):—"Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud."

So also Nârada (XII. 31):—"Let no man calumniate a faultless maiden, neither one must calumniate a faultless suitor. When, however, there is an actual defect, it is no offence if they dissolve their mutual agreement."

*The Ananyapûrvâ defined.*

In verse 52 ante, it was declared that one should marry an Ananyapûrvâ. The author now describes what is the nature of Ananyapûrvâ, who is prohibited to be married.

YÂJNAVALKYA.

LXVII.—She, on whom the sacrament of marriage is again performed, is called a Punarbhû (again sanctified), whether she be a virgin, or deflowered. She is called a Svairiṇî, who abandoning a husband, takes protection under a person of her own caste, through lust.—67.

MITÂKṢARÂ.

The ananyapûrvâ is of two kinds—the Punarbhû and the Svairiṇî. The Punarbhû is again of two kinds—deflowered (injured, kṣatâ), and virgin (uninjured). Among these two the "deflowered" is one who, even before marriage, had the fault of having connection with another man. But the "uninjured" or "virgin" is one who is affected with the disgrace of having passed through the ceremony of marriage, (but whose marriage was never consummated).

She who having abandoned 'the husband of her youth' (or a child husband) through lust, takes protection with a man of her own class, is a Svairiṇî.

BÂLAMBHAṬṬA'S GLOSS.

There are, in fact, three sentences in this verse. The first is the description of that Punarbhû, who is Kṣatâ, or deflowered. The second is the description of that Punarbhû, who is a virgin, but is Saṃskṛitâ, i.e., has passed through the ceremony of marriage only, but whose marriage was never consummated. The third describes the Svairiṇî. The word, "Punaḥ," in this verse, has the force of the conjunction, "but."

[Compare Nârada (XII. 45 et seq.), for seven kinds of Ananyapurvâs.

The word, "Kaumâram," used by Vijñâneśvara, in the above commentary, and translated as, "the husband of her youth," in accordance with Mr. Jolly, would mean according to Bâlambhaṭṭa, "a child husband," which is the reason for the wife abandoning him. *Tr.*]

*The Niyoga Ceremony.*

Thus marriage with "an ananyapûrvâ" being prohibited in every way, the author now mentions a special rule.

YÂJNAVALKYA.

LXVIII.—The younger brother of the husband, a Sapiṇḍa or a Sagotra, being anointed with clarified

butter, and with the permission of the Guru, may go to a sonless widow, when in season, with the desire of raising a son.—68.

LXIX.—Let him go till conception is produced, otherwise he will become fallen. The child born in this way is a Kṣetraja son of his (the deceased).—69.

MITÂKṢARÂ.

"Sonless" is one who has not got a son. "Being permitted" by the father or others "to raise a son," "the younger brother" of the husband, or "a Sapiṇḍa" which has already been defined, or a "Sagotra," may go to her. Among these on the failure of the first, the second may go. "Having anointed the body with clarified butter," he should go so long as conception is not produced and when she is in "season," which will be described later on. "Otherwise" if he goes even after having produced conception, or in any other manner, "he becomes fallen." "The son produced in this way is the Kṣetraja son" of the deceased husband. The Âchârya (Viśvarûpa) says—"This relates to betrothed girls (losing their would-be husbands)" as it has been ordained by Manu (IX. 69):—"If the (future) husband of a maiden after troth verbally plighted, her brother-in-law shall wed her according to the following rule."

[(Cf, Nârada XII. 80. 81.) *Tr.*]

BÂLAMBHAṬṬA'S GLOSS.

Instead of the reading in Mitâkṣarâ, "Ghṛitabhyakta-sarvâṅgaḥ," another reading is, "Sarva-gâtra." The above verses lay down the order in which a person may approach a widow, who wishes to raise an issue to her deceased husband.

The word "Âchârya," refers to "Viśvarupâchârya" (who was the teacher of Vijñâneśvara). By referring to him, Vijñânesvara indicates by implication, that this is not his opinion. He differs from it. Because his opinion is expressed in the words "Purva pariṇetuḥ," in the text of Mitâkṣarâ. The word, "Pariṇetṛi," shows that a betrothed husband is not meant, but a husband whose marriage was consummated. In fact the Kṣetraja-sons like the Pâṇḍavas, were raised to wives, whose marriages had already been consummated. The text of Manu (IX. 69) does not refer to Niyoga at all. It means that when a virgin has lost her husband to whom she was betrothed, then she should be married again, by giving her away in marriage to the younger brother of the deceased betrothed brother. In fact, the word, "Nija," in the above text of Manu, and so also the word, "Vindeta," meaning "shall wed," refers to the wedding ceremony, and not to Niyoga. This will be futher cleared up in the chapter of inheritance. Among the three kinds of Ananyapurvâs, this verse of Manu gives a special rule regarding the virgin Ananyapurvâ, and not regarding her re-marriage.

Nârada has described *three* sorts of Punarbhus, and *four* sorts of Svairiṇîs in XII. 46-52 :—" A maiden not deflowered, but disgraced by the act of joining the bride and bridegroom's hands, is declared to be the first Punarbhu. She is required to have the marriage ceremony once more (when she is married for the second time)." " One who, after having left the husband of her youth and betaken herself to another man, returns into the house of her husband, is declared the second (Punarbhu)." " When a woman, on failure of brothers-in-law, is delivered by her relations to a Sapiṇḍa of the same caste, she is termed the third (Punarbhu)." " When a woman, no matter whether she have children or not, goes to live with another man through love, her husband being alive, she is the first Svairiṇî (wanton woman)." " When a woman, after the death of her husband, rejects her brothers-in-law or other (relations) who have come to her, and unites herself with a stranger through love, she is called the second (Svairiṇî)." " One who, having come from a (foreign) country, or having been purchased with money, or being oppressed with anger or thirst, gives herself up to a man, saying, " I am thine,"—is declared to be the third (Svairiṇî). " When a woman, after having been given in marriage by her spiritual guides, in a manner corresponding with the usages of her country, (is afterwards carried) to another by force, she is called the last Svariṇî." (*Tr.*)

### *The Adulteress and her Treatment.*

The author now describes how unchaste women are to be treated.

YÂJNAVALKYA.

LXX.—The unchaste wife should be deprived of authority, should be unadorned, allowed food barely sufficient to sustain her body, rebuked, and let sleep on low bed, and thus allowed to dwell.—70.

MITÂKṢARÂ.

She who commits adultery, " should be deprived of authority " *i.e.*, the control over servants and the management of the house-hold &c., should be taken away. She should be kept " unadorned " *i.e.*, without collyrium, ointments, white cloth or ornaments; " with food enough to maintain her body " and sustain her life merely, and " rebuked " with censure &c., and " sleeping on low bed," on the ground, and " allowed to dwell," only in his own house. This should be done in order to produce repentance, and not for purification; for the rule of purification has been separately laid down (by Manu XI. 177):—" An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery."

[*Note.*—Bühler. " Adultery is an Upapâtaka according to Manu XI. 60, and to be expiated, according to Manu XI. 118, by a Govrata or a Chândrâyaṇa, which latter seems to be here intended. The commentators add that the penance must be lighter or heavier, according to the caste of the male offender." *Tr.*]

BÂLAMBHAṬṬA.

So also says Nârada (XII. 91):—"When a married woman commits adultery, her hair shall be shaved, she shall have to lie on a low couch, receive bad food and bad clothing, and the removal of the sweepings shall be assigned to her as her occupation."

This penance for women commiting adultery, applies to that case, where she voluntarily commits adultery with a person of the same caste. If it is not voluntary, then the penance is lighter, as will be shown later on.

*Note.*—Jolly's Nârada, XII.—"Mitramisra in the Vîramitrodaya, quotes this text as proving that an adulteress even has a claim to maintenance. He interprets it as follows:—When a woman has committed adultery through amorous desire, she shall be shaved and compelled to lie on a couch, bad food and a bad dwelling shall be given to her for her maintenance; and the removal of rubbish shall be assigned to her as her occupation."

*Translator's note.*—In the case of a woman persisting in adultery, the proper punishment is to abandon her, according to the opinion of MÂDHAVA on PARÂŚARA Prâyaśchitta-kâṇḍa II, Adhyâya X, verse 28. He quotes there the opinion of Chaturviṁśati-mata, to the effect that a wife under no circumstance should be abandoned, unless she be guilty of a Mahâpâtaka, like killing a Brâhmaṇa and the rest. This according to MÂDHAVA applies to the cases, where a woman commits adultery only once and then repents. Even according to YÂJNAVALKYA I. 72, a wife should be renounced, if she gets conception through adultery.

Compare VIṢṆU LIII. 1, 2 and 8. The first two Sûtras lay down the penance for a male adulterer, and the last for the female:—"A woman who has committed adultery once, must perform that penance which has been prescribed for an adulterer."

Compare also VASIṢṬHA XXI. 8:—"But if (a wife) has actually committed adultery, she shall wear during a year a garment smeared with clarified butter, and sleep on a mat of Kuśa grass, or in a pit filled with cowdung. After (the expiration of) the year, (the husband) shall offer eight hundred burnt-oblations, (reciting) the Sâvitri (and the Mantra called) Śiras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby)."

*Women always Pure.*

Now the author propounds the following Arthavâda (obiter dicta) to show that a penance for an adulteress is less hard.

YÂJNAVALKYA.

LXXI.—Soma gave them purification; the Gandharva, sweet speech; Agni, perfect purity; therefore verily women are always pure.—71.

MITÂKṢARÂ.

Before marriage, Soma, Gandharva and Agni having enjoyed women gave them respectively purification, sweet speech and perfect purity. Therefore women are considered always to be "pure" clean in the matter of being touched, embraced, &c.

### BÂLAMBHAṬṬA'S GLOSS.

As a general rule, a penance for a female is always half of that ordained for a male. But in this special case of an adultery the penance for the female is the same as that of male. It should, however, be somewhat less hard than that of male. Hence the appropriateness of the present verse. It should, however, not be concluded from the present verse, that the woman commits no sin by adultery. The sin of a female is as bad as that of a male.

*Translator's note.*—In the Viṣṇu Purâṇa, Book III, Ch. 10, Fitzedward Hall's Edition, Vol. III. p. 103, there is the following note:—"An extract from the *Jyotir-nibandha* may be added, for its superstitious oddity:

षडब्दमध्ये नोद्वाह्या कन्या वर्षद्वयं यतः ।
सोमो भुङ्क्ते ततस्तद्वद्गन्धर्वश्च तथानलः ॥

"A maiden should not be married within her sixth year: because Soma (The Moon?) enjoys her for two years; then, in like manner, a Gandharva and, similarly, Fire."

Compare also Atri-saṁhitâ (Anandâśrama Edition, 1905, verses 193 and 194):—

"न स्त्री दुष्यति जारेण ब्राह्मणोऽवेदकर्मणा ।
नाऽऽपो मूत्रपुरीषाभ्यां नाग्निर्दहनकर्मणा ॥
पूर्वं स्त्रियः सुरैर्भुक्ताः सोमगन्धर्ववह्निभिः ।
भुञ्जते मानवाः पश्चान्न ता दुष्यन्ति कर्हिचित्" ॥

"A woman is not rendered guilty by her connection with her paramour, nor a Brâhmaṇa by his performance of non-Vedic rites, nor a (river) water, by urine and *excreta*; nor fire, by burning impure articles. (194). Women were first enjoyed by the Celestials; then, by the moon, the Gandharvas and the Fires. Afterwards came men to enjoy them. They are never affected by any sin."

### *A Rule of Purification.*

To remove the doubt (that may arise from a general reading of the above to the effect) that they can have no fault, the author says:—

### YÂJNAVALKYA.

LXXII.—The purification from unchastity is at the season; in case of conception her abandonment is ordained. So also in case of causing abortion or killing a husband or committing a heinous crime, and the rest. —72.

### MITÂKṢARÂ.

The unholiness that arises from unrevealed mental chastity, *i.e.*, from enjoying another man in imagination, is purified at the "season," *i.e.*, menstruation. When conception is produced by (adulterous intercourse) with a Śûdra, she should be abandoned.

As it has been said in Vasiṣṭha-smṛiti (XXI. 12):—"The wives of Brâhmaṇas, Kṣatriyas, and Vaiśyas who commit adultery with a Śûdra may be purified by a penance in case no conception has taken place (from their adulterous intercourse), not otherwise."

So also in "causing abortion," in "killing the husband," and in "committing a heinous crime," such as killing a Brâhmaṇa and in having adulterous intercourse with a pupil, &c., (this being implied by the use of the word "and the rest" in the text) she should be abandoned. As it has been ordained by VYÂSA (Vasiṣṭha XXI. 10.) "But these four wives must be abandoned, *viz.*, one who yields herself to her husband's pupil, or to his Guru, and especially one who attempts the life of her lord, and who commits adultery with a man of a degraded caste (Junghita)." The Junghitas (out-castes) are the descendants of Pratilomas, such as leather-tanners &c.

The abandonment should be by not having any carnal connection with her, and by not allowing her to join in any religious ceremonies and does not mean that she should be driven out of the house, because of the rule "she should be kept confined to one apartment" (Manu XI. 176 or 177).

[*Translator's note.*—See Vasiṣṭha XXI, 6 and 7 :—

"If (a wife) has been mentally unfaithful to her husband, she shall live on barley or rice boiled in milk during three days, and sleep on the bare ground. After the three days (have expired), the (husband) shall offer eight hundred burnt-oblations, (reciting) the Sâvitri (and the Mantra called) Siras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby).

"If (a wife) has held an (improper) conversation (with another man), she must perform the same penance during a month. After (the expiration of) the month, (the husband) shall offer four times eight hundred burnt-oblations, (reciting) the Sâvitri (and the Mantra called) Siras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby)."

The meaning of the word "Aprâjata" in the above verse of Vasiṣṭha is, "when no conception has taken place" (and it does not mean, "when no child is born," as has been done by Mr. Bühler in S. B. E. Vol. XIV p. 112). In case where a conception has taken place, the wife should be abandoned.]

BÂLAMBHAṬṬA' GLOSS.

In the case of revealed mental unfaithfulness, the rule of three days' fast &c., as laid down in Vasiṣṭha (as given in the above note) should be observed. In case of unrevealed mental unfaithfulness, there is no open penance, and so Vijñâneśvara says "unrevealed," *i.e.*, not known to any second person (not even to her husband, that she has been mentally unchaste). This mental unchastity consists in *thinking* to have intercourse with another person. Therefore Vijñanesvara uses the milder term, "unholiness," and not the harsher term, "sin."

The wives may be abandoned in the four cases mentioned by VYÂSA, also in some other cases mentioned by Vasiṣṭha.

So also Devala and Nârada (XII. 90-94):—"When husband and wife leave one another, from mutual dislike, it is a sin, except when a woman, who is kept under supervision, commits adultery. "When a married woman commits adultery, her hair shall be shaved, she shall have to lie on a low couch, receive bad food and bad clothing, and the removal of the sweepings shall be assigned to her as her occupation. One who wastes the entire property of her husband under the pretence that it is (her own) Stri-dhana, or who procures abortion, or who makes an attempt on her husband's life, he shall banish from the town. One who always shows malice to him, or who makes unkind speeches, or eats before her husband, he shall quickly expel her from his house. "Let not a husband show love to a barren woman, or to one who gives birth to female children only, or whose conduct is blamable, or who constantly contradicts him; if he does (have conjugal intercourse with her), he becomes liable to censure (himself)."

So also Yama:—"A wife who does not approach her husband in season, and thus kills the embryo, should be exiled, after proclaiming her through the village. She who owing to hating her husband does not approach him in season must be proclaimed to the kinsmen, and exiled since she is a killer of the fœtus."

So also Baudhâyana:—"Wise men quickly abandon that wife who is ill-tongued, undutiful, barren or unchaste, and hating her husband. A wife, who does not give birth to a child, should be renounced in her tenth year of marriage, and in her twelfth year, if she gives birth to female children only, and in her fifteenth year, if she gives birth to dead children only, but a wife must be renounced at once, if she is unpleasant-speeched."

So also Hârita:—"Let him abandon the wife who kills the embryo, or commits adultery with a person of low caste, or with a pupil, or with one related to her as a son, or who is addicted to drink and other vices, or who wastes wealth and property."

So also Yama:—"The abandonment of that wife is enjoined, who is independent in her movement. A woman should never be killed, nor deformed by mutiliation. Manu-Vaivasvata has enjoined the renouncement of the wife, who is independent and adulterous. He has also ordained that a woman should never be killed, nor deformed."

Vijñâneśvara, in explaining the word "Jungita," has said above as illustration, "tanners and the rest." The words, "and the rest," include "washermen, dancers, buruda, Kaivarta, Meda and Bhillas, who are all antyajas," according to the following verse:—

"Rajakaś-charmakâraś-cha nâṭo buruda eva cha.
Kaivarta-meda-bhillâś-cha saptaite cha antyajâḥ smṛitâḥ."

## *The Adhivedana or the Taking of a Second Wife.*

The author now describes the reason (hetu), for which a man may take a second wife.

YÂJNAVALKYA.

LXXIII—The liquor-drinker, the diseased, the cunning, the barren, the killer of wealth, the unpleasant-spoken, who bears female children should be superseded, so also (one) who hates people.—73.

## MITÂKṢARÂ.

One who drinks intoxicating liquors is a "surâpi or liquor-drinker," even though she be a Śûdrâ woman (liquor being permitted to the Śûdrâs). This is so, because of this general prohibition (Vasiṣṭha XXI-15), "Half the body of the husband falls, if his wife drinks spirituous liquors."

"Diseased" one afflicted with a chronic disease. "Cunning" deceitful, 'speaking in contradictions.' "Barren" who is fruitless. "Killer of wealth" who destroys or squanders away wealth. "Unpleasant-spoken" who speaks harshly and roughly. "The bearer of female children" who gives birth to female children (only). "Who hates people" who always does something injurious (to her husband's people, such as, her father-in-law &c. who hates her husband's people). The phrase "should be superseded" applies to every one of the above. "Adhivedana or supersession" means taking another wife.

### BÂLAMBHAṬṬA'S GLOSS.

The word is "hetum," in the singular, with the force of the collective noun, and not "hetum" in the plural, as in the printed texts.

The word, "Surâpî," is formed by a special Vârtika, given under Pâṇini III. 2. 8 :—"The affix टक् comes after the verb *pâ* when it means 'to drink,' and only when it is in composition with the words *surâ* and *śidhu* as its object." This is an important modification of the general Sûtra. Thus *Surâpaḥ*, feminine *Surâpî* 'wine bibber;' *Śidhupah*, fem. *Śidhupḥ* "spirit-drinker." (See my Aṣṭâdhyâyi, p. 410). *Tr.*

Wealth not being an animate object, the word "kill" is inappropriate regarding it. So VIJNÂNEŚVARA explains it by saying "destroyer."

The phrase "who hates people," means "who hates all her husband's people, such as her husband's father and the rest."

The word, "Tathâ," in the text of Yâjñavalkya, has a disjunctive force here, and means "a wife who has any one of the evil habits mentioned in the verse."

Polygamy, however, is not very desirable, as it leads to constant frictions, as mentioned by DAKṢA (IV. 7.)*:

"दुःखासिकाङ्कनिर्वेदच्छिद्रं पीडापरस्परम् ।
प्रतिकूलकलत्रस्य द्विदारस्य न संशयः ॥"

Compare MANU (IX. 77-82) :—

(77) "For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her. (78) She who shows disrespect to (a husband) who is addicted to (some evil)

* In the printed edition of the Ânandâśrama, the reading is "दुःखान्विता कलिर्भेद-च्छिद्रं पीडापरस्परम् । The reading in one Ms. quoted in a footnote in the above-mentioned edition is दुःखाद्गम्या सदा खिन्ना चित्तभेद etc. Tr.

**passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture. (79) But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property. (80) She who drinks spirituous liquor, is of bad conduct, rebellions, diseased, mischievous, or wasteful, may at any time be superseded (by another wife). (81) A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay. (82) But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.''**

YÂJNAVALKYA.

LXXIV.—The superseded should be maintained, otherwise great sin is caused. When the husband and wife live in harmony, the three *vargâs* prosper there. —74.

MITÂKṢARÂ.

Moreover " the superseded " wife " should be maintained " even as heretofore, with gifts, honour and good treatment. " Otherwise " by not maintaining her, he incurs " great sin" and is liable also to punishment, to be described later on. By giving maintenance there is not merely freedom from sin (but attainment of positive good). Because " where the husband and wife have harmony " or unity of heart, " there the three vargâs," religion, wealth and pleasure, " increase " day by day.

*The glory of a dutiful wife.*

The author now addresses women.

YÂJNAVALKYA.

LXXV.—She who does not go to another, whether her husband be alive or dead, obtains glory here and becomes happy with Umâ.—75.

MITÂKṢARÂ

She who through inconstancy " does not approach another person," " whether her husband be living or dead, obtains " immense " glory here " in this world, and by the power of her holiness " she plays with (the goddess) Umâ " hereafter.

*Supersession without good cause.*

The author now addresses himself to the case of the person who supersedes (his wife) without any (valid) cause for supersession.

YÂJNAVALKYA.

LXXVI.—He, who abandons an obedient and skilful, son-bearing and pleasant speaking wife should be made to give one-third of his property to her. If he has no property, he should maintain her.—76.

MITÂKṢARÂ.

"Obedient" performing one's commands. "Skilful," quick in action. "Son-bearing" having sons. "Pleasant-speaking" sweet speaking. "He who abandons" supersedes such a wife should be forced by the king to give one-third of his property to her. If he be poor, he should be compelled to give maintenance, food and clothing.

BÂLAMBHAṬṬA'S GLOSS.

The text of Yâjñavalkya has the word, "Dakṣam," which comes from the root, "Dakṣ," "to move quickly." Hence VIJNÂNEŚVARA explains it by saying, "quick in performing her household works." Similarly, the word, "Vîrasû," in the text, literally means, "the begetter of heroes." It must not, however, be taken in its literal sense, but it means, "begetter of male children."

One who supersedes such a wife, should be punished by the king.

The supersession is of two sorts, one legal, as for getting a male child. In such a case, he can only supersede his wife, if she be a liquor-drinker &c., as mentioned above. The second case of supersession is, when one takes a second wife, out of mere lust. In this case he must give the superseded wife one-third of his property, and should please her in every way. In other words, he should divide all his property into three equal parts. One he should keep himself, the other he should give to his superseded wife, and the third to the wife he is going to marry.

Compare NÂRADA (XII. 95):—"If a man leaves a wife who is obedient, pleasant-spoken, skilful, virtuous, and the mother of (male) issue, the king shall make him mindful of his duty by (inflicting) severe punishment (on him)."

To the same effect is DEVALA who says, "a person who leaves a blameless wife, should be punished as a thief."

*The Duties of a Wife.*

The author now propounds the duties of a wife.

YÂJNAVALKYA.

LXXVII.—Wives should act according to the word (direction) of their husbands, this is the highest duty of wives. But if the husband be guilty of a heinous sin, she should wait till he be again purified.—77.

MITÂKṢARÂ.

Wives should always act according to the word (direction) of their husbands; because this is the best duty of women, since by

this women attain heaven. When he is guilty of a great sin, she should wait till his purification, she should not be under his control (while he is impure) but after that time (when he becomes pure) she comes under his control as before.

BÂLAMBHAṬṬA'S GLOSS.

[Here Bâlambhatta enters into a long discourse on the household duties of women. He has collected them from various sources, the names of which he does not mention.]

The wife should rise early in the morning and plaster the rooms with cow-dung daily, for thereby the gods and the Fathers and the divine Mothers are pleased. Then, having washed and performed her ablutions, she should worship the main door of the house, for thereby she obtains all her desires. She should worship daily the household deities, and offer morning arghya daily to the sun. She should offer Naivedya and perform Balikarma with flowers &c., according to her means. She should offer daily Bali to Jyeṣṭha, and worship the sacred fig-tree with flowers, scents, and rice, for the goddess Bhavânî dwells there. The husband and wife should leave the bed before sun-rise, in the sacred hour called "Brahma-muhûrta." That house is unholy and like a burning ground, abandoned by the ancestors, where the married couple are found sleeping after the sunrise.

No doubt, Manu has said that the wife goes to hell, if she performs the worship of Devatas, reciting of prayers, performing of austerities &c. That however applies to the case of a wife, who takes to religious life to the detriment of serving her husband.

The women should use the mantra, "Namaḥ," in place of all mantras, and so also the Śudras. As says GAUTAMA (X. 64):—"If permission has been given to him, he may use the exclamation namaḥ (adoration) as his mantra." No doubt, this is enunciated primarily for the Śûdras, but a woman is like a Śûdra so far as her religious duties (Dharma) go.

Neither Śûdras nor women are entitled to recite the mantras given in the Purâṇas. They can hear the Purâṇas, when recited by a Brâhmaṇa.

Women and Śudras can worship VIṢṆU according to Tântrik method, they can worship Sâlagrâm also, but they should not touch it.

Thus women (and Śudras) have a right to perform all religious observances with the above restrictions. Thus they can perform Ananta-vrata and other rites of the same kind. The women of the twice-born class, after reciting the Saṁkalpa-mantra themselves, should have the rest of the Pujâ performed by their sons &c. If they have no sons, they should get it done by the Brâhmaṇas. This is the rule for Śudras also.

Women and Śudras and persons, not having the sacred thread, may worship Śiva, made of clay, directly themselves, by using the mantra, "Namaḥ."

Then Bâlambhaṭṭa gives a long quotation from MANU (IX. 1-30, III. 56 59, IX. 74, 95, 96, 97, 85, 86, 87, III. 60, 61, 62, IX. 101, 102, V. 147-150, 153-155 and so on).

THE DUTIES OF A WIFE BY MANU.

(IX). 1. "I will now propound the eternal laws for a husband and his wife who keeps to the path of duty, whether they be united or separated. 2. Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. 3. Her father protects (her) in childhood, her husband protects (her) in

youth, and her sons protect (her) in old age; a woman is never fit for independence. 4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died. 5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families. 6. Considering that the highest duty of all castes, even the weak husbands (must) strive to guard their wives. 7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (mean of acquiring) merit. 8. The husband, after conception by his wife, becomes an embryo and is again born of her, for that is the wife-hood of a wife (jâyâ), that he is born (jâyate) again by her. 9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure. 10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients: 11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils. 12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded. 13. Drinking (spirituous liquor), associating with wicked people, separation from her husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women. 14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly. 15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world). 16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them. 17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct. 18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule. 19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiration of their (sins). 20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text. 21. If a woman thinks in her heart anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity. 22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean. 23. Akṣamala, a woman of the lowest birth, being united to Vasiṣtha and Śârangi, (being united) to Maṇḍapâla, became worthy of honour. 24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands. 25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death. 26. Between wives (striyâḥ) who (are destined) to bear children, who secure many blessings, who

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are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (śriyah who reside) in the houses (of men), there is no difference whatsoever. 27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause. 28. Offspring, the (due performance of) religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone. 29. She who, controlling her thoughts, speech and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sâdhvî). 30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin."

(III). 56. "Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. 57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. 58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic. 59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food."

(IX). 74. "A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence."

94. "A man, aged thirty years, shall marry a maiden of twelve who please him, or a man of twenty-four, a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner. 95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods he must always support her (while she is) faithful. 96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna). 86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites. 87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Chandala (sprung from the) Brâhmaṇa (caste)."

(III). 60. "In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting. 61. For if the wife is not radiant with beauty, she will not attract her husband; if she has no attractions for him, no children will be born. 62. If the wife is radiant with beauty, the whole house is bright; if she is destitute of beauty, all will appear dismal."

(IX). 101. "Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife. 102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity."

(V). 147. "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house. 148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sins; a woman must never be independent. 149. She must not seek to separate herself

from her father, husband, or sons; by leaving them she would make them both (her own and her husband's) families contemptible. 150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleansing her utensils, and economical in expenditure. 153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next. 154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a good by a faithful wife. 155. No sacrifice, no vow, no fast must be performed by women apart (from their husband); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven." (V. 151). "Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory). 156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.(?) She who throughout her life remains faithful to her husband, attains the world of her husband, after her death as did Arundhati. 166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband."

[The word, "Patiloka," in this last verse, translated as "in the next (world) a place near her husband," means "the world attained by the husband through the performances of sacrifices &c. along with his wife."] *Tr.*

Vasiṣtha (XXI. 14):—"Faithful wives who are constantly pure and truthful (reside after death) in the same abodes with their husbands; those who are unfaithful are born as jackals."

So also Hârita:—"We will now propound the conduct enjoined to married women. The wife is the home: a man should not consider his home a habitation ungraced by a wife; therefore is she another home. Thoroughly cleaning the house, let her move impurities falling in a well-cleansed and dignified habitation, and lay up what is loose; let her shun discourse with other men besides her husband, and the company of a pretended mendicant; let her not frequent strange houses, plains or groves, or convents of mendicants; let her not loiter on the road to the public well, nor walk by twilight; let her not think of using the bed, the seat, the clothes, or the jewels of others, without restoring them to the state of purity, nor eat in the same vessel with another, nor drink spirituous liquors, nor eat flesh-meat, nor orts, nor refuse, unless from her spiritual parents, her husband, or her son; let her be void of desire for other men besides her husband, let her shun vain expenses, and avoid petulant contradiction, sloth, gloominess, emulation of other families and the like. Soiled with orts, she must not repair to the temples of the deities, or to the house of him to whom her affections are due; without counsel, or before she has supplied the sacrificial fire, she must not decorate her person nor touch with unwashed hands the goblet, the sieve, or the vessels of the dairy; she must wash, and repose it in a secure place, the caldron, its lid, the ladle, and other utensils. On the morrow, again washing them, let her use them in the preparation of food; by her husband's direction she may touch the vessels employed for the milk, whence oblations are supplied: having washed, wiped and placed the metallic vessels, having swept and wiped the house and so forth, let her perform the offices committed to her at the approach of the time for oblations to the assembled gods, bathing according to the motive for ablutions: clothing herself with two white garments, having washed her hands and feet, having spit and having sipped water, let her enter the temple and pay her adorations; and let her place fire in the

kitchen, provide sacrificial fuel, Kuśa grass, flowers, oblations, and vessels used in propitiatory rites, and anoint with clarified butter the food and the like intended for use, in the same manner with that intended for offerings; and let her perform any other daily business. When all this has been done, and the fire has been supplied in honour of deities, let her bring the oblations for the wives of gods. When the offerings to deities, and the hospitable attentions to guests, have been performed, according to the means of the householder, and after satisfying his pupils and friends and her husband himself, the wife, with his permission, may eat the residue in private: and having rinsed her mouth with water kept for her own use, and washed and cleansed the vessels employed, she must lay out a part of the residue in a spot situated within the close, and equally distant from the north and east regions, saying, "Salutation to Rudra, the lord of cattle" this is a fixed rule. In the evening the same offices should be repeated, which are directed for each successive morning. As for what remains to be done after these offices, let her make a wall of ashes at the door, saying, "Salutation to the adorable Rudra marked with ashes! I make a fence of ashes;" and let her touch therewith her lord, her son and the rest, herself, and anything which should be guarded. She must not enter her bed with unwashed feet, nor naked, nor soiled with orts, nor disrespectfully, nor without saluting her husband's feet; nor rise exposed to view, nor later than the rising of the sun; nor without a vessel of water. She must regularly clean the house; she must be circumspect, careful for the best, serene, full of good wishes; she must speak affectionate to her husband; she must not sit while he stands; nor sit above him, nor in a questionable place; nor gaze at him continually: she must wash his feet, press his limbs with her hands, attend him with a fan when he feels heat, and wipe from his limbs perspiration excited by the sultriness of summer. She must relieve him, when his head shakes through pain, and meet him in the yard when he returns fatigued with a load from another town. Entertaining no evil thoughts, let her do him honour with rice, grass and water presented in an *argha*; and, under his directions, practise austerities, execute the business of the deities, and perform ablutions." Colebrooke's Digest, Book III. Ch. II. Sect. 1, P. 141, CII).

Devala :—"Dependence, attendance on her husband, aid in his religious ceremonies, respectful behaviour to those who are entitled to veneration from him, hatred to those who bear enmity to him, no ill will towards him, constant complacency, attention to his business, are the duties of women."

Viṣṇu :—"Accompanying of her husband, reverence to his father, of spiritual parents, of deities and guests, great cleanliness in regard to the domestic furniture, and care of the household vessels; avoiding the use of philters and charms, attention to auspicious customs, austerities after the death of her husband, no frequenting of strange houses, no standing at the door or window, dependence in all affairs, subjection to her father, husband, and son, in childhood, youth, and age: such are the duties of a woman." (Colebrooke's Digest, Bk. III. Ch. 2, Sec. I, XCII).

Speech of the goddess of abundance (Lakṣmî) to the goddess of the Earth, VISNU (CXIX. 21 and 22):—"With women ever pure and adorned, faithful to their lords, speaking kindly, not lavish, blessed with progeny, careful of the household goods, attentive to religious worship; whose houses are neat, whose senses are subdued, who avoid strife, who are not avaricious, who respect their duty, who are endued with tenderness, I am ever present, O thou supporter of the worlds."

Riṣyaśriṅga :—"Let her attend to the business of the house, and heed her ornaments; after the daily bath, let her adorn her locks with flowers and with dress; Privately let her retire early from the couch of her lord, that no other man may perceive her withdrawing; let her pay adoration to the deities, and supply oblations with fragrant mixtures and blossoms."

Vyâsa :—"Sitting at the door, continually looking out from the windows, conversing with despicable persons, and laughing unseasonably, are faults which bring infamy on the women of a family."

Kâtyâyana in the Chhandoga Pariśiṣṭa :—"To what hell goes not a woman who neglects her lord through delusion of mind? With difficulty again attaining human life, what pain suffers she not?"

Gautama (XVIII. 1-3) :—"A wife is not independent with respect to (the fulfilment of) the sacred law. (2) Let her not violate her duty towards her husband. (3) Let her restrain her tongue, eyes, and (organs of) action."

Then Bâlambhaṭṭa gives an extract of some forty-eight verses, from Skanda-Purâna, (Kâśi-khaṇḍa, IV Adhyâyâ), from the address of Bṛihaspati to Agastya, a summary of which is given below :—"Thou art fortunate, O Agastya, in having such a wife as Lopâmudrâ. Arundhati, Sâvitri, Anasuyâ, Śândilyâ, Satî, Lakṣmî, Śata-rupâ, Menakâ, Sunîtî, Sâṁjñâ and Svâhâ are verily types of good wives. But all are agreed that Lopâmudrâ is the best among them. O Sage, she takes her food, after you have eaten, she sits down after you have sat down, she goes to sleep after you have gone to sleep, and rises from bed before you rise. She never appears before you without being well-adorned, but when you are away from home, she puts away all her ornaments. She never utters your name, always wishing you long life. Of course, she never utters the name of any other person. She never gets angry, even when you are angry with her. She always puts smiling face, even when reproved. When ordered "Do this," she replies "Lord, consider that it has already been done." When called, she quickly comes to you, leaving aside all household works, and says, "Lord, why have you called me, please favour me with your commands." She does not remain for a long time at the household door, nor sleeps there, nor does she give anything to anybody without your permission, and without your asking her, she gets ready all your Pujâ things. She eats the remnants of your food and never takes her meals, without first worshipping the Devatâs, the Pitṛis, and giving food to the guests, servants, cow and beggars. She keeps all household utensils and ornaments neat and clean, and she is dexterous and thrifty. She never keeps any fasts, nor observe any vows without your permission. She never goes to big assemblages and festivities. She does not go on pilgrimages, or to marriage parties. When you are engaged in some business, or taking rest, she never disturbs you, though some urgent business may call you. When you are away from home, she always meditates on you, and leaves aside all ornaments. She never makes friendship with Buddhistic nuns (Śramana) &c. She never retails gossip, nor talks in a loud voice before her elders."

So also Manu (V. 160) :—"A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she has no son, just like those chaste men."

Then Bâlambhaṭṭa quotes other passages from Mahabhârata, the Bhaviṣya Purâṇa, Hemâdri &c.

*In Praise of Śâstrîya Marriage.*

The author now describes the fruit of taking wife according to scriptures.

YÂJNAVALKYA.

LXXVIII.—Because continuity (of family) in this world, and getting of heaven in the next, are through sons, grandsons and great-grandsons; therefore women ought to be attended to and should be guarded carefully.—78.

MITÂKṢARÂ.

"Continuity in this world," non-extinction of family line (and attainment of heaven) are the objects of taking a wife. How are these objects attained? To this the author replies "through sons, &c." Through them the continuity of line is secured; and through fire-sacrifices &c., heaven is obtained. Such is the construction of the passage.

Because through women these two objects are "achieved, therefore women should be attended to" or enjoyed for the sake of getting progeny "and should be guarded" for the sake of securing religious merit.

So also Âpastamba (II. 5. 11. 12.) has declared that the object of marriage is to secure Dharma (religion) and progeny. "He should go to his wife and not another woman, for the sake of religion and progeny." From this text it also follows that the satisfaction of sensual appetite is a worldly object only.

BÂLAMBHAṬṬA'S GLOSS.

The word, "śâstriya," means, "for the sake of getting a son and for fulfilling religious duties." (A wife is helpful in acquiring Dharma by assisting him in Śrauta, Gârhya and Smârta sacrifices. She is helpful to him in continuing the line by procreating son).

The word "Lokânantyam"... is a locative compound, and should be analysed as "Loke ânantam." meaning "endlessness or continuity in (this) world." (This is the reading suggested by Bâlambhaṭṭa, in the Mitâkṣarâ, which should read, "Loka ânantyam.")

He further suggests that the reading of Mitâkṣarâ should be :—

कथमित्याह । पुत्रेति । तैः लोक आनन्त्यम् इति ।

Of course the Word "lokânantyam" may be taken as a genetive compound also, and may mean "the infinity of heaven worlds." But then it would not bring out the twofold objects of marriage, *viz.*, the continuity of one's line in this world, and the getting of heaven in the next. Hence the above reading suggested appears appropriate.

The reading of ÂPASTAMBA, however, is this

धर्मप्रजासंपन्ने दारे नान्यां कुर्वीत ।

and it has been thus translated in S.B.E. Vol. II. p. 125 :—"If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second."

Our translation is, however, according to the sense of VIJNÂNEŚVARA. (Tr.)

*The Season.*

Having declared that wives should be enjoyed for the sake of getting sons, the author now mentions a special rule regarding this.

YÂJNAVALKYA.

LXXIX.—Sixteen nights are the "Season" of women. Among these he should approach them during the even nights. Let him avoid the Pârvaṇa nights, &c. and the first four nights. By so doing he would be even a Brahmachâri.—79.

MITÂKṢARÂ.

That period of women, indicative of the state in which they are capable of getting conception, is called "Season." And that period is "sixteen days and nights," counting from the first day of menstruation.

In "such" a season, and during "even" *i.e.*, equal (and not odd) nights, "he should approach" or go to his wife for the sake of begetting a son. By specifying "night" day-time has been excluded.

"Even nights," being in the plural number, indicates totality taken separately as well as collectively. So that in one season he may go in all even nights which have not been (otherwise) prohibited.

By so doing he is even "like a Brahmachâri." Therefore, when Brahmacharya (abstention from women) is ordained in Śrâddha, &c. then by going as above, he is not guilty of transgressing the rule of Brahmacharya.

Moreover "he should avoid the Pârvaṇa nights &c. and the first four nights." By using the plural form in the text, and by employing the word "etc.," the eighth and fourteenth days of the moon are also included among prohibited days. As it has been said by MANU (chap. IV. 128) :—" A twice-born man who is a Snâtaka shall remain chaste on the new moon day, on the eighth lunar day of each half month, on the full moon day and on the 14th, even if they fall in the period proper for conjugal intercourse."

Therefore he should avoid the new moon (and the other Pâr-

vaṇa nights) and the four nights counting from the first day of the menstruation.

BÂLAMBHAṬṬA'S GLOSS.

The word in the text is, "Ahorâtrâḥ," and not "Ahorâtrâṇi. See PÂṆINI (II. 4, 29.)

One should never approach his wife in the day-time. See Praśna Upaniṣad I. 13 :—" Day and Night are Prajâpa i ; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right."

So also Śankha-Likhita :— "He should not approach his wife in day-time, though in season."

So also MANU (III. 45-48) :—(45) "Let (the husband) approach his wife in due season, being constantly satisfied with her (alone) ; he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Pârvaṇas. (46) Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women. (47) But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden ; the remaining nights are recommended. (48) On the even nights sons are coneeived and daughters on the uneven ones ; hence a man who desires to have sons should approach his wife in due season on the even (nights)."

Thus rejecting the first four nights, and all the odd nights, there remain five even nights (6th, 8th. 10th 12th 14th, and 16th). Rejecting the Pârvaṇa nights, it will be found that generally two nights are only allowed in a month for conjugal intercourse.

Saṁkrânti should also be included among the Pârvaṇa nights, according to the opinion of Bâlambhaṭṭa's teacher.

*Astrological Seasons and how to get a male child.*

YÂJNAVALKYA.

LXXX.—Thus going to his delicate wife he should avoid the maghâ and mûla constellations, and when the moon is in an auspicious asterisk the men would beget at once a fortunate son.—80.

MITÂKṢARÂ.

Moreover :—" Thus" in the above described manner, "going to his wife," he should go to the " delicate " one. The delicacy arises at that time from observing the rules prescribed for women in their menses.

But if by so doing she has not become slender, then she should be made so, for the sake of begetting a male child by restricting her to scanty and nutritious, but (non-oily) food &c. Because it is said (MANU III. 49) :— " a male child is born when there is excess of male semen, and a female when there is an excess of female germ." If, in even nights too, the female element (blood) preponderates,

then a female child is born having a manly appearance. And even in odd nights, if there be an excess of semen, a male child is born though of feminine appearance. Because time is only an occasional cause, while semen and blood, being more powerful, are the material cause of reproduction. Therefore she should be made slender (so that female seed should have no prevalence).

He should avoid the stars known as Maghâ and Mûlâ (*i.e.*, those nights when the moon is in conjunction with these stars.) He should go when the moon is in an auspicious constellation, such as eleventh, &c.

By " cha " ("and") in the text is meant male asterism, auspicious (astrological) *yogas* (conjunctions), and *lagnâs* (aspects).

" At once " means in one night, not second or third. Thus he begets a child possessed of auspicious signs.

" The man " in the text means one who has not lost his virile power.

BÂLAMBHAṬṬA'S GLOSS.

The Vratas to be observed by a wife are described in the Taittiriya Śruti. That a child is born from the union of the male and the female elements, we know from VASIṢṬHA (XIV. 1):—" Man formed of uterine blood and virile seed proceeds from his mother and his father (as an effect) from its cause."

So also MANU (III. 49):—" A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy or a girl; if (both are) weak, deficient in quantity, a failure of conception (results)."

### *Other Times of Conjugal Intercourse.*

Having thus described the rules (Niyama) relating to season, the author now declares the rule relating to non-season.

YÂJNAVALKYA.

LXXXI.—Or he may act according to her desire, remembering the boon given to women. And he should be devoted to his wife alone, as it has been ordained that women are to be protected.—81.

MITÂKṢARÂ.

The word, " Yathâ-kâmi," in the text means, " he whose inclination (kâma) is such that it does not cross the wish of his wife." (In other words, he should act according to the wish of his wife, in such matters of conjugal intercourse, on prohibited nights).

The word, "or," is for the sake of showing an additional rule, and not to overrule previous one.

"Remembering the boon given to women" by Indra in these words :—" He who will cross your desires will be a sinner."

*Translator's note*:—The story of Indra's boon to women is to be found in the Taittirîya Saṁhitâ II. 5. 1. Viśvarupa, the son of Tvaṣṭri, was the Purohita of the Devas; but he was the son of a sister of the Asurâs. He had three heads (Sâtvika, Râjasika and Tâmasika). With one mouth he used to drink Soma, with the second mouth he used to eat food, and with the third mouth he used to drink Surâ (wine). Openly he used to say, "This share of the offering is to be given to the Devas." But, behind their backs, he used to say to the officiating priests, "this share of offering is to be given to the Asuras." So the officiating priests outwardly sacrificed to the Devas, but in their heart they prayed to the Asuras. The result was that the Devas did not get the offerings, as it did not proceed from the heart. Seeing this double dealing of his chief priest, Viśvarupa, Indra took up his Vajra, and cut off the three heads of the priest. The story is thus related in a modified form, in VASIṢTHA'S Dharma Śâstra (V. 7):—" For it has been declared in the Veda, 'When Indra had slain (Vṛitra) the three-headed son of Tvaṣṭṛi, he was seized by sin, and he considered himself to be tainted with exceedingly great guilt. All beings cried out against him (saying to him), 'O thou slayer of learned Brâhmaṇa! O thou slayer of a learned Brâhmaṇa!' He ran to the women for protection (and said to them), 'Take upon yourselves the third part of this my guilt (caused by) the murder of a learned Brâhmaṇa.' They answered, 'What shall we have (for doing thy wish?)' He replied, "Choose a boon." They said, "Let us obtain offspring (if our husbands approach us) during the proper season, at pleasure let us dwell (with our husbands) until (our children) are born." He answered, "So be it." (Then) They took upon themselves (the third part of his guilt). That guilt of Brâhmaṇa-murder appears every month as the menstrual flow. Therefore let him not eat the food of a woman in her courses; (for) such a one has put on the shape of the guilt of Brâhmaṇa-murder."

Thus "they (the women) said, we choose a boon, let us get a progeny, when approached in season; let us be free to approach our husbands according to our desire (even on prohibited days), till the delivery." (They obtained this boon from Indra). Therefore women get progeny when approached in season, and are entitled to having intercourse, according to their desire, even on the prohibited days, till delivery, for such was the boon chosen by them.

Moreover it follows that "he should be devoted to his own wife;" he should always fix his mind on her. This is appropriate.

By the word "alone" going to another woman is prohibited, as adultery is made punishable by penance. For both these (*viz.*, devotion to his wife and acting according to her desire) the author shows the worldly necessity, *viz.*, "Because women are ordained to be protected," because it is said that in verse 78 *ante* that "women

should be well protected," and this object of protecting them can be best secured by acting according to their desires and by not going to any other women.

### *A Mimâṃsa Discussion.*

[*Translator's Note*:—Vijñaneśvara here enters into a discussion as to what is a Niyama rule, what is a Parisaṅkhyâ rule and what is an Apûrva vidhi. All imperative texts are not Vidhi, *viz.*, they are not texts enjoining the course of action. Thus the text, "Let him perform Śyena sacrifice, as sorcery," is not a direction to perform sorcery. It is not a Vidhi, but merely an Arthavâda. It is necessary, therefore, to know what is a Vidhi, and how many kinds of Vidhis are there. All vidhis are divided into three classes, *viz.*, (1) Apûrvavidhi, called also simply Vidhi or Anârabhyâdhita, (2) Niyama and (3) Parisaṅkhya. The following verse lays down the difference between these three:—

"Vidhir atyantam aprâptau,
Niyamaḥ pâkṣike vidhiḥ.
Tatra chânyatra vâ prâptau,
Parisaṅkhyâ nigadyate."

"A Vidhi is an expression which declares a duty, not apt to be spontaneously fulfilled, and which is not derivable at all from any other source than the text mentioned. In other words, it is a general rule or command which fixes a principal, without reference to any specific act.

A Niyama is a rule, declaring a restriction to the general rule or Vidhi. It is in fact involved in the Vidhi. When a Vidhi would otherwise give several alternatives, the rule that fixes one alternative to the exclusion of the rest is a Niyama.

A Parisaṅkhyâ is a negative rule, but couched in positive terms. A rule should never be construed as a Parisaṃkhyâ, if it can be interpreted otherwise."

Thus, in verse 79 ante, occurs this rule:—"Among these he should approach them during the even nights." This is certainly a command, for the words, "Saṁviṣet," "let him approach," is an imperative mood. The question is, "is it a Vidhi or a Niyama, or a Parisaṅkhyâ." Taking this as his text, Vijñâneśvara enters into the following discussion.]

*A Question.*—Here a person raising a doubt says:—"Among these he should approach them during the even night." It this a Vidhi (a general rule) or a Niyama (a restrictive rule) or a Parisaṅkhya (or exclusive specification)?

*Translator's note*:—"When what is not already known at all, is stated, it is an original statement (Vidhi). When one of the two senses is to be taken by way of an alternative, it is a restrictive rule (Niyama), and when something is stated there and in other places, it is called a case of exclusive specification."

### *An Answer.*

We reply that it (the above text) is not a Vidhi, as it declares a thing already known. It is not a Parisaṅkhyâ, for it would be then tainted with three defects (see Mîmâṁsâ Vol. I. pp. 139 and 1099 of Kuṇṭe's Saḍdarśana chintânika). Therefore, those versed inMîmâṁsâ Logic, have established this statement to be a Niyama.

*Vidhi defined.*

What is then the distinction between these (Vidhi, Niyama and Parisaṅkhyâ). The statement of that, which is not derivable otherwise, is a Vidhi. As "he should perform the Agnihotra sacrifice." "The Aṣṭakâ must be performed."

*Niyama defined.*

When one of the two senses is to be taken by way of an alternative, it is a Niyama. As "he shculd sacrifice on a level country," "he should sacrifice on new and full moon days."

The performance of a sacrifice has already been ordained as a Vidhi. It cannot be performed without some particular kind or place. Therefore, the place is known.

The place may be of two kinds, level or rough. When a sacrificer wishes to perform sacrifice on a level or even ground, then the rule "he should perform sacrifice on a level ground" is of no use or is indifferent, because its sense or direction is already acted upon. When however he wishes to perform it on a rough or non-level ground, then the precept "he should perform sacrifice on a level ground" declares its meaning (is applicable), because its sense is not then known. The prohibition of non-level ground is eventually involved in the sense of the above, since the accomplishment of sacrifice is possible only in a place ordained; while in the case of a non-level ground the proper scriptural sacrifice cannot be accomplished.

Similarly the text, "he should take his food facing the east," is a Smṛiti illustration (of the rule of Niyama is contradistinction to the first which was an illustration from the Śruti), and should be explained in the same manner.

*Parisaṅkhyâ defined.*

The Parisaṅkhyâ (or exclusive specification or exhaustive enumeration) is the (general) statement, in one place, of one proposition, which though applicable in many places, still implies the exclution of the rest (and acceptance of one only. For example, "They took this rope of the truth." Taittarîya Saṃhitâ V. 1. 2. 1.) (the phrase "Rasanâ," "rope," is explained in the same place by "halter of the horse"), *i.e.*, "he takes the halter of the horse." This mantra ("They take the rope of truth"), by its simple expressive power, is applicable to the rope of a horse as well as to that of an ass. But,

again, by the specification that "they take the halter of a horse" the (original) statement becomes applicable to the rope of a horse and excludes the rope of an ass.

Similarly (to take the Smṛiti illustration; see verses 177 and seq), "the flesh of animals with five nails to be eaten." Here the eating of some kind of meat, whether it be the flesh of dogs &c. or of rabbits, &c. is a natural instinct of hunger. But then (by the subsequent) specification of rabbits and others, the dogs &c. are excluded.

*The Opponent's View.*

What is then applicable in the present case, (*viz.*, is the text "he should approach in season" to be construed as Vidhi, Niyama or Parisaṅkhya?) An opponent urges that it is to be construed as a Parisaṅkhyâ or exclusive specification. Because a person, who is married, already approaches his wife in season, out of his own inclination, therefore, the above text cannot be construed as a Vidhi (for there is no necessity of a command or Vidhi for the doing of that which men are naturally inclined to do).

This text cannot also be the subject of Niyama (or restrictive rule). Because it is opposed or contradicts the law laid down in the Gṛihyasmṛitis. For the author of the Gṛihyasûtras (or rules of household life) have enjoined thus (Asvalâyana G. S. 8. 10—11), "After the taking of wife, (*i.e.*, after the ceremony of marriage is performed) one should remain as a Brahmachâri (celebate, or should have no sexual connection with his wife) for three nights, twelve nights or for a year." Therefore if before the expiration of the twelfth night or the year, there occurs menstruation (or seasons), then by construing the text, ("He should approach in season") as Niyama, the rule of celibacy as above enjoined is contradicted.

Moreover, the use of a statement already known is always for a specific purpose. Going to wife in season is already known, (and need not be taught) as a natural desire. Therefore, this Parisaṅkhyâ is the proper interpretation of the text, *viz.*, that if he goes to his wife at all, he must go only in season.

Besides, by construing it as Niyama, (there results this incongruity). Since this production or begetting of a son is commanded, the approaching in season is a necessary corollary and is known; therefore, the Niyama (rule) that "He should approach in season," becomes irrelevant.

Moreover, by taking it as Niyama, one must assume some invisible result.

Besides, by construing it as Niyama, it would mean that one must (or is bound to) approach in (and throughout) season. Therefore, in the case of a person who is not near his wife (being far from home), or who is suffering from some disease, and is therefore unfit for (having sexual intercourse), or who is not desirous and is incapable, this rule becomes inapplicable (as wanting in universal application).

By construing it as Niyama, there occurs further the contradiction between Vidhi, (an original statement), and Anuvâda, (a reproduced statement). Thus, that very word, which has been pronounced only once, is construed in one case as an Anuvâda (reproduction), and in another case, as a Vidhi (or laying down original statement), *which is against the rules of interpretation.*

Therefore, it has been established, that the precept ("He should approach in season") is a Parisaṅkhyâ (exclusive specification), and means, that he should approach only in season and not at any other time.

*The Siddhânta View.*

This argument of the opponent is not approved by Bhârûchi, Viśvarûpa and others. Hence Niyama even is the proper construction. Because, in one alternative (*i.e.*, when he goes in season), the text expresses its own purpose, and in the other case, by not going in season, there is mentioned the taking place of sin, according to the following texts—"He who does not approach near his wife, when she has bathed after her monthly course, incurs the horrible sin of killing the fœtus, there is no doubt in it."

Now is there any contradiction between *Vidhi and Anuvâda* (original and reproduced statements), because there is no Anuvâda (reproduction) here, and the text has the force or the sense of an original statement (Vidhi)? The contradiction between Vidhi and Anuvâda arises under the following circumstances:—Where a statement is to be reproduced from another place, as being the means to certain ends, and is to be enjoined (as Vidhi) at another place, for the attainment of a particular object or end which was not known before, (then takes place a contradiction between an Anuvâda and Vidhi). Thus in the Mimaṃsâ, on the chapter of Vâjapeya sacrifice, and in the statement of the opponent's views (occurs the following

statement)—"He is to perform the Vâjapeya sacrifice who aspires after heavenly rule." In this, the sacrifice indicated by Vâjapeya, being original statement of quality, (and being particular means to particular ends), is reproduced. And that (sacrifice) is then enjoined (as Vidhi) for a person, whose aim is to attain the fruit indicated by the term heavenly rule.

There is no necessity of reproduction (Anuvâda) here.

As to the statement that in case of Niyama construction, invisible (metaphysical) results must be assumed, (we reply)—that (objection) is equally applicable in the case of Parisaṅkhyâ. Because sin must be assumed when one approaches his wife in non-season.

As to the argument, "that since the begetting of a legal son is commanded, therefore the approaching in season is already known by inference, and consequently, "the text is not a Niyama." That is wrong. We may grant, that this is also an original statement (Vidhi) for the getting of a legal son.

If the text ("Thus going to a slender wife he ought to beget an auspicious son"), be taken as expressing something more than or differing from approaching the wife, it being the original statement of begetting a son, we say that is not so. That the begetting of son is the result or effect of the action through the Bhâvanâ, of which approaching (sexual intercourse) is the instrumental cause, is shown by the text—"By so approaching he should beget an auspicious son." As is the text "By performing Agnihotra sacrifice he should try (Bhâvanâ) to attain heaven."

Nor is this an impossible statement of an original precept for persons, who are not near their wives and the like. Because the law contemplates the case of those persons only, who are near and who are fit and able. Because of the special texts, "He who being near, does not go to his wife, when she has bathed after her monthly course," "He who being healthy does not approach his wife who has bathed after her monthly courses."

By making it an original statement of a restrictive rule (Niyama), the prohibition of non-willingness follows (*i.e.*, those persons who fail in season to approach their wives out of mere unwillingness, are not exempted like those who are forced to do so out of illness or incapacity.)

Nor is there any necessity of assuming any special meaning or specific purpose; because in one alternative (in the case of approaching

in non-season), it makes an original statement of a positive signification.

Nor is there any contradiction with (the Âśvalâyana) Gṛihya-smṛiti. If menstruation takes place before the expiration of one year, then by approaching his wife (within a year) one does not incur the sin of falling from the vow of celibacy (Brahmacharya). As is the case also in Śrâddha and the rest.

Therefore, Parisaṅkhyâ (exclusive specification) is not the proper construction, it has the three faults known as (1) "Svârthahâni"* (disregarding its own signification), (2) Parârthakalpanâ (conception of another sense), and lastly (3) Prâptabâdha (setting aside the sense that offers itself for our acceptance.)

The text, "Five five-nailed animals (*viz.*, the porcupine, the lizard, the tortoise, the *śallakâ*, a species of porcupine, and the hare), are to be eaten," (has been, however, properly interpreted as a case of Parisaṅkhyâ, exclusive specification for the following reasons). Here though when one is going to eat the hare and the rest, it has the force of Niyama or restrictive rule; and when one is going to eat the hare, &c., and the dogs &c., it has the force of a Parisaṅkhyâ (as it prohibits him the eating of dogs, &c.): because both are possible; yet in the case of interpreting it as Niyama, guilt will be incurred by not eating hare and the rest, and no guilt will be incurred by eating the dog and the rest, which (latter view) is opposed to the law of Prâyaśchitta; (because in the chapter on Penances or Prâyaśchitta, the eating of dogs &c., is made punishable); therefore, *exnecessitate*, Parisaṅkhyâ is the proper interpretation of the above text.

Similarly, the text, "eating in the morning and evening has been enjoined by the smṛiti for the twice-born," is to be explained as a case of Niyama (restrictive rule) standing by itself. The text, "he should not eat at any other time," would be a useless repetition, if the above were construed as a Parisaṅkhyâ.

In the same way, by taking it as a Niyama, the text conveys the meaning that he must go at every "season." Because, it is a rule of Logic, that whensoever an occasion recurs, then also it brings with it the occasional duties connected with it.

Similarly, the text, "He may act according to his desire &c.," "is also a Niyama." He may enjoy his wife in non-season also, if she has inclination; "He may go in season or at all times except on the specially prohibited days":—the above two Sûtras of GAUTAMA

(V. 1 and 2) show that the above rule is a Niyama, *i.e.*, it means that he may approach his wife in season, and out of season, when she so desires, with the exception of the days specifically prohibited. (Here let us end.) No use of further explanation.

BÂLAMBHAṬṬA'S GLOSS.

The word, "Yathâkâmi," is an Avyayîbhâva compound. Ordinarily it would mean, "according to his inclination," but here it means, "according to his inclination, in conformity with the inclination of his wife."

The word, "Vâ," in the verse of Yâjñavalkya, is not intended to make the previous rule optional, but to declare an additional rule, and so the commentator has explained it.

Thus in the Viṣṇu Purâṇa, Book III, Ch. 11, last verse :—"Thus considering, let a man approach his own wife in the proper season, or even at other times."

So also BAUDHÂYANA (IV. 1, 19):—"They declare that the guilt of the husband who does not approach his wife in due season, of him who approaches her during her temporary uncleanness, and of him who commits an unnatural crime (with her), is equally (great)." Similar injunction is to be found in the Mahâbhârata in connection with oaths, where a person swears, "Let the sin of going to a woman not in her seasons be mine &c."

So also ATRI :—"One should not approach the wife who is pregnant, from her six months of pregnancy up till the teething of the child."

The following rule of GAUTAMA (IX. 25) should also be observed :—"After conjugal intercourse he shall at once clean himself."

ÂPASTAMBA (I. 32. 2.) :—"And if he has had connection (with his wife), he shall not lie with her during the whole[night."

So also MANU (IV. 41. 42):—(41) "For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish. (42) "If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase."

So also Viṣṇu Purâṇa, Book III, Ch. 11 :—"In due season, a man should approach his wife, when a fortunate asterism prevails, in an auspicious moment, and on even nights, if she is not unbathed, sick, unwell, averse angry, pregnant, hungry, or overfed. He should be, also, free from similar impe fections, should be neatly attired and adorned, and animated by tenderness and affection. There are certain days on which unguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon, and the entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food."

The Vâmana Purâṇa also adds that one should not approach his wife on Wednesdays, on full moon days, or when the moon is in the asterisms of Maghâ, Krittikâ and Uttarâ.

VASIṢṬHA (XII. 5-7):—(5) "Let him not dwell together with a person whose clothes are foul, (6) (Let him not cohabit) with a woman during her courses, (7) Nor with an unfit one." The phrase "unfit one," means "one of immature age."

VIṢṆU (XXXV) lays down the duties of wives.

Bâlambhatta then gives the rules to be observed by a woman in her menses. He quotes VASIṢṬHA (V. 6 and 5) :—(5) "A woman in her courses is impure during

three (days and) nights. (6) (During that period) she shall not apply collyrium to her eyes, nor annoint (her body), nor bathe in water, she shall sleep on the ground; she shall not sleep in the day-time, nor touch the fire, nor make a rope, nor clean her teeth, nor eat meat, nor look at the planets, nor smile, nor busy herself with (household affairs), nor run, she shall drink out of a large vessel, or out of her joined hands, or out of a copper vessel."

The husband should instruct his wife the rules that she should observe during her monthly courses. ÂPASTAMBA Gṛihya Sutra (VIII. 12 and 13) :—(12). "During her (first) monthly illness he instructs her about the things forbidden (to menstruous women), contained in the Brâhmaṇa, in the section, 'A menstruous woman with whom,' &c".

*Translator's note* :—The illustration of Parisaṅkhyâ is given from YAJURVEDA TAITTIRÎYA SAMHITÂ (V. 1. 2. 1). The full Mantra discussed therein is also to be found in the VÂJASANEYA SAMHITÂ (XXII. 2). Also in ŚATAPATHA BRÂHMAṆA (XIII. 1, 2. 1). The full mantra is given here :—

इमामगृभ्णन्रशनामृतस्य पूर्वऽआयुषिविदथेषुक्व्या ।
सानोऽअस्मिन्त्सुतऽआबभूवऽऋतस्यसामन्त्सरमारपन्ती ॥

"This rope did they take, at the first age of truth, (the sages, at the rites: it hath been with us at this Soma-sacrifice, declaring the course in the gaining of the truth)." In this mantra the word, "rope," has no specification, whether it is the rope of a horse or of any other animal. The Brâhmaṇa text clears up this doubt by adding :—"इमामगृभ्णन्रशनामृतस्येत्यश्वाभिधानीमादत्ते". "Reciting the mantra, 'Imâm agṛibhṇan raśanâmṛitasya,' he takes the halter of the horse." The phrase, "he takes the halter of the horse," clears up the doubtful point "the rope." He takes the rope of the horse and not of any other animal. Therefore, this is an example of Parisaṅkhyâ, inasmuch as what rope is to be taken and what not.

[*Note.*—This mantra is to be recited at the Aśvamedha sacrifice. No sacrifice is successful unless a mantra is recited for every act of the sacrifice. The doubt arose from the fact, that in the same TAITTIRÎYA SAMHITÂ (V. 2. 1) an ass is also mentioned in connection with this ceremony :—"Then the ass, with (Yaj. S. XI. 13), 'Yoke ye two the ass,' he says this to the Adhvaryu and the sacrificer".]

The word, "Abhidhâni," in the above mantra, means "the halter by which a horse is tethered."

The word, "Bhâvanâ," is a technical term of Mimâmsâ. So also the word, "Anuvâda."

BÂLAMBHAṬṬA'S GLOSS.

A second wife in the life-time of the first should be taken after mature deliberation. As a rule ÂPASTAMBA (II. 11. 12) prohibits bigamy for all. He commands, "If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second." A wife who cannot help in the performance of religious duties, but has borne sons to him, should never be superseded. Similarly, a wife who has given birth to no sons, but helps him in the performance of religious duties, should never be set aside by taking the second wife. As says ÂPASTAMBA (II. 11. 14) :—" For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part."

*Translator's note* :—The following note is taken from S. B. E. Vol. II, p. 125 :—

"A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's life-time, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotra dies, he must marry again, and also kindle his fires afresh."

Thus monogamy was the rule laid down for the typical Hindu, *viz.*, for an Agnihotrin. Bigamy was looked upon with moral condemnation, though legal in certain cases.

Yâjñavalkya does not approve the higher castes marrying a Śûdra woman, but VASIṢṬHA (XVIII. 18) allows it, only for sexual gratification, and not for religious duty :—"For a Śûdra wife who belongs to the black race, (is espoused) for pleasure, not in order to fulfil the law."

Of course in the Kali Age, marriage with women of other castes is not allowed.

*Translator's note.* But this prohibition is of recent origin and has no sanction of any Smṛiti, either of Manu or Yâjñavalkya, nor even of our commentator Vijñâneśvara. I quote the following from Sarkar's Law of Adoption, Second Edition. p. 107 :—"The doctrine that certain usages though perfectly lawful should be shunned in the present age, appears to have originated in the Deccan which became the stronghold of Brâhmaṇism since the rise of Buddhism, and more specially after the conquest of Northern India by the Mahomedans had commenced. There cannot be any doubt that some, at least, of the usages recognized, and laws propounded by Manu and other ancient sages became, in the course of time, obsolete, unsuitable or repugnant to popular feelings, notwithstanding the stationary condition of Hindu society. But the theory of the divine origin of the laws compiled in the Smṛitis presented, as I have already told you, an almost insurmountable difficulty in the way of changing them. The Mitâkṣarâ, however, has laid down a very sound and rational principle, upon the authority of a text attributed by the Viramitrodaya to Yâjnavalkya, namely, that abhorrence of the people is a just cause for not enforcing a rule of the ancient law. But this principle could not, and therefore did not commend itself to the later Brahmanical writers as it was calculated to be detrimental to their vital interests."

There are certain rules laid down in the Śâstras, which should be observed by the husband of the pregnant woman. Thus in the Muhûrta Mârtaṇḍa :—"Except when absolutely necessary, but not otherwise, should a husband go to a distant country, after the Sîmanta ceremony, nor should he shave himself &c, nor cut a tree, nor take sea-bath &c. nor cross the sea &c.

### *Women to be honoured.*

YÂJÑAVALKYA.

LXXXII.—Woman is to be respected by her husband, brother, father, kindred, (Jñâti), mother-in-law, father-in-law, husband's younger brother, and the bandhus, with ornaments, clothes and food.—82.

MITÂKṢARÂ.

Moreover, the above-mentioned chaste women are to be honoured by their husbands, &c., according to their means, with ornaments,

clothes, food, flowers, &c. Because when they are respected, they increase Dharma (piety), Artha (wealth) and Kâma (pleasure.)

BÂLAMBHAṬṬA'S GLOSS.

Bandhus mean the three kinds of Bandhus. This is merely illustrative. In fact all should honour them. Compare MANU (III. 55 and 56) :—(55) " Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare. (56) Where women are honoured, there the gods are pleased, but where they are not honoured, no sacred rite yields rewards."

*The Duties of Women.*

The author now mentions what sort of accomplishment she should possess in the transaction of household business.

YÂJNAVALKYA.

LXXXIII.—Learning to arrange furnitures and being expert, cheerful and frugal, she should worship the feet of her both parents-in-law, and be devoted to her husband.—83.

MITÂKṢARÂ.

She, who arranges and puts in their proper places the furnitures, *i.e.*, all the household utensils, is called methodical (arranging the household furniture). For example, putting the wooden pestle and mortar (used for cleaning rice) and the winnowing basket in their proper places on the threshing floor, the stone slab and the stone miller at the place of grinding, &c. &c., " Expert " *i.e.*, skilled in household transactions. " Cheerful " always with a smilling countenance. " Frugal " Not extravagant or addicted to much expenditure. " Should be " ought to be added at the end of everyone of the above. Moreover, " Parents-in-law " is a diminutive (uniresidual dvanda compound) form of father-in-law and mother-in-law. She should daily worship their feet. The word, " parents-in-law " is used as a mere Upalakṣaṇa or illustrative of all those persons who ought to be respected." " Devoted to husband " that means she should do the above-mentioned things being obedient to her husband.

*The Duties of a Wife Whose Husband is away.*

Having described the duties of a wife living with her husband, the author now mentions the duties of that wife whose husband is away from home.

YÂJNAVALKYA.

LXXXIV.—She, whose husband is away from home, should abandon playing, beautifying the body,

joining societies and festivities, laughing and going to another's house.—84.

MITÂKṢARÂ.

She, whose husband has gone to another country, (should avoid) "playing," such as balls, &c., "beautifying the body" with ointments or unguents. "Societies," or the assemblage of people. "Festivities," like marriage, &c. The seeing of these two (societies and festivities). "Laughing," familiarly laughing, "going to another person's house." The phrase, "should abandon," is to be joined with everyone of the above.

BÂLAMBHAṬṬA'S GLOSS.

Bâlambhaṭṭa reads "Viśrambheṇa," instead of "Vijṛimbhaṇaṃ," as found in ordinary printed texts.

Compare MANU (IX. 75) :—"If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life ; but if he departed without providing (for her), she may subsist by blameless manual work."

To the same effect are the texts of BṚIHASPATI, VIṢṆU, HÂRITA, and ŚANKHA-LIKHITA.

So also BṚIHASPATI :—"A wife, in the absence of her lord, should not use (ornamental) dress, behold dances, hear songs, resort to crowded spectacles and jubilees, nor use flesh-meat and inebriating liquors."

So also VIṢṆU (XXV. 9-11) :—(9) "Not to decorate herself with ornaments (or to partake of amusements) while her husband is away from home; (10) Not to resort to the houses of strangers (during the absence of her husband); (11) Not to stand near the doorway or by the windows (of her house)."

So also HÂRITA :—"In the absence of her husband, a woman should not adorn nor unbind her locks."

So also ŚANKHA-LIKHITA :—"Amongst all his wives, let her of the priestly class guard her own conduct during the absence of the husband ; let the father and the mother guard the rest, or, after them, a wife of the military class. No dependent women of a family, whose husbands are absent, should use litters, behold dancers, gaze at exhilarating pictures, decorate their persons, resort to the garden, drink spirituous liquors openly, gratify themselves with savoury drinks and food, sport at ball, wear perfumes, garlands or jewels, rub their teeth with colouring substances, or their eyelids with collyrium, nor use mirrors, nor any embellishments of dress."

*Note.*—"Amongst all his wives," among the several wives of one man, a Brâhmani and others, she who is of the priestly class should guard her own conduct. The father and mother should watch the conduct of the rest; or, if they be not present, the wife of the military class should guard her own conduct and that of both the other wives.

*General Duties of all women.*

YÂJNAVALKYA.

LXXXV.—When a maiden, her father; when married, her husband; and when old, her sons, should

protect her. In their absence, the kinsmen (should take care of her.) The women are never independent.—85.

MITÂKṢARÂ.

Besides, before marriage, " the father should protect the maiden from committing improper acts. After marriage the husband, in his absence, the sons, and in old age as well as in the absence of those mentioned above, the kinsmen should protect her. In the absence of the kinsmen, the king, on account of the following text of Añgirasa :— "On the failure of both sides (the husband's and the father's relations), the king is the supporter and master of women." Therefore for women there is never any independence.

BÂLAMBHAṬṬA'S GLOSS.

Compare VIṢNU (XXV) (12). "Not to act by herself in any matter, (13). To remain subject in her infancy, to her father, in her youth, to her husband, and in her old age, to her sons."

MANU (V. 148) :—"In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent."

*The Duties of a Widow.*

YÂJNAVALKYA.

LXXXVI.—Deprived of her husband, she should not reside apart from her father, mother, son or brother, from her mother-in-law or father-in-law, or from her old maternal uncles. Otherwise she becomes infamous.—86.

MITÂKṢÂRÂ.

Moreover, though " deprived of her husband," or bereft of her husband, she should not be without her father, &c. Because, being without their protection, she " becomes infamous," becomes blameworthy. This is (the rule, in case the widow wishes to pass her life) as a Brahmachârî or celebate. Because it is ordained in the Viṣṇu-smṛiti (Ch. XXV. 14) :—" After the death of her husband (the widow should adopt one of these two courses) either to preserve her chastity (Brahmacharya) or to ascend the pile after him." There is great virtue in Anvârohaṇa (or self-immolation *along* with the deceased husband.)

Vyâsa* has shown the same thing, in the form of the parable of the she-pigeon :—" Devoted to her husband, she entered the raging fire, and thereafter she obtained her (dead) lord who was adorned with a variegated bracelet. Then afterwards the bird went in company with his wife to heaven, and enjoyed it with her being honored with all acts (of service.)"

*The Sati or Self-immolation.*

To the same effects Śaṅkha and Aṅgirasa :—" She who follows her husband to another world, shall dwell in a region of joy for so many years as there are hairs on the human body, or thirty-five millions." Having premised this, they (Śaṅkha and Aṅgirasa) show the inseparableness of these couple in the following lines :— " As a serpent-catcher forcibly draws a snake from his hole, thus, drawing her lord from a region of torment, she enjoys delight together with him. There, having the best of husbands, herself best of women, praised by hosts of Apsaras, she partakes of bliss with her husband, in a celestial abode, as long as fourteen Indras reign." Similarly (only Aṅgirasa.)—" Even though a man had slain a priest, or returned evil for good, or killed an intimate friend, the woman expiates those crimes ; she is not a widow because she dies embracing her husband's (dead body.) That woman who enters fire (samârohaṇa) on the death of her husband, walks in the company of Arundhati, and excels in heavenly regions. As long as a woman (in her successive transmigrations) shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she be not exempted from (springing again to life in) the body of some female (animal)."

To the same effect are Hârita (and Aṅgirasa) :—" She who follows her husband (to death by anugamana purifies three families *i.e.*, of her father, of her mother, and of her husband where she is given."

Similarly (another Smṛiti) :—" That wife is to be known as Pativratâ (devoted to her husband) who becomes pained when her husband is in pain ; who is cheerful, when he is happy ; who becomes faded and lean, when he goes abroad ; and who dies when he dies."

This is the general duty (Dharma) of all women (of the same

* Many books are attributed to the authorship of Vyâsa, so it is difficult to say to which particular work of his, the commentator refers. In the Veda Vyâsa Smṛiti (Ânanda Âśrama Edn. p. 362), the verse is given as follows :—

पतिव्रता निराहारा शोष्यते प्रोषिते पतौ । मृतं भर्तारमादाय ब्राह्मणी वह्निमाविशेत् ॥

caste as their husband), even those of Chaṇḍâlas; except those who are pregnant or who have got infant children (or who are in their courses, or who are out-castes, or adulteress, or hate their husband &c.) because of the universal statement:—"She who follows her husband etc."

*An objection*:—The rule of Sati does not apply to Brâhmaṇa widows.—But there are texts (says an objector) which prohibit (Anugamana) (satism) for a Brâhmaṇi woman, such as:—"There is no anugamana or self-immolation for Brâhmaṇi woman; for this is the command of Brahmâ. But among the other castes this anugamana is said to be the highest austerity. (Their duty is) to do their husband's good, while he is living; and to commit suicide when he is dead. But that woman of the Brâhmaṇa caste, who follows her dead husband (by anugamana) does not lead either herself or her husband to heaven because of the sin of her suicide."

*Reply*.—To this we reply that these and several other texts, relate to the ascending of a *separate* funeral pile, because of this special Smṛiti:—"A Brâhmaṇa woman cannot follow her husband by ascending a separate funeral pile." From this it follows, that the women of the Kṣatriyas and the rest are allowed to ascend a *separate* funeral pile.

*Another objection*.—Some, however assert:—"Because suicide is as much prohibited for women as for men, therefore, this direction for *Anugamana* (satism), like Śyena-sacrifice, is meant for those women (only) who through inordinate love of enjoying heaven, transgress a prohibitory rule of law (which forbids suicide), just as:—"By Śyena-sacrifice let him kill his enemies," is a direction for Śyena-sacrifice given to those, whose conscience has been overpowered by constant thinking (bhâvanâ) over this doing of injury and by anger (revenge)."

*Reply*.—We say this is wrong. Because it has been described by some that Śyena-sacrifice (hawk) is injurious on account of its fruits; because the conception (bhâvanâ) which is to be accomplished through the instrumentality of the Śyena-sacrifice, and whose effect is injury of others, wants the sanction of law (because there is no Vidhi to the effect:—Thou must kill thy enemies:) but (on the contrary) there are prohibition (thou must not injure anybody, not even thy enemies). According to their opinion, because *injury* (to one's own self here) being a means to attain heaven, is *commanded* by the law relating

to Anugamana (satism) (as was *not* the case in Śyena-sacrifice), and because there is *absence* of all *prohibition* against it (while there are prohibitions against Śyena) there is clearly no analogy between Śyena (sacrifice) and Anugamana (satism). The latter belongs to the same class as the following ("Let him *kill* the victim sacred to gods Agni and Soma"), a text which directly *commands* injury.

*Another Reply.*—According to another opinion, "injury" means all those transactions which help death; and therefore, the Śyena-sacrifice is itself an "injury," inasmuch as it is a transaction (sorcery) helping the death of another person. In matters of desire, men are *naturally* inclined towards the employment of all those means (which will gratify their desires),therefore (the texts declaratory of such *means*) are not Vidhi, *i.e.*, they have not the mandatory force. (A hungry man will naturally eat, therefore a text saying 'let a man eat rice,' cannot be a Vidhi. It only shows a *means* to satisfy hunger).

Because of the natural propensity of injury, (in all men) the Śyena-sacrifice is prohibited, and is essentially injurious and leads to undesired results (hell). Not so, however, the law of Anugamana (satism), where death is ordained as a *means* for the attainment of heaven. Though there be natural inclination for heaven, yet all the transactions helping death, such as entering fire, &c., being merely subordinate acts necessary for the completion of the main act being commanded, are to be followed (merely as subsidiaries) so there is no room for prohibition (here). It is just like the text:—"Let him *kill* a white beast sacred to the god Vâyu." Therefore, clearly, there is no analogy between the Śyena-sacrifice and the Anugamana.

*Another objection considered.*—As to the text:—"Therefore, O dear, he should not die before the end of his natural life, for the sake of getting heaven," and the conclusion, that therefore, Anugamana (satism) is improper, as it is opposed to the Śruti (Veda). We say, that it is not so. The text ("desirous of heaven he should not die before the end of his natural life") means that one, who wishes to attain *Mokṣa* (final emancipation,) should not cut off the natural span of his life, with the object of getting heaven. Because, so long as life remains, it is possible to attain *Mokṣa* (emancipation), by reaching Brahma, who is everlasting and eternal bliss, by removing mental impurities, through the performance of obligatory (nitya) and occasional duities; and by self-knowledge through the hearing of

scriptures (Śravana) pondering over their meaning (manana), and realizing their sense (nididhyâsana) by meditation. Therefore, life should not be cut short, for the sake of obtaining "heaven," which after all is but temporary, and whose joys are small. This is the meaning.

Therefore, for the woman, who wishes not *Mokṣa* (emancipation) and is desirous of getting heaven, which is not permanent and of small happiness, Anugamana is proper; like other Anuṣṭhânas (religious performances) for the attainment of particular desires. Therefore, nothing is blamable : (both views are correct : suicide for heaven or living for others).

*Translator's note*:—Next to Satism discussed in this verse, the matter which is now of historical interest, the commentator, Vijñâneśvara, has incidentally discussed a very important point of Mîmaṁsâ, *viz.*, what Vedik sentences have legal force. He has taken the case of Śyena sacrifice, showing that though it is taught in the Veda that a man, who wants to kill his enemy, should perform this sacrifice, yet it is not a Vidhi or command. Another word used by him in this connection is "Bhâvanâ." We give the following quotation from Dr. Thibaut's Translation of Artha Saṁgraha regarding these points.

DHARMA. ITS DEFINITION.

Here the question arises:—What is duty (Dharma)? What is its distinctive character (its definition)? To this we reply: Sacrifices etc. only are duty (Dharma); and we define duty as that matter which has a purpose and is to be accomplished according to the Veda. The phrase "which has a purpose" serves to exclude from the things comprised in the definition matters which are themselves of the nature of a purpose (as f. i. the different results of the sacrifices, *viz.*, paradise etc.) The phrase "which is to be accomplished according to the Veda" serves to exclude from the definition matters like the act of eating (which is performed not on the authority of the Veda but on the prompting of a natural instinct). The word "matter" (artha; which includes the idea of goodness or usefulness) serves to exclude actions like the sacrifice called "Śyena," which are to be considered as bad things (anartha) on account of their having a bad result (*viz.*, the death of some enemy, for the bringing about of which the sacrificer himself will have to go to hell).

Compare Jaim. Nyay. M. V. pp. 14-15. But why then--might be asked—are sacrifices of the nature of the Śyena taught in the Veda? To this question, the Sabarabhâṣya (p. 5) answers:

(कथम् पुनरनर्थः कर्तव्यतयोपदिश्यते-उच्यते)-नैव श्येनादयः कर्तव्या विज्ञायन्ते—योहि हिंसितुम् इच्छेत तस्यायम् अभ्युपायः—इति हि तेषाम् उपदेशः—श्येनेनाभिचरन् यजेत इति हि समामनन्ति—न अभिचरितव्यम् इति ।

## BHÂVANÂ.

### ITS DEFINITION.

(If now we be asked to point out in detail the appropriateness of our definition of duty, *Dharma*, we proceed:) Acts of duty (Dharma) as sacrifices etc. are enjoined with reference to man by Vedic sentences (as f. i. " he who desirous of para-

dise is to sacrifice") in which paradise etc. is pointed out as the result. The particulars are as follows. The word "yajeta" "he may sacrifice". contains two constituent elements, *viz.*, the root yaj (yaji) and the suffix. The suffix again contains two elements as it expresses as well the property of a verb as the property of an optative. The property of expressing a verb is common to the suffix of the ten moods and tenses (all of which when added to a root turn the latter into a verb); the property of expressing an optative exclusively belongs to the optative suffix. Both elements express a creative energy (bhâvanâ) only. By bhâvanâ "creative energy" or "productive energy" or "tendency to realize something") we understand the particular activity of some productive agent (bhâvayitṛi) which tends to bring about the existence of something which is going to be (bhavitṛi); which is capable of future existence). Such productive energy is two-fold being either verbal (saḅda) or actual (artha). By verbal bhâvanâ we understand the peculiar activity of some productive agent which tends to make a person act; it is expressed by the optative element (of words like "yajeta"); for if some person hears a verb with an optative termination there arises in his mind the exclusive notion "he (the speaker) instigates me to act; he is engaged in an energy tending to make me act." (In this explanation of the element which expresses the bhâvanâ we proceed) according to the general rule that whatever is exclusively understood in cosequence of some word being uttered is expressed by it (is the sense of the word); as f. i. in the sentence "bring the cow" the general character of the cow (gotva) is the sense of the word "cow". The peculiar activity (which has been mentioned above in the defintion of bhâvanâ) is in the case of a sentence belonging to ordinary worldly language some particular intention dwelling in the mind of a speaking person; in Vedic sentences on the other hand when there is no speaking person it resides only in the words characterized by optative terminations etc. For this reason this bhâvanâ is called verbal bhâvanâ.

This bhâvanâ requires three constituent elements; the matter which is to be accomplished (the result; sâdhya); the means by which the result is effected (itikartavyata); according to the three questions (suggested by each bhâvâna): which is to be effected? by what means is it to be effected? how is it to be effected? Here now the want of a result to be accomplished being felt there steps in the actual bhâvanâ (ârthîbhâvanâ) with its three constituent elements which we shall explain further on and fills the place of the wanted result, since here takes place a samânabhidhânaśruti, *i.e.*, a direct statement of the intimate connexion of two matters by means of the two being expressed by the same word, (the śâbdi as well as the ârthîbhâvanâ being expressed by the one optative form). (To supply the ârthîbhâvanâ, *i.e.*, the peculiar energy of a person to which the śabdi bhâvanâ instigates as that which is to be accomplished is more natural than to supply anything else as f. i. the sacrifice itself, because the optative form of words like "yajeta" expresses both bhâvanâs, from which circumstance the intimate connexion of the two is readily inferred). It might perhaps be remarked by some one that other matters too, as f. i. number (*i.e.* sigular, dual, plural) and time (present etc.) are expressed by the one optative affix and that therefore number, time, etc. likewise occupy the place of sâdhya with regard to the verbal bhâvanâ. But such an assumption would be erroneous as number, time etc. are not fit to fill the place of the thing to be accomplished. If the want of an instrument (of the verbal bhâvanâ) arises, the place of such a one is filled by the knowledge of the optative form etc. The instrumentality of the optative does not lie in its producing

the bhâvanâ for the latter exists in the word even before the knowledge (by some person) of the optative form; but rather in the circumstance of the optative form expressing the bhâvanâ or its tending to bring about the result to be effected by the verbal bhâvanâ (which result as remarked above is the actual bhâvanâ). If finally the want of a mode (of the verbal bhâvanâ) presents itself, the place of such a one is filled by the praise or glorification (of the acts of duty, *Dharma*) which is found in the arthavâda-passages.

Actual (ârthî) bhâvanâ is to be defined as the peculiar energy (of some person) which refers to some action (as f. i. a sacrifice) which energy is engendered by the desire of some object. This actual bhâvanâ is in words like yajeta-expressed by that element of the word which denotes the verb; for the verb in general (independent of the different moods and tenses) expresses an energy. This bhâvanâ too requires three constituent elements, the matter which is to be accomplished, the result; the means by which the result is to be effected the instrument; and the mode in which the result is effected; according to the three questions (suggested by the actual bhâvanâ as well as the verbal bhâvanâ): what is to be effected? by what means is it to be effected? how is it to be effected? If the thing to be accomplished is asked for, results of the nature of paradise step in as the things to be accomplished if the instrument is asked for, action like the sacrifice present themselves as the instruments (by which the result is obtained); if the mode of action is asked for, all the subsidiary matters as f. i. the prayâjas (which form a part of the sacrifice) present themselves and point out the mode of action."

BÂLAMBHAṬṬA'S GLOSS.

Now are described the duties of a woman whose husband is dead. A woman should never be without the protection of some male member. This of course applies to the case of a woman, who chooses to survive her husband. If, however, she elects to follow her husband by Sahamaraṇa (by burning herself on the same funeral pile with the body of her husband), or by Anugamana (by burning herself on a funeral pile separate from that of her husband, if he has died in some foreign country), then she should follow the rules of Satism.

The duties of a widow are thus described in the Skanda Purâṇa Kâśi-khaṇḍa, Ch. V., 71 et. seq:—" If by some chance she does not follow her husband, she must still observe the rules of good conduct, for by the breach of these rules she falls into a lower region. (2) Through her fault her husband even falls from heaven, so also her father, mother and brothers. (3) The woman who, on the death of her husband, observes chastity as a widow, after death she rejoins her husband in heaven, and enjoys all delights with him there. (4) The tying of the braid of the hair during the life-time of her husaband is for the object of binding her husband's love with these locks; after the death of her husband the widow should therefore shave her head always. (5) She should take her meals only once a day, and never twice. On every third night (of the waxing or waning moon) or fifth, and on the fortnight, she should fast. (6) And so also she may fast every month, or perform Chândrâyaṇa, or Krichchhra, or Parâka, or Taptakṛichchhra even. (7) She should sustain her life till the life-breath goes out of her body, of itself, by maintaining it with barley-meals, with fruits, herbs, or merely on milk. (8) A widow should never sleep on a raised couch, for, by so doing she causes her husband to fall from heaven. Therefore, she should sleep on ground, always wishing happiness to her husband. (9) A widow should never anoint her body, nor use perfumery or other fragrant unguents. (10) She should daily offer Tarpaṇa, to her husband with Kuśa,

sesamum and water, reciting his name and Gotra, as well as to his father and grandfather. (11) She should worship Viṣṇu with the idea that this is her husband, and not with any other idea. She should always meditate on her husband through this form of Viṣṇu, the Lord Hari. (12) Whatever thing was most dear to her husband on earth (objects of food, drink etc.), that should be given to a qualified Brâhmaṇa, with the object of satisfying the soul of the deceased husband. (13) She should observe particular vows in the months of Vaiśâkha, Kârtika and Mâgha. She should constantly recite the name of Viṣṇu, go to places of pilgrimages, and bathe, and give alms. (14) In the month of Vaiśâkha, she should give pitchers full of water; in the month of Kârtika, she should burn lamps full of ghee in a temple; in the month of Mâgha, she should give barley and sesamum, such gifts procure heaven-world.

(15) In the month of Vaiśâkha, she should open Jala-chhatras where water should be distributed to thirsty travellers; to Devas she should give Galantika (*viz.*, she should place on the image of the Deva, or on the Tulasi plant, a small water jar with a hole in the bottom, from which the water drops upon the object of worship placed below, as well as she should give a pair of sandals, a fan, an umbrella, thin clothes and sandal wood-paste, (16) together with camphor, betel-leaves and gifts of flower as well. She should give many water-vessels and flower-vessels. (17) She should give drinks of various kinds, grapes and plantain fruits. All these should be given to good Brâhmaṇas, saying, "may my husband be satisfied."

(18) In the month of Kârtika she should eat barley food or only one kind of grain-food, and should discard brinjals, Sûraṇa roots (yams) and beans called Sukaśimbi, (barbaṭi). (19) as well as oil, honey, bronze vessels, and pickles. (20) In the month of Kârtika, if she observes the vow of silence, she should give a beautiful bell; and if she observes the vow of eating on leaf-plates, she should give a vessel of bell-metal full of ghee; and if she observes the vow of sleeping on ground, she should give a couch together with all its accessories. (21) If she has renounced any particular fruit, she should give that fruit; if she has renounced any particular essence, she should give that essence; if she has renounced any particular grain, she should give that grain, or śali rice in general. (22) She should exert to give a milch cow well adorned with gold. On one side place all these gifts which are given, and on the other side place the gifts of the lamps full of ghee. (23) The gift of lamps full of ghee in the month of Kârtika outweighs them all, and surpasses all other gifts, which do not come to its sixteenth part. The lamp should be either of gold, or silver, or copper or even of bottle gourd, if given with faith. (24) The wick should be given with oil coloured with safflower, and with concentrated mind; and placing the lamp on the head, (25 and 26) and meditating the sun in the heart, she should recite the following mantra :—

"Namas te Rudrarûpâya rasânâṁ pataye namaḥ, Varuṇâya namas te'stu hari-vâsa namo's tu te."

She should place the lamp on the water after meditating on the Devata and satisfying him.

(27) The bathing in the month of Mâgha should be done up to little after the sunrise, and, according to her power, she should observe all the rules of Mâgha-snâna. (28) She should feed the Brâhmaṇas, ascetics and hermits with food prepared in ghee, with laddus, phenikas (a kind of pastry), indarikâs, (a kind of cake), vaṭakâ, (a round cake made of pulse fried in oil or butter) (29) She should offer other

sweetmeats, prepared in ghee, and scented in camphor, and made pungent with pepper, and full of sugar juice in their inside, pleasant to the eye and sweet scented. (30) She should give loads full of dry wood to the Sannyâsis (in the month of Mâgha) to warm themselves, and cotton-quilted coats and other warm dresses. (31) She should give other kinds of dresses coloured with maddar-wood and cotton quilts etc. She should give also fruits, betel-leaves, cloves etc. (32) So also blankets of various kinds, houses, soft shoes, and scented oil for rubbing the body. (33) She should make the pûja of ghee and blankets, after having finished the great bath, so also black Agaru &c. with other kinds of incenses in a temple. (34) She should give lamps, with thick wicks, and with various kinds of uncooked food in a temple, reciting, "may the Lord in the shape of my husband be satisfied." (35) The widow, observing all these various kinds of vows and observances, should pass the months of Vaiśâkha, Kârtika and Mâgha. (36) She should never ride on a cart driven by bullocks nor should she dress herself in boddices, nor other kinds of coloured dresses. (37) Devoted to the memory of her husband, she should do nothing without asking her son. Thus observing these rules continually, the widow even is considered to be auspicious. (38) Thus, endowed with Dharma, the faithful widow attains to the region of her husband, and never suffers the sorrows of widowhood hereafter. (39) There is no difference between that woman to whom her husband is a god, and between Gaṅgâ. She is directly like Umâ accompanied with Śiva. Let therefore wise man honour such a widow."

(MANU V.). 157. "At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruits ; but she must never even mention the name of another man after her husband has died. 158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfill) that most excellent duty which (is prescribed) for wives who have one husband only. 159. Many thousands of Brâhmaṇas who were chaste from their youth, have gone to heaven without continuing their race. 160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men. 161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her places with her husband (in heaven). 162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women."

Colebrooke's Digest of Hindu Law, Chap. III. Sect. I.

CXXIII. ANGIRASA*:—(1) "That woman who, on the death of her husband, ascends the same burning pile with him, is exalted to heaven as equal in virtue to ARUNDHATI. 2. She who follows her husband to another world, shall dwell in a region of joy for so many years as there are hairs on the human body, or thirty-five millions. 3. As a serpent catcher forcibly draws a snake from his hole, thus, drawing her lord from a region of torment, she enjoys delight together with him. 4. The woman who follows her husband to the pile, expiates the sin of three generations, on the paternal and maternal side, of that family to which she was given while a virgin. 5. There, having the best of husbands, herself best of women, enjoying the best of delights, she partakes of bliss with her husband in a celestial abode, as long as fourteen Indras reign. 6. Even though the man

* Compare Dakṣa smṛiti p. 80 (Ânanda Âśrama Edn.) Tr.

had slain a priest, or returned evil for good, or killed an intimate friend, the woman expiates those crimes: this has been declared by AṄGIRASA. 7. No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire. 8. As long as a woman, in her successive transmigrations, shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she be not exempted from springing again to life in the body of some female animal. 9. When their lords have departed at the fated time of attaining heaven, no other way but entering the same fire is known for women whose virtuous conduct and whose thoughts have been devoted to their husbands, and who are agitated with the pangs of separation."

(VYÂSA CXXV). 1. "Learn the power of that widow, who hearing that her husband is deceased, and been burned in another region, speedily casts herself into fire: 2. Though he have sunk to the region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of YAMA. 3. Be exhausted of strength, and afflicted and tortured for his crimes; still, as a serpent-catcher unerringly drags a serpent from his hole. 4. So does she draw her husband from hell, and ascend to heaven by the power of devotion. There, with the best of husbands, lauded by the choirs of APSARÂS. 5. She sports with her husband, as long as fourteen INDRAS reign."

(BRAHMA-PURÂṆA CXXVI). 1. No other way is known for a virtuous woman after the death of her husband; the separate cremation of her husband would be lost, to all religious intents. 2. If her lord die in another country, let the faithful wife place his sandals on her breast, and, pure, enter the fire. 3. The faithful widow is pronounced no suicide by the recited text of Ṛigveda: When three days of mourning are passed, she obtains legal obsequies."

*Note.*—This applies to the Kṣatriya woman, not to a Brâhmaṇa.

(BṚIHASPATI CXXXII):—"A wife is considered as half the body of her husband, equally sharing the fruit of pure and impure acts: whether she ascend the pile after him, or survive for the benefit of her husband, she is a faithful wife."

(VISṆU XXV). 14. "After the death of her husband, to preserve chastity, or to ascend the pile after him."

(HÂRITA CXXXVII:—"If a person keeping sacred fire dies, then the widow, taking up the half-burned wood (from the funeral pile), should perform the sacrifice called "the Stri-savana" with the hymns of the Queen of Serpent (Ṛigveda X. 189. 1-3) and thus dwell in her husband's house. If a person not keeping the sacred fire dies, then she should perform the ceremony in the Laukika fire, and dwell under the protection of her father, or an another kinsman, leaving her husband's favourite abode, keeping her tongue, hands, feet, and other organs in subjection, strict in her conduct, all day mourning her husband, with harsh duties, devotion, and fasts to the end of her life, a widow victoriously gains her husband's abode, and repeatedly acquires the same mansion with her lord, as is thus described: 'That faithful woman who practises harsh duties after the death of her lord, cancels all her sins, and acquires the same mansion with her lord.'

*Note.*—The Sarpa-râjñî hymn is the following:—'Hither has come that spotted bull and has settled down before the mother; and before the father on going up to heaven. She moves along through the luminous spheres, breathing forth from his breaths: the mighty (bull) has illumined the sky.—He rules over the thirty domains; and song is bestowed on the winged one, yea, with the light at the break of the day.'

*The Duties of a wife.*

YÂJNAVALKYA.

LXXXVII.—Devoted to the pleasure and to the good of her husband, of good conduct, with subdued passions, (such a wife) obtains renown in this world, and after death attains the best end.—87.

MITÂKṢARÂ.

Besides, the author again enumerates general duties for all women. "Pleasant" is that which is in harmony with one's own inclination, without being reproachable; and that which is beneficial in future, is "good." "Pleasant" and "good" form the compound in the original "pleasant-good." Intent or devoted to the pleasure and good of her husband.

"Good conducted" is she whose conduct is beautiful. Such should she be. Śaṅkha has enumerated (or illustrated) what conducts are good—"Such as she should not go out of the house without informing her relatives, she should not walk fast or without her upper garment (mantle). Nor should she converse with (strange or) other men with the exception of the shop-keeper (traders), mendicants, aged men and physicians. Nor should she expose her navel. She should cover herself down to her heels with clothes. She should not uncover her breasts. She should not laugh with open mouth. She should not hate her husband or his relatives (bandhus). She should not associate with harlots, crafty seducers and corrupters, nuns, fortune-tellers, and those that work in sorcery, charms or magical philter and jugglery, or those who are of immoral conduct; because the character is perverted by keeping evil society."

"With unsubdued senses," means conquering and restraining the senses, *viz.*, she who has subdued hearing, &c., speech &c., and mind, &c. "She obtains glory" (and) renown, "in this," world and attains "the highest end" in the next world. All these duties of women (as enumerated by Śaṅkha) are to be understood to come into force after marriage.

"Before initiation (a child) may follow its inclinations in behaviour, speech, and eating, is the rule of a Smṛiti (GAUTAMA II. 1), and it has been said, that "the law of marriage" stands for women in the place of initiation (therefore, before marriage, they have not these duties to discharge.)

*The Duties of a Husband having many Wives.*

The author now lays down the rule in case of a person who has got many wives.

YÂJNAVALKYA.

LXXXVIII.—When there exists a wife of the same class (savarṇa), religious works are not to be performed by a wife of another class. When there are wives of the same class, then religious duties are to be performed by the eldest and not by the others.—88.

MITÂKṢARÂ.

When a wife of the same class (as that of the husband) exists, then religious works are not to be performed by a wife who is not of the same class. When there are many wives of the same class, then the performance of religious duties or sacred ceremonies is to be done by the eldest wife leaving her, " the others," *viz.* the middle one or the youngest are not to be deputed for the performance of such duties.

BÂLAMBHAṬṬA'S GLOSS.

Compare MANU (IX 85-87) :—"If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varṇa). (86). Among all twice-born men the wife of equal caste alone, not a wife of a different caste by any means shall personally attend her husband and assists him in his daily sacred rites. (87). But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Chāṇḍâla wife (sprung from the) Brâhmâṇa (caste)."

If there be no wife of the same caste, then he may employ a wife of the lower class in attending to the sacred duty, but never a wife of the Śûdra class should be so employed, because of the prohibition by VASIṢṬHA (XVIII. 18) :—" For a Śûdra-wife who belongs to the black race, (is espoused) for pleasure, not in order to fulfil the law."

(KÂTYÂYANA, quoted in the Chhandogya Pariśiṣṭa) :—" Let him who has many wives employ one of equal class in the case of the sacrificia fire, and in attendance on himself; but if there be many such, let him employ the eldest in those duties, provided she be blameless :—(2). Or he may employ in such offices any one of them who is mother of an eminent son, who is obedient to his commands, affectionate, capable of good management, kind in discourse, and well disposed : (3) Or without partiality, he may perform the rites of religion with all his wives successively, in periods settled according to their precedence, or settled of his own authority to the best of his knowledge. (4) We know that the precedence of women originates in fortunate destiny ; nor can a husband, by a slight show of reverence, content wives of twice-born classes : (5) That woman gains a fortunate destiny, who, constantly obsequious to her husband, worships Bhavâni in this world

with many acts of austerity, and reverently attend the sacrificial fire." (KÂTYÂYANA SMṚITI. II. 19, 3-8; (Col. Dig. Vol. II p. 125).

VIṢṆU :—"If many wives of his own class be living, with the eldest alone should the husband conduct business relating to acts of religion, even though his younger wives be dearer to him; but if there be no wife of equal class, the business may, in a case of distress, be executed by that wife only who is of the class next below him : yet let not a twice-born ever perform holy rites with the aid of a Śûdra wife." (Col. Dig. IV. 1. XLIX)

*Note* :—See S. B. E. Vol. VII) Viṣṇu, XXVI, 1-3.

(DAKṢA IV. 14-15) :—(1) "The first is the wife married from a sense of duty :—the second promotes sensual gratification; sensible, not moral effects proceed from her. (2) The first wife is called the wife whom acts of duty concern, provided she be faultless; but if she be faulty, there is no offence in employing another wife endued with excellent qualities."*

So also (MANU III. 18; VIṢṆU XXVI, 7) :—"The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Śûdra wife's) assistance, and such (a man) will not go to heaven."

*The Duties of a Widower.*

Having laid down the law for the wife whose husband is dead, the author now propounds the law for one whose wife dies.

LXXXIX.—The husband having burnt his virtuous wife with Agnihotra fire, should take according to law as wife and a fire without delay.—89.

MITÂKṢARÂ.

"Having burnt with Agnihotra fire," *i.e.* with the Śrauta Vedic fire, or in its absence, with the Smârta fire, his dead "wife" possessed of the above-mentioned qualities of being virtuous and well-conducted &c., "the husband" her lord, "should take again another wife, and another fire, according to law." Provided that, he has not yet begot any son, or has not completed the sacrifice, or is not entitled to enter another order of life (than that of a householder) and is not already possessed of any other wife. "Without delay" *i.e.* quickly.

Because it has been ordained by Dakṣa (I. 10) "the twice-born should not remain Anâśramî (houseless or without belonging to a particular order) even for a single day.

This (rule applies in the case of the death) of the wife, who had the right to join with her husband in the performance of fire-sacrifice

* For differences in reading of these verses, see p. 79 of the Ânandâśram Edition.

(*i.e.* the eldest wife of the same class) and not of any other wife. Because it has been ordained:—"He who burns his second wife with *Vaitânika* fire, while the first wife is living, commits the sin of drinking wine." Similarly he who on the death of his second wife (while the first is living) abandons the Agnihotra fire is to be known as a killer of Brâhmaṇa as well as he who wilfully abandons such fire" and so on. This is to be understood (only to be applicable) in regard of giving fire (burning) to her who had not the right to join in the fire-worship with her husband.

*End of the chapter on Marriage.*

BÂLAMBHAṬṬA'S GLOSS.

Bâlambhaṭṭa next enters into the question as to the duties of a widower. Of course his primary duty is to rekindle the sacred fire, extinguished by the death of his wife, and marry again. But if for any reason, he does not re-marry, then also he must rekindle the fire according to the rule of ÂŚVALÂYANA. The full method is given by BÂLAMBHAṬṬA, an abridgement of which is here given:—He should take the fire with the mantra, "May Agni Vaiśvânara come forward from afar to our help, to hear our hymns of praise." "Sought after in the sky, sought after on earth, Agni, sought after, hath entered all the planets: Agni Vaiśvânara, sought after, may guard us from injury by day and by night!" On an auspicious lunar day, after performing his bath, and in the company of Brâhmaṇas, and causing them to recite Puṇyâha, he should take the fire from his hearth, reciting Praṇava, and place it on the Sthaṇḍila. Having kindled the fire there, according to the usual rites, he should perform Lâjâ-homa into it, according to the marriage rites. Then, after reciting some Vedic mantras, he should continue to perform the usual ceremonies.

Then Bâlambhaṭṭa quotes Prayoga-pârijâta and Bhṛigu, about re-marriage of widowers.

But those who do not wish to re-marry, are told, by a text of VIṢṆU, quoted in Prayoga-pârijâta, that the widower should not leave his daily fire sacrifices, but should continue them with a Kuśa effigy of his wife.

The widower should daily recite certain Vedic mantras. He is not to perform Pârvaṇa Śrâddha, but may perform Saṁkalpa Śrâddha.

In connection with this subject is described the method also of the kindling the sacred fire by those persons who have left off the sacrifices, for some reason or other. Many persons now-a-days, whether Brâhmaṇas or non-Brâhmaṇas, have left off fire-sacrifice. They can resume it according to the ritual laid down therein.

The following quotation from Aitareya Brâhmaṇa (VIII. 2, 9 and 10) is also relevant to this question:—(9) "They ask, should an Agnihotra who has lost his wife, bring the fire oblation, or should he not? He should do so. If he does not do so, then he is called an Anaddha man. Who is Anaddha? He who offers oblations either to gods, nor to the ancestors, nor to men. Therefore the Agnihotri who has lost his wife, should nevertheless bring the burnt offering (agnihotram). There is a stanza concerning sacrificial customs, where is said, "He who has lost his wife may bring the Sautramani sacrifice; for he is not allowed to drink Soma! But he must discharge the duties towards his parents." But whereas the sacred tradition (śruti) enjoins the sacrifice, let him bring the Soma sacrifice.

(10) They ask, in what does an Agnihotri who has no wife bring his oblations, with Speech (*i.e.* by repeating the mantras required with his voice)? In what way does he offer his (daily) burnt offering, when his wife dies, after he has already entered on the state of an Agnihotri, his wife having (by her death) destroyed the qualification for the performance of the (daily) burnt offering?

They say, That one has children, grand-children, and relations in this world, and in that world. In this world, there is heaven (*i.e.*, heaven is to be gained in this world by sacrificing). (The Agnihotri who has no wife, says to his children &c.).

"I have ascended to heaven by means of what was no heaven, (*i.e.*, by the sacrifice peformed in this world)." He who does not wish for a (second) wife (for having his sacrificial ceremonies continously performed), keeps thus, (by speaking to his children, &c. in the way indicated) his connection with the other world up.

Thence they (his children) establish (new fires) for him who has lost his wife.

How does he who has no wife bring his oblations (with his mind)?

(The answer is) Faith and Truth the sacrificer. The marriage of Faith and Truth is a most happy one. For by Faith and Truth joined they conquer the celestial world.

SAT-ŚÛDRAS.

The Śûdras are of two classes, Sat-Śûdras and Asat-Śûdras, or the high and low class of Śûdras. The Sat-Śûdras were at one time Dvijas or twice-born, but owing to their having left the sacrificial rites &c. they have become Śûdra like. According to Raghunandana, the Kayasthas of Bengal belong to this class of Sat-Śûdras. According to Bâlambhaṭṭa these Sat-Śûdras are like widowers, whose sacrificial fire is extinguished. In this connection he lays down the rules of ceremonies to be performed by Sat-Śûdras. They are entitled to perform Vaiśvadeva ceremony in the same manner as the widowers. Yâjñavalkya in verse 121 gives them the same rights.

According to the Vâyu Purâṇa the Sat-Sûdras may perform all the five Mahâ yajñas, but with uncooked food. After the performance of the ceremony they should send these things in the house of the Brâhmaṇas.

According to Bâlambhaṭṭa these may perform also Homa ceremony in the fire with the mantra "Namas" with ghee, and with the help of a Brâhmaṇa.

In the Skanda Purâṇa, Prabhâsa Khaṇḍa, it is said that a Śûdra should not keep Sikhâ. But that applies only to Asat-Śûdras. The Sat-Śûdras are governed by the rule of VASIṢṬHA (II. 19-21):—

(19) "Besides, agricultural, trading, tending cattle, and lending money at interest, (20) To serve those (superior castes) has been fixed as the means of livelihood for a Śûdra. (21) (Men of) all (caste) may wear their hair arranged according to the customs fixed (for their family), or allow it to hang down excepting the lock on the crown of the head."

So also MANU (V. 140):—Śûdras who live according to the law, shall each month shave (their heads), and offer the monthly Śrâddha; their mode of purification (shall be) the same as that of Vaiśyas, and their food, the fragments of an Aryan's meal."

He should perform the worship of Devas with the help of Brâhmaṇas, and similarly hear the recital of the Purâṇas and Itihâsas.

According to VIṢṆU he should observe the universal rules of duty (II. 14-17.):—

MANU (II. 14-17):—"(14) For a Śudra, all branches of art (such as painting and the other fine arts); (16) Forbearance, veracity, restraint, purity, liberality, self-control, not to kill (any living being), obedience towards one's Gurus, visiting

places of pilgrimage, sympathy (with the afflicted), (17) Straightforwardness, freedom from covetousness, reverence towards gods and Brâhmaṇas, and freedom from anger are duties common (to all castes)."

[*Translator's note* :—The Sat-Śûdras may also cook the food for the Brâhmaṇas. ÂPASTAMBA (II. 2, 3, 1-9):—"Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaiśvadeva ceremony. (2) The cook shall not speak, nor cough, nor spit, while his face is turned towards the food. (3) He shall purify himself by touching water if he has touched his hair, his limbs, or his garment. (4) Or Śûdras may prepare the food, under the superintendence of men of the first three castes. (5) For them is prescribed the same rule of sipping water (as for their masters). (6) Besides, the (Śûdra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails. (7) And they shall bathe, keeping their clothes on. (8) Or they may trim (their hair and nails) on the eighth day (of each half month), or on the days of the full and new moon."

These Sat-Śûdras may of course perform the Vaiśvadeva ceremony in the kitchen fire, since they have no sacred fire, just as widowers do (ÂPASTAMBA II. 2, 3, 16):—"(At the Vaiśvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire."]

*Widowers by Fiction.*

The person who has forgotten his Śâkhâ is called the Śâkhâraṇḍa. The person who does not know his Kalpa-sûtra is called a Kalpa-raṇḍa. These Raṇḍas or widowers not knowing their Kalpa or Śâkhâ, may follow the Baudhâya Śâkhâ.

In the Mahârṇava is given a detail of the countries in which particular Śâkhâs prevail. India is divided into two parts by the river Narmadâ. The country north of it is called the North, and the south of it is called the South. In the country south of Narmadâ are the following:—Âpastambi, Âśvalâyani, Râṇâyani, Pippalâdi. In the country north of Narmadâ are the following:—Madhyândini, Śânkhâyani, Kauthumi, Śaunaki.

In the countries bordering on the river Tungabhadrâ, the Kriṣṇâ, and the Godâvari, up to the Sadihâri Hills, as well as up to the Andhra country, the Bahuricha Brâhmaṇas have Aśvalayana Śâkhâ.

In the north in the country of the Gurjaras, the Rigveda is their Veda, their Brâhmana is Kauśitaki, and their Śâkhâ is Śaṅkhâyana. In the Andhrâs and in the south-east (Âgneyî) countries up to the river Godâvari to the sea, the Veda is Yajur-Veda, the Brâhmaṇa is Taittarîya, and the Śâkhâ is Âpastambî.

Beginning with the Saihâdri Parvata up to the Nairitya sea (south-western sea), the Śakha is Hiraṇya keśi under the domain of Parasurâma.

From Mayura Parvata up to the country of the Gurjaras pervading the north-west is the Maitrâyana Śâkhâ. In Aṅga, Baṅga and Kaliṅga, Kava and Gurjara, the Śâkhâ Vâjasaneyi of the Madhyânandina recession.

By the Riṣi Yâjñavalkya it was spread in all countries. This Vâjasaneyi Veda with the first Kanva recension.

*Translator's notes.*

Compare MANU (V. 167-169):—"(167) A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements. (168) Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires). (169) (Living) according to the (preceding) rules, he must never neglect the

five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life."

## *The Re-marriage of widows.*

NÂRADA (XII. 97) :—" When her husband is lost or dead, when he has become a religious ascetic, when he is impotent, and when he has been expelled from caste : these are the five causes of legal necessity in which a woman may be justified in another husband."

PARÂŚARA (IV. 30) :—" When her husband is lost or dead, when he has become a religious ascetic, when he is impotent, and when he has been expelled from caste : these are the five causes of legal necessity, in which a woman may be justified in taking another husband."

VASIṢṬHA (XVII. 74 *et seq*) :—" If a damsel at the death of her husband had been merely wedded by (the recitation of) sacred texts, and if the marriage had not been consummated, she may be married again."

The wife of an Emigrant may Re-marry.

NÂRADA (XII. 98 *et seq.*) :—" (98) Eight years shall a woman wait for the return of her absent husband, or four years, if she has no issue ; after that time, she may betake herself to another man. (99). A Kṣatriya woman shall wait six years, or three years, if she has no issue ; a Vaiśya woman shall wait four (years), if she has no issue ; any other Vaiśya woman (*i.e.*, one who has no issue), two years. (100). No such (definite) period is prescribed for a Śûdra woman, whose husband is gone on a journey. Twice the above period is ordained, when the (absent) husband is alive and tidings are received of him. (101). The above series of rules has been laid down by the creator of the world for those cases where a man has disappeared. No offence is imputed to a woman if she goes to live with another man after (the fixed period has elapsed)."

GAUTAMA (XVIII. 15 and 17) :—" (15). (A wife must) wait for six years, if her husband has disappeared. If he is heard of, she shall go to him. (17). (The wife) of a Brâhmaṇa (who has gone to a foreign country) for the purpose of studying (must wait) twelve years."

VASIṢṬHA (XVII. 78 and 79) :—" (78). In this manner a wife or the Brâhmaṇa caste who has issue (shall wait) five years, and one who has no issue, four years ; a wife of the Kṣatriya caste who has issue, five years, and one who has no issue, three years ; a wife of the Vaiśya caste who has issue, four years, and one who has no issue, two years ; a wife of the Śûdra caste who has issue, three years, and one who has no issue, one year. (79). After that among those who are united (with her husband) in interest, or by birth, or by the funeral cake, or by libations of water, or by descent from the same family, each earlier named person is more venerable than the following ones."

(MANU IX. 76) :—" If the husband went abroad for some sacred duty (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years."

*Note* :—Nanda says, " The meaning is that no sin is committed if she afterwards takes another husband."

This is by the rule of Dharma Śâstra. The law, however, as administered in the days of Chandragupta Maurya, was more liberal towards women. Thus in the Arthaśâstra of Kauṭilya, translated by R. Shamasastry, B.A., at page 201, are given the rules about re-marriage :—" Wives who belong to Śûdra, Vaiśya, Kṣatriya or

Brâhmaṇa caste, and who have not given birth to children should wait as long as a year for their husbands who have gone abroad for a short time; but if they are such as have given birth to children, they should wait for their absent husbands for more than a year. If they are provided with maintenance, they should wait for twice the period of time just mentioned. If they are not so provided with, their well-to-do jñatis should maintain them either for four or eight years. Then the jñatis should leave them to marry after taking what had been presented to them on the occasion of their marriages. If the husband is a Brâhmaṇa, studying abroad, his wife who has no issue should wait for him for ten years; but if she has given birth to children she should wait for twelve years. If the husband is of Kṣatriya caste, his wife should wait for him till her death; but even if she bears children to a savarna husband (*i.e.*, a second husband belonging to the same gotra as that of the former husband) with a view to avoid the extinction of her race, she shall not be liable to contempt thereof (Savarṇataścha prajata na'pavâdam labheta). If the wife of an absent husband lacks maintenance and is deserted by well-to-do jñatis, she may re-marry one whom she likes and who is in position to maintain her and relieve her misery.

A young wife (kumârî) who is wedded in accordance with the customs of the first four kinds of marriage (dharmavivâhât), and whose husband has gone abroad and is heard of, shall wait for the period of seven menses (saptatirthanykankṣeta) provided she has not publicly announced his name, but she shall wait for him a year in case of her having announced the name of her absent husband who is heard of. In the case of a husband who is gone abroad but who is not heard of, his wife shall wait for the period of five menses, but if the absent husband is not heard of, his wife shall wait for him for the period of ten menses. In the case of a husband who is gone abroad and is not heard of, his wife shall, if she has received only a part of śulka from him, wait for him for the period of three menses, but if he is not heard of, she shall wait for the period of seven menses. A young wife who has received the whole amount of śulka shall wait for the period of five menses for her absent husband who is not heard of; but if he is heard of, she shall wait for him for the period of ten menses. Then with the permission of judges (dharmas thairvisrista), she may marry one whom she likes; for neglect of intercourse with wife after her monthly ablution is, in the opinion of Kauṭilya, a violation of one's duty (tirthoparadho his dharmavadha iti Kauṭilyah).

In the case of husbands who have long gone abroad (dirghapravâsinah), who have become ascetics, or who have been dead, their wives having no issue, shall wait for them for the period of seven menses; but if they have given birth to children, they shall wait for a year. Then (each of these women) may marry the brother of her husband. If there are a number of brothers to her lost husband, she shall marry such a one of them as is next in age to her former husband, or as is virtuous and is capable of protecting her, or one who is the youngest and unmarried. If there are no brother to her lost husband, she may marry one who belongs to the same gotra as her husband's or a relative. But if there are many such persons as can be selected in marriage, she shall choose one who is a nearer relation of her lost husband."

## CHAPTER IV.—ON THE DISTINCTIONS OF CASTES (VARNA) AND CLASSES (SUB-CASTES).

### MITÂKṢARÂ.

Having ordained that a Brâhmaṇa may have four wives (of four different castes), a Kṣatriya (similarly) three, a Vaiśya (similarly two, and a Śûdra one, it has also been said that sons should be begotten in them. Now the author tells the distinction as to what kind of son is produced in what woman, by what father.

### YÂJNAVALKYA.

XC.—By men of the same caste (Varṇa) in women of the same caste (varṇa) are born sajâti (sons of equal birth or caste). In blameless marriages sons (are begotten) continuing the line.—90.

### MITÂKṢARÂ.

"By men of the same caste," such as Brâhmaṇas and the rest, "in women of the same caste," such as Brâhmaṇî and the rest; "Sajâti" (equal in caste or birth to father and mother) "sons" are produced.

"This law is propounded for married women" (see verse 92 *infra*), is a precept which occurs at the end of all these verses (V.92), and therefore by (the rule of Logic called) Upasaṁhâra* (a proviso which occurring at the conclusion limits the signification of the preceding general proposition), married women of the same class are to be taken. The words "married women" being relative terms, it follows that the phrase, "by men of the same caste" means "by married men of the same caste."

The repetition of the word *Savarṇa* (of the same class) in the Text is to make the meaning clearer. Therefore this is the sense conveyed by the above passage:—Because of their being produced, according to the above-mentioned rule, in a married woman of the same caste by a married man of the same caste, therefore they are of (equal or) same caste (or birth).

Therefore it follows that the sons known as Kuṇḍa, Golaka, Kânîna, Sahoḍajâ, &c., are Asavarṇa *i.e.*, not of the same caste.

* "Summarizing, resume, conclusion." M-W.

They are to be distinguished on the one hand from sons of the same caste, and on the other hand from Anuloma and Pratiloma sons. They are entitled to practise the universal (dharmas) duties, such as ahiṁsâ, (harmlessness), &c. As there is this (text of the) Smṛiti (on the subject):—"But all those born in consequence of a violation (of the law) are, as regards their duties, equal to Śûdras." MANU, X. V. 41.

"Born in consequence of a violation of the law" born of adultery. They are entitled to the duties (dharma) of Śûdras, *viz.*, serving the twice-born &c.

An objector raises the question:—That if Kuṇda and Golaka be non-Brâhmaṇas then their exclusion from being invited to Śrâddha ceremony is irrelevant (for Brâhmaṇas only are invited to Śrâddhas) and also illogical and unreasonable. Because he who is produced by a father of the same species (jâti), in a mother of the same species (jâti) belongs to the same species (jâti), indeed, as from an ox and a cow is produced a cow, and from a horse and a mare is begotten a horse. Therefore, the proposition that by a Brâhmaṇa man in a Brâhmaṇa woman is produced Brâhmaṇa is not (whether they be married or not) consistent (the condition of marriage being superfluous).

Therefore, where the author (Yâjñavalkya) having enumerated Kânîna, Paunarbhava and other kinds (of bastard sons), adds, "This law is propounded by me in regard to sons of equal caste (sajâti) (Book II. V. 134), he would contradict this text (if it were to mean that sajâti sons can be of married couple only.)

This (objection of the opponent) is not valid and has no force. The prohibition of inviting Golaka and Kuṇḍa in Śrâddha, is for the purpose of removing the natural error, (which might otherwise arise from arguing) that the son produced by a Brâhmaṇa man in a Brâhmaṇa woman must necessarily be a Brâhmaṇa (and therefore, fit to be invited to Śraddha). As the Patita (an out-caste, degraded) has also been excluded from Śrâddha, who by no possibility could have been invited.

Nor is it opposed to reason, where caste (species, jâti) is cognisable by sensuous perception, there it might be so (that a cow produces a cow and an ox and ox). But the castes (jâti) like Brâhmaṇa &c., (is not a matter of perception), but a matter of convention (known by Smṛiti), as has been traditioned, (and a man gets a caste according to the Smṛiti direction). Thus though all Brâhmaṇas are

equal, yet they have got various *Gotras*; as Kuṇḍinas, Vaśiṣṭha, Atri, Gautama, &c., known by tradition (smṛiti). So, though all men are equal, yet the castes (jâti) of Brâhmaṇas &c., are defined by tradition (smaraṇa).

On similar considerations depends the caste of father and brother (*i.e.*, they are Brâhmaṇas &c., because they had descended from parents who were Brâhmaṇas &c.,) and so on. Nor is this explanation open to the objection of being an argument in a circle. Because this world is without beginning, (and these relations are eternal), like the usage (determining the relation between) the word and its meaning.

As regards the objection based on the text of Yâjñavalkya (II. 13.) "This law has been propounded by me with regard to sons equal by caste" will be explained in its proper place as not being possible to explain it as a mere Anuvâda &c.

The Kṣetraja son has the caste of her mother, as it has been so ruled on the law of Niyoga, and by the concurrent practice of the Śiṣṭas (eminent men held as authorities). Thus Dhṛitarâṣṭra, Pâṇḍu and Vidura, being Kṣetraja sons, acquired the caste of their mother (*i.e.*, were Kṣatriyas, though their father was a Brâhmaṇa). Here let us finish, no use of further disquisition.

Moreover, "in blameless forms of marriages," such as Brâhma, Daiva, &c., "are produced sons who continue the line," being free from disease, long-lived, and endowed with religion and offspring.

*Translator's note.*—Compare MANU (III. 42.):—"In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage)."

(MANU X. 5):—"In all castes (varṇa) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)."

In verse II. 134 Yâjñavalkya says after enumerating all kinds of sons:—"This law is propounded by me in regard to sons equal by class." It is explained by Vijñâneśvara there as follows:—"(38) The maxim is applicable to sons alike by caste (jâti), not to such as differ in rank. (39) Here the damsel's son (kânîna), the son of hidden origin (gûḍhaja), the son received with a bride (sahoḍaja), and a son by a twice-born woman (paunarbhava), are deemed of like class, through their natural father, but in their own characters: for it has been said that they are not within the definition of caste (jâti) and class (varṇa)."

BÂLAMBHAṬṬA'S GLOSS.

The connection of this chapter with the previous one is through verse I. 57, where a Brâhmaṇa is allowed to have wives of four castes (varṇa), a Kṣatriya three varṇas and so on. The question naturally arises, "what will be the jâti or caste of the offspring of such mixed marriages?" As a preliminary to answer this question

Yâjñavalkya recites this śloka, propounding herein that where the husband and wife being lawfully wedded produce a son, both of them being of the same varṇa or caste, the son is of the same caste, or Sajâti. The word, son, in the text, includes daughters also. In the next verses, Yâjñavalkya will explain the jâtis of children of mixed marriages.

The repetition of the word, savarna, in the verse under discussion, is for the purposes of clearness only. It has also this additional sense that there is a distinction between varṇahood and jâtihood, for example, a person may be a Brâhmaṇa jâti, but not of Brâhmaṇa varṇa. In fact a Brâhmaṇa varṇa is a sub-class of Brâhmaṇa jâti. A person of Brâhmaṇa jâti may be of another varṇa. That being so, the word, varṇa, here is a technical term (rûḍha).

So also in MANU (X. 5) :—"In all castes (varṇâ) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)."

In another view, the word, varṇa, is a larger term, including many jâtis in them. There are only four varṇas, while jâtis may be infinite.

To the same effect is the text of DEVALA :—"A person becomes a Brâhmaṇa, who is begotten by a Brâhmaṇa father and a Brâhmaṇî mother, and has passed through religious sacrament. The same is the case of Kṣatriyas, Vaiśyas, and Śûdras born of the same class of mothers." Here also marriage is a necessary condition. Therefore a son produced in a lawfully wedded Brâhmaṇî wife by a lawfully wedded Brâhmaṇa husband a Brâhmaṇa is produced. So also is the case with Kṣatriyas and the rest.

A son produced by a lawfully wedded wife of a lower varṇa by a lawfully wedded husband of a higher varṇa is a Anuloma son, getting the title of Mûrdhâvasikta and the rest, but will not get the title of Brâhmaṇahood and the rest.

The sons produced on women of the same varṇa, but not wedded women, are Kuṇḍas and Kṣetrajas &c.

The sons produced on women of different varṇas and not wedded to the begetter are Pratiloma sons and of course they do not get the varṇa of Brâhmaṇahood &c.

Therefore the word, "Sajâti," means one having the same jâti as its father and mother and that they must be married parents."

If these progenies of mixed marriages do not belong to any of the four varṇas, then what will be the dharmas of these people? To this the commentator answers by saying that "they are entitled to practise the dharmas which are of universal application." In other words, the special dharmas of the four varṇas do not apply to these mixed progeny, but the universal dharmas of all humanity. That is to say, the progeny, of unmarried people cannot be classified under any varṇas, and must be treated as Śûdras by virtue of Manu's text (X 41).

To the same effect is YAMA :—A child begotten by adulterous intercourse by a man of the same varṇa on a woman of the same varṇa, while her husband is alive, is called Kuṇḍa. Similarly, if her husband be dead the child is called Golaka. Both these (Kuṇḍa and Golaka) have no jâti or caste. Similarly all children produced on wives of others, not of the same varṇa, are similarly callled Kuṇḍas, and Golakas. They, it is said nowhere, do not get the varṇa of their mother, nor is there any Śruti to the effect that they get the varṇa of their father, their children are not to be taken in marriage in the lines of the kinsmen of their father and mother."

To the same effect is the text of BAUDHÂYANA, who having premised

Brâhmaṇas and Ṛitvijas, goes on to say, "Haleyas, Valeyas, Putrika-putras, Pârakṣetrajas, Sahoras, Kamin as, Anujas, Avara-dvi-pravarjas, should be avoided."

The son of a re-married woman, though a progeny of marriage, and consequently legitimate, yet is considered as a blameworthy offspring, because according to the text of MANU already quoted a re-married woman cannot be called a patnî. Patnî is that wife who joins her husband in religious sacrifices (See PÂṆINI IV.1.33.) And MANU uses the word "patnî" in his verse X. 5.

Of course a Kṣetraja son stands on a different footing. In his case also there is no marriage between the person begetting and on the woman given birth to child.

In fact, the varṇas like Brâhmaṇas, &c, have nothing to do with birth, but with Smṛiti convention. Thus, NÂRADA, VASIṢṬHA, VISVÂMITRA and the rest are considered as Brâhmaṇas, though their mothers were non-Brâhmaṇas. Therefore, the rule is that the varṇa Brâhmaṇahood, &c., is the creation of Smṛiti only, and not of any physical birth. Thus as the word "ghaṭa," which originally meant an earthen jâr, has now come to mean a golden vessel also.

Though the Kṣetraja sons, Dhṛitarâṣṭra, &c., strictly speaking, were not of Kṣatriya varṇa, yet the dharmas of the Kṣatriyas, were applied to them on the strength of the text of VIṢṆU, &c.

So also MANU which we have already quoted above.

The four varṇas were created from the four limbs of the primeval Puruṣa. But in the Sûta-saṃhitâ, Siva-mahâtma-khaṇḍa, XI Adhyaya, the sages said:— "(1) O Adorable one, O best among the knowers of all Sâstras, tell to us the rule of finding out the jâti, according to the Veda alone." "(2) Sûta said, "I shall tell you respectfully the discrimination of jâtis for the good of the world. Agastya also in ancient times having bowed to Śiva, had put the same question to him." (3) In ancient times when in the partial Pralaya all the high sages had come to an end, and the world was covered with darkness, and the great light, the thousand-headed Puruṣa, a fragment of Viṣṇu, and called Viśva and Nârâyaṇa, slept on the ocean of milk, meditating on Rudra, that best knower of Brâhmaṇa. (5) O Brâhmaṇas, there arose at some time from the navel of that sleeping lord a mighty lotus luminous as the morning sun. (6) The Lord Brahmâ, called Hiraṇyagarbha, the lord of the whole world, arose in that lotus in a most beautiful form. (7, 8) From the mouth of that Brahmâ, the Parameṣṭhin, arose high Brâhmaṇas, best among the knowers of Veda, along with Brâhmaṇa women. From his hands arose with their respective women the lords of the earth (Kṣatriyas), and from his thighs arose the Vaiśyas along with their wives under the command of Śiva, the Mahâdeva, in accordance with the residual vâsanâ of their past lives. From the two feet of that great Puruṣa arose the Śûdras along with their wives. (10) In their own respective wives through lawful method were born men of their own caste, but in women of lower origin through husbands of higher origin, were born the Anulomas. (11) While in women of higher origin by men of lower origin were born Pratilomas. The intermediate caste (antaralika) was born on varṇa women by anuloma method, while the outcastes (vrâtya) were born on varṇa women through pratiloma connection. (12) A child born of a Brâhmaṇî married woman by a Brâhmaṇa through adultery is called a Kuṇḍa, a child born of a widow Brâhmanî woman by adultery with a Brâhmaṇa, is called Golaka."

The whole chapter then goes on to give a list of various mixed castes.

These various sub-castes are fully described in that twelfth chapter of the Śiva-mahâtmya Khaṇḍa of the Sûta-Saṁhitâ. They will be described in their proper places later on.

Thus the definition of Brâhmaṇa may be either "he who is born of parents, both of whom are Brâhmaṇas, or he who descends from a stock which in the beginning of creation was declared as a Brâhmaṇa. A third class of Brâhmaṇas is like those of Viśvâmitra and others whe became Brâhmaṇas by the fervour of their parents.

Thus in the Mahâbhâṣya, on Sûtra IV. l. 104 of Pâṇini, this point has been fully discussed. That Sûtra is to the following effect:—"The affix अञ् comes after the words 'Bida,' &c., in denoting a remote (Gotra) descendant: but after those words of this class which are not the names of ancient sages, the affix अञ् has the force of denoting immediate descendant."

The Mahâbhâṣya commentary on this sûtra shows that Viśvâmitra by his Tapas became a Ṛiṣi, and not only he but his father and grandfather also became Ṛiṣis. Thus these Tapas Brâhmaṇas are one class of Brâhmaṇas.

A descendant of a Brâhmaṇa father from a Brâhmaṇî mother, both being lawfully married with each other, is also a Brâhmaṇa. This is the general rule.

The son raised on a Brâhmaṇî widow by her husband's younger brother by the method of Niyoga is also a Brâhmaṇa, though the parties in this case are not married to each other. This is the case of a Śâstra created Brâhmaṇa.

Thus there are three kinds of Brâhmaṇas as is said in the following verse:— "Because a Brâhmaṇahood depends either on Tapas or on Śruti, or on Yoni (birth), he who is devoid of Tapas or Śruta is merely a Brâhmaṇa by birth." The word, "tapas," here, means "the performance of austerities like Chândrâyaṇa, &c." Śruta means "the studying of the Vedas and the Vedâṅgas." "Yoni" means "birth from a Brâhmaṇî mother begotten by a Brâhmaṇa father." Of course a person who has neither Tapas nor Śrutaṁ is a Brâhmaṇa merely by birth and therefore not a full Brâhmaṇa.

He is merely a jâti Brâhmaṇa and consequently he is entitled to all the kriyas or duties of a Brâhmaṇa.

The Brâhmaṇa is also defined thus as regards his qualities:—"Gauraḥ śuchyâ châraḥ piṅgala-kapilakeśaḥ" iti.

The Brâhmaṇa is of white colour and of sunny yellow hair and of pure conduct. Or the word "piṅgala-kapila-keśa" may be really two words, piṅgalaḥ and kapilakeśaḥ. In that case the verse should mean "the Brâhmaṇa is he whose colour is Gaura (white) or piṅgala (reddish brown), who is of good conduct and whose hair is of kapila (tawny) colour.

Of the children born by asavarṇa marriages they are of twelve classes, six belonging to anuloma division and six belonging to pratiloma.

### *Anulomas.*

Having described the classes (varṇas) the author now describes the anulomas (the pure mixed castes.)

YÂJNAVALKYA.

XCI.—By a Brâhmaṇa in a Kṣatriya woman is produced merely a Mûrdhâvasikta; in a Vaiśya woman, an Ambaṣṭha; and in a Śûdra woman, a Niṣâda or a Pârasava even.—91.

MITÂKṢARÂ.

Mûrdhâvasikta is the name of that son who is produced by a Brâhmaṇa in his Kṣatriya wedded wife ; on a wedded girl of Vaiśya class is born the Ambaṣṭha, on a wedded Śûdra woman is born the son called Niṣâda. Niṣâda is also the name of a caste who live by catching fish and are *pratiloma* born. The Niṣâda of the text is not that Niṣâda. Therefore he has got an alternative name, the Niṣâda and Pârasava (in order to distinguish him from the other Niṣâda.) The phrase "By a Brâhmaṇa" is understood everywhere in the above clauses.

As to what has been ordained by Śâṅkha:—*viz.*, "The son begot by a Brâhmaṇa on a Kṣatriya woman is even a Kṣatriya. The son begot by a Kṣatriya on a Vaiśya woman is even a Vaiśya. The son begot by a Vaiśya on a Śûdrâ woman is even a Śûdra." This is declaratory of the fact that such sons have the duties (dharma) respectively of a Kṣatriya, Vaiśya, &c., and is neither meant to deny them the caste of Mûrdhâvasikta, &c., nor for the declaration that they belong to or get the castes of Kṣatriya, Vaiśya, &c. Therefore, in matters of staff, skin, sacred thread, &c., relative to the initiation, &c., of Mûrdhâvasikta and the rest, the ceremony is to be performed like those declared for a Kṣatriya, &c. Previous to initiation they are to be known as (*Kâmâchâra* act as they like), &c., like the others.

YÂJNAVALKYA.

XCII.—The sons begot on a Vaiśyâ and Śûdrâ woman by a Kṣatriya are called Mâhiṣya and Ugra respectively ; by a Vaiśya on a Śûdrâ woman, a Karaṇa : this law is propounded with regard to married women. —92.

MITÂKṢARÂ.

In Vaiśyâ and Śûdra wedded wives are begot by a Kṣatriya husband, sons respectively known as Mâhiṣya and Ugra. The son produced by a Vaiśya on a Śûdrâ wedded wife is called Karaṇa. This law of nomenclature of Savarṇa (same class), Mûrdhâvasikta and the rest, is to be understood to have been propounded or said in regard to married or wedded wives. These six, *viz.*, Mûrdhâvasikta, Ambaṣṭha, Niṣâda, Mâhiṣya, Ugra, and Karaṇa, are to be known as Anulomaja-sons (produced by direct or smooth connection.)

BÂLAMBHAṬṬA'S GLOSS.

In the Sûta-Saṁhitâ in the same chapter are described the anulomas in the following terms:—"(10) In their own respective wives, through lawful method are born men of their own caste, but in women of lower origin through husbands of higher origin, are born the anulomas. (11) While in women of higher origin by men of lower origin are born pratilomas. The intermediate caste (antarâlika) is born on varṇa women by anuloma method, while the outcastes (vrâtya) are born on varṇa women through pratiloma connection. (12) A child born of a Brâhmaṇî woman whose husband is alive by another Brâhmaṇa through stealth (adultery) is called a Kuṇḍa. Similarly a child born of a widow Brâhmaṇî woman by adultery with a Brâhmaṇa is called a Golaka."

The word "hi" means "merely." In the above verse of 91 of Yâjñavalkya the meaning is that Mûrdhâvasiktas, &c., are merely Mûrdhâvasiktas, &c., they do not get the varṇa or caste either of the father or mother. Thus Paraśurâma was a Mûrdhâvasikta, because his father was a Brâhmaṇa and his mother was a Kṣatriya. He legally had no varṇa or caste, but through the great fervour of tapas, or through the grace of God he became a Brâhmaṇa in the sense that he obtained all the rights and privileges of a Brâhmaṇa (dharmas of a Brâhmaṇa), but he was not by jâti a Brâhmaṇa, and his case was like that of Viśvâmitra. This is the opinion of some.

If on women of lower origin (varṇa) are begotten by men of higher origin by stealth but not by marriage, children, then those children have got peculiar designation of their own, as mentioned in the same Sûta-saṁhitâ:—"(13) A child born of a wedded Kṣatriya woman by a Brâhmaṇa Kṣatriya husband is called Savarṇa or Mûrdhâvasikta; but the same child if born by stealth (by adultery with her) is called Nakṣatra-jîvî. (14, 15) A son born through a Vaiśya wedded wife by a Brâhmaṇa husband is called Niṣâda or Pârasava, but the same child born of stealth through her is called a Kumbhakâra whose another name is Urdhanâpita."

To the same effect is MANU (X. 6):—"Sons, begotten by twice-born men on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers." These are a little higher than their mothers and lower than their fathers' castes. As MANU (X. 7);—"Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower. (8) From a Brâhmaṇa with the daughter of a Vaiśya is born (a son) called an Ambaṣṭha, with the daughter of a Śûdra a Niṣâda, who is also called a Pârasava. (9) From a Kṣatriya and the daughter of a Śûdra springs a being, called Ugra, resembling both a Kṣatriya and a Śûdra, ferocious in his manners, and delighting in cruelty. (10) Children of a Brâhmaṇa by (women of) the three (lower) castes, of a Kṣatriya by (wives of) the two (lower) castes, and of a Vaiśya by (a wife of) the one caste (below him) are all six called base-born (apasada)."

In the verse 91 of Yâjñavalkya the word used is "Śûdryâm" the locative singular of Śûdrî. But the feminine of Śûdra is Śûdrâ, and the proper form ought to be is Śûdrâyâm.

Niṣâda is the name of a fisher caste also, and according to Vyâsa he is the progeny of a Śûdra man by a Ksatriya woman. He is of course a pratilomaja.

To go on with Sûta-saṁhita:—"(16) Begotten by a Brâhmaṇa father on a Śûdrâ woman is the Pârasava. The same begotten by stealth is Niṣâda." According to this view Pârasava and Niṣâda, though same in their physical origin, yet the one is born of wedlock and the other is of illicit intercourse. Devala also gives a similar

explanation. In fact, the force of the word "va" in Yâjñavalkya's verse 91, is to indicate, that the terms, Pârasava and Nisâda, are not interchangeable, but are applied to offspring of wedlock and illicit intercourse respectively.

The text of ŚAÑKHA quoted by Vijñâneśvara is similar to the Sûtras of Viṣṇu (XVI. 1-3):—" (1) On women equal in caste (to their husbands) sons are begotten, who are equal in caste (to their fathers). (2) On women of lower caste than their husbands sons are begotten, who follow the caste of their mothers. (3) On women of higher caste than their husbands' sons are begotten, who are despised by the twice-born."

As regards the children born of Sûdra women by men of higher caste the following is the rule of MANU (X. 69-73):—" (69) As good seed, springing up in good soil turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments. (70) Some sages declare the seed to be more important and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows: (71) Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren. (72) As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important. (73) Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.' "

### *Pratilomas.*

The author now describes the pratilomajas (or the sons produced by inverse connection).

YÂJNAVALKYA.

XCIII.—The son begot by a Kṣatriya and a Brâhmaṇî woman is called a Sûta, by a Vaiśya is called Vaidehika, and by a Śûdra a Châṇḍâla-outcast from all religions (dharma).—93.

MITÂKṢARÂ.

The sons begot on a Brâhmaṇî woman by a Kṣatriya, Vaiśya and Śûdra, receive respectively the appellation of Sûta, Vaidehika and Châṇḍâla. Of these Châṇḍâla is an outcast from all religions.

BÂLAMBHAṬṬA'S GLOSS.

The reading in the text is "Pratiloman aha." Some, however, read it as "Pratilomajan aha." The meaning in both cases is the same. In the latter reading the word "pratiloma" is considered as an Avyayibhâva compound. The words "in the Brâhmaṇî woman" are understood everywhere.

Moreover (other pratilomas are prescribed thus).

YÂJNAVALKYA.

XCIV.—On a Kṣatriyâ woman the son begot by a Vaiśya is called Mâgadha, and by a Śûdra is a Kṣattâra. On a Vaiśyâ woman the son produced by a Śûdra is called Âyogava.—94.

## MITÂKṢARÂ.

A Kṣatriyâ woman by a Vaiśya man produces a son called Mâgadha. The woman of the very same class by a Śûdra man gives birth to a *Kṣattâra*. A Vaiśya woman by a Śûdra man gives birth to a son called Âyogava. These six *viz.*, Sûta, Vaidehika, Chânḍâla, Mâgadha, Kṣattâra, Âyogava, are pratilomaja. As regards their various livelihoods, Auśanasa and Manu smṛitis may be consulted.

### BÂLAMBHAṬṬA'S GLOSS.

In the case of these pratilomas the marriage is out of question altogether. Even if they pass through some ceremony of marriage, it is disapproved, and so the author does not use this word "vinnâ"—"a married woman" with regard to these women. So the commentator disrespectfully calls them "yoṣit"—"women"—only.

Compare also MANU (X. 11-16) :—"(11) From a Kṣatriya by the daughter of a Brâhmaṇa is born (a son called) according to his caste (jâti) a Sûta; from a Vaiśya by females of the royal and the Brâhmaṇa (castes) spring a Mâgadha and a Vaideha. (12) From a Śûdra are born an Âyogava, a Kṣattri, and a Chânḍâla, the lowest of men, by Vaiśya, Kṣatriya, and Brâhmaṇa females, (sons who owe their origin to) a confusion of the castes. (13) As an Ambaṣṭha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kṣattri and a Vaidehika, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers). (16) From a Śûdra spring in the inverse order (by females of the higher castes) three base-born (sons, apaṣâda), an Âyogava, a Kṣattri, and a Chânḍâla, the lowest of men; (17) From a Vaiśya are born in the inverse order of the castes a Mâgadha and a Vaideha, but from a Kṣatriya a Sûta only; these are three other base-born ones (apaṣâda)."

To the same effect is the Sûta-saṁhitâ (*ibid*). Consistent with its theory it divides pratilomas also into two classes each, those born openly (by marriage ?), or by stealthy intercourse :—"(18). The wise called that offspring" "Sûta" which is born by a Brâhmaṇi with Kṣatriya father (openly); the same begotten by stealth on her is called a "Rathakara." (21) A son begotten on a Brâhmaṇî by a Vaiśya father (openly) is called by name Kṣattri (nominative singular Kṣatta); the same produced by stealth is called "Mlechchha," O Brâhmaṇas. (25) A son begotten by a Brâhmaṇî woman by a Śûdra father (openly) is called a Chânḍâla; the same begotten on her by stealth is called "bâhya-dâsa." (22) Begotten by a Vaiśya father (openly) on a Kṣatriyâ woman is called "Śâlika or Mâgadha;" the same begotten on her by stealth is called "Pulinda," O Wise Ones. (19) On a Kṣatriya woman by a Vaiśya father is produced Bhoja by stealthy connection. (26) A son begotten by a Śûdra on a Kṣatriyâ woman (openly) is called Vaideha or Pukkasa. The same by stealth is called Velaba. (27) A son begotten by a Śûdra (openly) on a Vaiśyâ woman is called "patana-śâlika;" by the same on her stealthily is produced a Chakri (Tailika).

Thus these are twelve altogether and all are Pratilomas.

As regards difference of varṇas of these anulomas and pratilomas there is the following text of DEVALA :—"Among all these various (jâtis) the children born from parents of the same varṇa are the highest; next to them are the anuloma sons born in direct order by a father of a superior caste on a woman immediately inferior caste (varṇa). The lowest of them are the pratilomas considered as outcasts, having no varṇa.

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(*Note*:—(It must, however, be remarked here that Loma-harṣaṇa, the hero of all Purâṇas, was a pratilomaja.)

With regard to pratilomas the sacraments are not allowed in their fullness. Compare MANU (X. 66 *et. seq.*) :—"(66) If (a doubt) should arise, with whom the pre-eminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brâhmaṇa woman by a non-Aryan, (67) The decision is as follows : 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues ; he whom an Aryan (mother) bore to a non-Aryan father (is and remain) unlike to an Aryan.' (68) The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes."

Bâlambhaṭṭa then gives the opinion of MEDHÂTITHI about these anulomas and pratilomas, and then says :—Some hold that both these classes of sons those born by an inferior woman to a superior man, and those born by a superior woman to an inferior man are both asaṁskâryau. This word does not mean "they shall not receive the sacraments" as given in the above translation of Manu. The force of negative article "a" in asaṁskâryau is to denote not absolute negation, but smallness. These classes of anulomas and pratilomas are not totally debarred from all sacraments, but they receive them in a lower degree. The above verse 68 of Manu should, therefore, be translated :—"The law prescribes that neither of the two shall receive the sacraments in full, but partially." Thus the anulomas will get the Saṁskâras according to the class of mothers and the pratilomas will get the Saṁskâras described for the Śûdras. Thus says MANU (X. 41) :—"Six sons begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men ; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Śûdras."

Thus among the pure varṇas and anulomas the following are entitled to be initiated with the sacred thread :—(1) The pure Brâhmaṇas, (2) the pure Kṣatriyas, (3) the pure Vaiśyas, (4) the son by a Brâhmaṇa on a Kṣatriya wife, (5) the son of a Kṣatriya by a Vaiśya wife, and (6) son of a Brâhmaṇa by a Vaiśya wife. These six, according to the opinion of Medhâtithi and Kulluka, are entitled to initiation (Upanayana). All the other anulomas as well those born by illicit intercourse, as well as pratilomas, are to be treated as Śûdras, so far as initiation with sacred thread is concerned.

So also is VASIṢṬHA :—All these Bâhyas are excluded from all good Dharmas except the Dharma of protecting creatures (See VASIṢṬHA, Ch. XVIII about the mixed castes).

As regards the livelihood to be adopted by these anulomas and others, Vijñâneśvara does not give any details, but refers the readers to Auśanasa and Manu. Thus says Uśanas as quoted in Viśvambhara's Vâstu-śâstra :—Mûrdhâvasikta is born from a Kṣatriya woman by a Brâhmaṇa husband. He is entitled to the Dharma of a Kṣatriya with something more. He has to perform the ritual of Atharva-veda in all nitya and naimittika ceremony. He should manage horses, chariots and elephants, and drive them under the order of the king. As a source of his livelihood he should adopt the profession of a physician. He should follow the Âyurveda and Aṣṭâṅga and the Dharmas detailed therein. Or he may follow the profession of an astrologer, or an accountant (Gaṇita), or the Kâyiki vṛitti (Kayastha ?). These last duties are for the caste called "Bhiṣak" begotten by a Brâhmaṇa on a Kṣatriya woman, by stealth. He may be anointed as a king like Mûrdhâvasikta. Similarly,

a son begotten on a Kṣatriya woman by a Kṣatriya by stealth is even a Kṣatriya, but he is not entitled to be anointed (as a king)."

This Mûrdhâvasikta is entitled to perform all Vedic ceremonies liko Agnihotra, Darśa-pûrṇamâsa, Jyotiṣṭoma &c.

"Ambaṣṭa is the offspring of a Vaiśyâ wife by a Brâhmaṇa husband. His mode of livelihood is by agriculture and by medicine, and to be a doctor of men, horses and elephants."

Though this Ambaṣṭa is born of the seed of a Brâhmaṇa, yet, his mother being of very inferior caste, he gets the dharma of Vaiśya or of his mother's caste, and not of a Brâhmaṇa. He is also entitled to the six duties. This Ambaṣṭa must be distinguished from the Ambaṣṭa known in the Gauda country.

Uśanas continued :—"The son begotten by a Brâhmaṇa on a Śûdrâ wife is called Pârasava. His another name is Mahâ-Śûdra. He is a little higher than Śûdra. His livelihood is by following the trade of a goldsmith, and his method of bathing, purification &c. is the same as that of a Śûdra"

His another name is Niṣâda. He is entitled to perform the ceremonies of Agnihotra &c. Because YASKA has so explained it. In fact, this Niṣâda is counted as a fifth varṇa, immediately after the Śûdra, according to the opinion of Aupamanyava. See Nirukta, Naigama Kâṇḍa, III. 8. Thus Niṣâda being the fifth caste is entitled to all the privileges of a Śûdra caste, such as vârata &c. *

Uśanas continued :- The son begotten on a Vaiśyâ wife by a Kṣatriya husband is a Mâhiṣya. He is an anuloma and entitled to eight duties, and to follow the sixty-four arts. He should perform vratas &c. like a Vaiśyâ. His mode of livelihood should be by astrology, omenology (the science of birds), and music, or the science of sound. The eight Adhikâras mentioned above are :—the eight modes of livelihood. Or, eight kinds of enjoyment *viz.*, "sweet scents, wives, dresses, music, chewing the betel, good food, good bed and flowers. The sixty-four arts mentioned above are given in the following verses :—

वेदांशागमशास्त्रशिल्पकविताक्तृत्वतौर्यत्रिकम्
द्यूतास्त्राद्भुतवादसूपरचनाश्चित्रं पणौ वैद्यकम् ।
नानारत्नपुरादिलेखपुरुषस्त्रीधातुभाषालिपिः
प्रश्नानाटककेलिदन्तितुरगप्रेक्षा च सामुद्रकम् ॥
शय्याभोजनयुद्धमर्दनविभूषाबन्धसेवेङ्गित—
ज्ञानं राजतरासभारपकृतिः सौरव्येषु भोगेषु धीः ।
त्राणं चारिविषाग्निनारिषु रथाश्वेयंगशीर्षेषु यत्
दुर्गारामकृतिः पशुद्विपचमत्कारः शिवार्चादयः ॥"

Begotton on a Śûdra woman by a Kṣatriya father is Ugra of cruel deeds. He is expert in the use of weapons and missiles, and expert also in rules of war. His Dharmas are like those of Śûdras and his livelihood is by the same (use of weapons and missiles).

* In his **Original Sanskrit texts.** Vol. I. p. 177, Dr. John Muir writes :—"If Aupamanyava was right, the Nishâdas also were admissible, to the worship of the gods in the Vedic age, as the 'five classes' are represented in various texts as votaries of Agni." Tr.

Another origin of Ugra is thus given :—" Begotten on a Śûdra woman by a Kṣatriya is the Ugra, expert in the science of battle, and his livelihood is also by the use of weapons and missiles."

This in ordinary language is called Raja-puta.

"Begotten on a Śûdra wife, lawfully by a Vaiśya husband, is, called "Vaitâlika." He is also a karaṇa, and has the Dharma of a Śûdra. He is engaged in describing the good qualities of kings and Brâhmaṇas, and, his livelihood is by music and by kâma-śâstra."

Another definition of Karana is this :—" The son begotten on a Śûdrâ mother by a Vaiśya father is called a Karaṇa. His profession is that of a writer." This Karaṇa is called Natavâ in vernacular, or a bard.

All these anulomas are from married women. Those born by illicit connection are not to be considered as anulomas, but there is a separate class like Kuṇḍa and Golaka. This is the opinion of some. As a matter of fact, they form separate jâtis as mentioned above. In the same class the daughters born by this anuloma connection also get the same names :—" Mûrdhâvasiktâ, Ambaṣṭâ, Niṣâdî, Pâraśavâ, Mâhisyâ, Ugrâ, Karaṇi."

## *Pratilomas and their livelihood.*

In the same Uśanas Smṛiti are also given the livelihood of the six kinds of pratilomas :—

(1) SÛTA.

" On a Brâhmaṇi mother by a Kṣatriya father is begotten Śûta by pratiloma method. He is entitled to all the Dharmas of a Kṣatriya. He is a little less in status than the Kṣatriya class. He is the driver of elephants, of horses and chariots. He is never entitled to the Dharma of a Vaiśya."

" The dharma of Kṣatriyas is to fight and to protect the subjects. That is also the dharma of a Sûta. He is, however, debarred, because of his pratiloma birth, from the dharma of studying the Veda." This is according to the Smṛiti. Another text about the Sûta is the following :—" Begotten by a Kṣatriya on a Brâhmaṇi girl by marriage is the Sûta by pratiloma vidhi. He is not entitled to the study of the Veda."

Lomaharṣaṇa was also Pratiloma. He got the name of Lomaharṣaṇa, because of his wonderful power of oratory which made the hairs (loma) of the audience bristle (harṣaṇa). This is the account given in the Kûrma Purâṇa. In the Vâyu Purâṇa there is another account given of the birth of a Sûta, *viz.*, that he was born in the great sacrifice performed by Pṛithu, the son of Vena. He arose from the fire altar, according to another Purâṇa. He, through his power of Tapas and through the grace of Vyâsa, is entitled to the study of the Purâṇas. Through the grace of Śaunaka he is entitled to the seat of Brahma priest (See the speech of Śaunaka to Vallabhatta). The Sûtas are entitled to become the ministers of kings, horsemen and charioteers, so also are they entitled to the study of the Purâṇas, and to racite them. But the study of the Purâṇas and reciting them is not by birthright, but through the grace of Brâhmaṇas. But by their birth they are entitled to become ministers and charioteers, &c., as was the case of Sañjaya and others.

(2) VAIDÊHIKA.

" Begotten on a Brâhmaṇi woman by a Vaiśya father is the son called Vaidehika. His duty is to guard the inner apartments of the king's palace. In another place the duties of these Vaidehikas are stated to be to work in stones and wood and other arts as means of their livelihood." In vernacular he is called " Sûtârâ," or carpenter.

(3) CHÂṆḌÂLA.

"Begotton on a Brâhmaṇi woman by a Śûdra seed is Châṇḍâla whose very touch pollutes one, so that a man must bathe with all his clothes on if he is touched by a Châṇḍâla. He must live on the outskirts of the city and his duties are those of an executioner and torturer."

MANU (X. 51-56) gives the following account of Châṇḍâlas :—"(51) But the dwellings of Châṇḍâlas and Śvapachas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. (52) Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place. (53) A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals. (54) Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns. (55) By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule. (56) By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals."

Uśanas adds :—"The ornaments should be of lead or iron or black metal. Their necklace should be of beads and round their waist there should be cymbals. He should sweep the streets of the city in the morning and clean the privies. They should dwell segregated outside the village in the south-western direction on penalty of death."

In another Smṛiti it is said :—"If the Châṇḍâlos come out in day into the city owing to some necessity, they should cry out "Sinchola," and move in a very circumspect manner.

(4) MÂGADHA.

"Begotten on a Kṣatriyâ mother by a Vaiśya father is the son called Mâgadha. His profession is that of a bard, and is devoid of vratas &c. He is a little higher than a Śûdra, and his livelihood is by means of story-telling, oratory, and by being proficient in six kinds of languages, and in prose and poetry and in ornate styles." In vernacular he is called Bhâṭa.

(5) KṢATRI.

"Begotten on a Kṣatriya woman by a Śûdra father is born a son called Kṣatri, popuarly known as a Niṣâda. He is outside the pale of all varṇas. He is devoid of Śûdra conduct and addicted to sin. He carries a trap and a noose in his hands, and he is dexterous in catching wild animals. He roams in forests and is a killer of wild animals of the forest. He is full of anger, and his livelihood is by meat. He sells honey and that is also a means of acquiring wealth. The sound of his hunting-bell at midnight excites wonder. He hunts in two ways, both the birds in the sky, and beasts on earth."

In Mahâraṣṭra language he is called "pâradhi," and in the language of the Madhyadeśa he is called Karavâla. Some give his profession as that of a Vetradhara or pratihâra.

(6) AYOGAVA.

"A Vaiśyâ woman by connecting herself with a Śûdra begets a son called "Ayogava." He is lower in status than a Śûdra as regards his Dharma, and his livelihood is by working in stones and wood, as well as by paving the ground with small stones in mosaic."

But according to Uśânas:—"Begotten on a Kṣatriyâ woman by a Vaiśya father is born Ayogava. His occupation is that of a weaver, and his livelihood is by selling cloth and working in bell-metal."

The female children produced by this inverse order get also the same name, such as:—"Sûtâ, Vaidehi, Châṇḍâli, Mâgadhi, Kṣatri, Ayogavi."

As the anulomas had the dharma of their mother, so their descendants by the father and mother of the same jâti have the same Dharma. Thus says MANU (X. 25-26):—"(25) I will (now) fully enumerate those (sons) of mixed origin, who are born of anulomas and of pratilomas, and (thus) are mutually connected. (26) The Sûta, the Vaidehika, the Châṇḍâla, that lowest of mortals, the Mâgadha, he of the Kṣattri castle (jâti), and the Ayogava, (27) These six (Pratilomas) beget similar races (varṇa) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (jâti), and with females (of) higher ones."

Thus a son, begotten by a Sûta father on a Sûta mother, legally wedded to him, will be of a Sûta jâti. But by illicit intercourse, the son will be like a Śûdra. Similarly, as a son, begotten on a Mûrdhavâsikta wife by a Mûrdhavâsikta father, will be a Mûrdhâvasikta. But by illicit intercourse he will be like a Śûdra.

Thus MANU (X. 46 *et. seq.*):—"(46) Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvaṁsaja), shall subsist by occupations reprehended by the twice-born. (47) To Sûtas (belongs) the management of horses and chariots; to Ambaṣṭhas the art of healing, to Vaidehikas, the service of women; to Mâgadhas, trade; (48) Killing fish to Niṣâdas; carpenter's work to the Ayogava; to Medas, Andhras, Chunchus, and Madgus, the slaughter of wild animals; (49) To Kṣatriyas, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvansas, working in leather; to Venas, playing drums. (50) Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known by certain marks, and subsisting by their peculiar occupations. (51) But the dwellings of Châṇḍâlas and Śvapachas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. (52) Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place. (53) A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals."

MANU has further described mixed castes produced by intermarriges between the anulomas. (X. 20-24):—"(20) Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vrâtyas. (21) But from a Vrâtya (of the) Brâhmaṇa (caste) spring the wicked Bhṛijjakaṇṭaka, the Avantya, the Vatadhâna, the Puṣpadha, and the Saikha. (22) From a Vrâtya (of the) Kṣatriya (caste), the Jhalla, the Malla, the Lichchhivi the Naṭa, the Karaṇa, the Khasa, and the Dravida. (23) From a Vrâtya (of the) Vaiśya (caste) are born a Sudhanvan, and Acharya, a Karuṣa, a Vijanman, a Maitra, and a Satvata. (24) By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion of the castes.

"Of course all these Vrâtyas are true Brâhmaṇas, Kṣatriyas and Vaiśyas respectively. In Viśvambhara's Vâstu-śâstra these Vrâtya Brâhmaṇas are thus described:—"A Vrâtya Brâhmaṇa begets on a Brâhmaṇi a Bhrijja-kaṇṭaka son. A Bhrijja-kaṇṭaka Brâhmaṇa begets on a Brâhmaṇi and Avanta (avartaka) son. An

Avantya (avartaka) Brâhmaṇa begets on a Brâhmaṇi a Vatadhana (katadhana) son. A Vatadhana Brâhmaṇa begets on a Brâhmaṇi a Puṣpa śekhara. The occupation of these four classes of Vrâtya Brâhmaṇas is by singing and recitation of Kathâs in the vernacular language of the country, in the temples of Śiva and Viṣṇu."

"A son begotten by a Brâhmaṇa on a Puṣpaśekhara wife is called Bhoja. His duty is to minister in the worship of the sun. A Brâhmaṇa begets on a Bhojaka woman a son called Devalaka. He lives by ministering in the worship of Viṣṇu."

These are neither Anulomas nor Pratilomas, but true, though degraded, Brâhmaṇas, just like Brâhmaṇas who drink wine.

KOIRI.

"A Brâhmaṇa, who having entered the order of Sannyâsin with the vow of celibacy, breaks that vow and keeps a Brâhmaṇi widow, is considered a verily degraded Brâhmaṇa. The offspring of such union is a Dola or Karmachaṇḍâla whose touch defiles a man. His occupation is to dig wells, tanks, reservoirs and canals, for the sake of his livelihood."

In vernacular he is called Koiri.

SAJJALA.

"A pure Kṣatriya woman bears to a Vrâtya Kṣatriya the son called Sajjala following the Dharma of Śûdra. He gets wealth by teaching the sons of kings, the use of arms and weapons. Thus getting his livelihood he should preserve the Dharma of his caste."

This Sajjala is the Jhalla of Manu (X. 22).

MALLA.

"A son begotten by Sajjala on a Kṣatriya woman is called Malla. He possesses great prowess and proud of his valour. He earns money by showing feats of strength to kings. He lives by profession of arms."

LICHCHHIVI.

"A Malla begets on a Kṣatriya woman a Lichchhivi (silindhra). His livelihood is by massaging the body of men."

He is a sort of barber, and his vernacular name is Mardani.

NATA.

"The Silindhra (Lichchhivi) begets on a Kṣatriya woman a Naṭa whose profession is the performance of dramas. He is called also Kṣaratika, and Bahurupi or mimic."

These Jhallas &c. are Vrâtya Kṣatriyas like Vrâtya Brâhmaṇas mentioned above, and are neither Anulomas nor Pratilomas, but pure, though degraded, Kṣatriyas.

NOTE :—"According to this opinion of Bâlambhaṭṭa the Karaṇas and Kâyasthas are Kṣatriyas though Vrâtyaka and degraded, and are neither Anulomas nor Pratilomas. Though Silindhra is a Nâpita or a barber by profession, not by caste, he should be distinguished from that Nâpita who is barber by birth, and is of course a Śûdra.

That Nâpita is thus described :—A son begotten on a Śûdra girl by a Brâhmaṇa father, and consecrated by him after the birth, is another class of Nâpita, and his Dharma is that of a Śudra, though a little higher."

He is not really a Śûdra, but a sort of degarded Anuloma.

This Anuloma Nâpita must be distinguished from a K.atriya Nâpita called Silindhra.

Uśanas thus gives the etymology of the word "Nâpita."—"Because in birth and death impurity, and at the time of Dikṣâ or initiation, he has to shave his body from Nabhi (navel) upward (urdhvam), therefore he is called "Nâpita."

NOTE :—This Nâpita is of course, a Kṣatriya, because he has got a particular time for Dikṣâ or initiation like all twice-born castes. It is in this sense that Kâyasthas are called Nâpitas by Uśanas. The full text of Uśanas is given below :—

"सूतके प्रेतके वाऽपि दीक्षाकालेऽथ वापनम् ।
नाभेरूर्ध्वं तु वपनं तस्मान्नापित उच्यते ॥
कायस्थ इति जीवेत्तु विचरेच्च इतस्ततः ।
काकाल्लौल्यं यमात्क्रौर्यं स्थपतेरथ कृन्तनम् ॥

VERSES 34-35.

Here of coure Uśanas describes the caste called Kulâla or Kumbhakâra, the offspring of Vaiśya mother and Brâhmaṇa father by stealth. He introduces the word "Kâyastha" here, merely to show that a Kumbhakâra may live by following the profession of a Kulâla or Nâpita or Kâyastha.

*Miscellaneous mixed Castes.*

The author now mentions other castes which arise by the intermixture of these cross-breeds or double hybrids.

YÂJNAVALKYA.

XCV.—By a (man of the) Mâhisya class on a (woman of the) Karaṇa class is begotten Rathakâra. The Pratilomaja and the Anulomaja are to be known as bad and good respectively.—95.

MITÂKṢARÂ.

*Mâhiṣya* is begotten by a Kṣatriya man on a Vaiśyâ woman. Karaṇî is begotten by a Vaiśya man on a Śûdrâ woman. In that *Karaṇî* woman, the son, begotten by a Mâhiṣya father, would be a Rathakâra by caste. Because there is a text prescribing all ceremonies like Upanayana (initiation &c.) for him. As says ŚAṄKHA :—

" From the Anuloma descendants of Kṣatriya and Vaiśya on females of immediately lower castes than themselves, is produced Rathakâra. He has a right to sacrifice, give alms, and Upanayana (initiation) sacrament. His profession is to train horses, and learn the science of Chariot-making, carpentry and architecture."

Similarly, Anuloma cross-breeds between Mûrdhâvasikta and Mâhiṣya, &c., who are descended from Brâhmaṇas and Kṣatriyas, give rise to other castes, who, it must be known, have also a right to Upanayana (initiation with sacred thread) and the rest ; because

they are twice-born. As for the distinct appellations given to these castes (produced by double-crossing, other Smṛitis may be consulted.) This much has been said merely by way of illustration; the number of castes, produced by the intermixture of various castes of cross-breeds is infinite, and it is impossible to enumerate them all. Therefore we stop here.

It must be remembered that Pratiloma births are "bad" and Anuloma births are "good."

BÂLAMBHAṬṬA'S GLOSS.

Vasiṣṭha also gives a similar derivation of the Rathakâra caste. He is, of course, an Anuloma, and though born of a woman likened to a Śûdra, yet he is entitled to Upanayana by force of a particular text of ŚAṄKHA. According to others, he is entitled to Upanayana &c. He is a mere artisan.

NOTE:—Vijñâneśvara is, however, of different opinion. According to him all Anulomas as well as the cross-breeds of all Anulomas in the direct order are considered as Anulomas, and entitled to Upanayana, and all privileges of the twice-born caste (Dvijâtitvat). *Tr.*

According to Jaimini the caste of Sudhanvâchârya, produced by a Vrâtya Vaiśya, is also a Rathakâra.

MANU in X. 43 gives the general rule of how a Vrâtya may become a Vṛiṣala by the non-performance of sacred rites. A Rathakâra is to be initiated in the rainy season.

Though Vijñâneśvara has not entered into a detail of the mixed caste, yet we give some of them in brief for the instruction of others.

(1 and 2) Âpîta and Piṅgala castes.

In the Sûta-saṁhitâ (Śiva-mâhâtmya Khaṇḍa, Chapter XII, verse 17):—"Begotten by a Brâhmaṇa father on a Dauṣyanti woman is produced an Âpîta. Similarly, by a Brâhmaṇa father on an Ayogavî woman, is begotten a Piṅgala." These are, of course, children of wedlock. Dauṣyanta is a progeny of a Śûdrâ mother by a Kṣatriya father. An Ayogava is a progeny of a Śûdra father by a Vaiśyâ woman.

(3) Âbhîra.

According to Viśvambhara Vâstu-śâstra:—"A woman of Mâhiṣya caste by intercourse with a Brâhmaṇa produces a son called Âbhîra. Their occupation is that of rearing cattle, enlarge cattle compounds, and to sell milk, curds, clarified butter, whey and other products of milk. Their Dharma is little less than that of a Śûdra."

An Âbhîra is also an Anuloma.

(4) Kumbhakâra.

A girl produced by a Kṣatriya father on a Śûdrâ woman is called an Ugra. A Brâhmaṇa begets on such an Ugra woman a child called Kumbhakâra. His Dharma is a little lower than that of a Śudra, and his avocation is that of making earthen pots (a potter)." He is also an Anuloma.

(5) Kasârâ.

Brâhmaṇa father on a Vaiśyâ woman begets a daughter called Ambaṣṭhâ. She in connection with another Brâhmaṇa, by stealth, produces a child called

Kasârâ. He should always worship the goddess, Kâlikâ, and his occupation is to work in bell-metal (kaṁsa). His Dharma is like that of a S'ûdra. In popular language he is called "Kaserâ." He is also an Anuloma.

MANU gives another origin of Âbhîra caste (X. 15):—"A Brâhmaṇa begets on the daughter of an Ugra an Âvrita, on the daughter of an Ambaṣṭha an Âbhira, but on a female of the Âyogava (caste) a Dhigvana."

(6) Mauṣṭika (Kahâra).

"A Brâhmaṇa by connection with a S'ûdrâ woman begets a daughter, Niṣâda. She (a Niṣâda) by connection with a Brâhmaṇa produces a son called Mauṣṭika. These Mauṣṭikas are carriers of king's litters (Dolâ). They also carry Chhârâlâs and Kâvadi* (kinds of vehicles carried on shoulders, or perhaps umbrellas ?). They sell fuel, wood, and have no particular Dharma. They are called Pauṣṭika also, and shoulder-carriers." They are popularly called Kaharas.

(7) Gopta (Vandivana).

"Begotten by a Brâhmaṇa father on a Mâgadhî woman is Gopta whose duty is to guard the prison." Mâgadhi is the daughter of a Vais'ya father by a Kṣatriyâ wife. This Gopta is called, in vernacular, Vandivan.

(8) Chhatrapam.

"A daughter of a Vais'ya father by a Brâhmiṇi wife is a Vaidehi. She married to a Brâhmaṇa produces a son called a Chhatrapa. His occupation is that of carrying the royal umbrella. He is called Vâhi in popular language. His occupation is that of selling drinks." Some say he is a Pratiloma and other say he is an Anuloma.

(9) Digvana (Mochî).

"Âyogavî is the daughter of a Vais'yâ woman by a S'ûdra father. She (Âyogavî) married to a Brâhmaṇa gives birth to a Digvana. His profession is to deal with leather and to serve horses. This is his livelihood. He is a maker of saddles, reins, etc. He is popularly called Mochî.

(10) Tâmra-kuṭṭaka (Lambara).

"The progeny of a S'ûdra woman by a Kṣatriya husband is a daughter Pârasavî. This Pârasavi by a Kṣatriya husband gives birth to a child called "Tâmra-kuṭṭaka" (copper-beater). He is to associate with Kasâra. His livelihood is by making copper vessel. His another name is Kinnâtaṭa." He is popularly known as Lambara.

(11) Vaitâlika.

"By a Vais'ya father on a S'ûdrâ woman, the wife of another, is born a son called "Vaitâlika." His livelihood is by Kâma-s'âstra, and by following the occupation of a bard and panegyrist."

(12) Cholûka or Loha-kâra.

"A Kṣatriya on a Mâgadhî woman produces a son called ulûka (or "Cholûka") or Loha-kâra, or iron smith. His profession is to deal in iron." He is an Anuloma, higher than other mixed castes, but lower than the four pure castes. He is also called "Uluka."

(13) Vatsara.

"Karaṇî is the daughter of a S'ûdra woman by a Vais'ya father. A Karaṇî married to a Vais'ya produces a Vatsara. His Dharma is lower than that of a S'ûdra.

* Meanings of these two words are not given in any lexicon. *Tr.*

His occupation is to protect the cow and look after their grazing in the pastures. He is a grazier." He is also an Anuloma.

(14) Mâlâ-kâra (garland-maker.)

"A Mâhiṣya is a son of Vaiśya father and a Kṣatriyâ mother. He, married to a Niṣâda woman, begets a son called "Mâlâ-kâra," or garland-maker. He earns his livelihood by stringing flowers and leaves. His Dharma is lower than that of a Śûdra, and he is entitled to seven sacraments." According to others a Mâlâ-kâra," is the son of a Pârasavî woman by a Mâhiṣya father. He is also an Anuloma.

(15) Śâlâka or Manju (Maniyâra).

"By a Mâlâkâra male on a Karaṇî woman is begotten a son called Śâlâka, whose occupation is that of boring the gems (Maṇis)." He is called popularly "Maniyâra."

(16) Vena.

"An Ambaṣṭha is born by the union of a Brâhmaṇa father and a Vaiśyâ mother. Similarly, a Vaideha is the offspring of a Vaiśya father and Brâhmaṇi mother. A Vaideha marrying an Ambaṣṭha girl begets a son called "Vena." He is devoid of Śûdrâ dharma, and his livelihood is by writing on Hari-mekhala, and by engraving on hari-mekhala." MANU (X. 19):—"Moreover, the son of a Kṣattri by an Ugra female is called a Svapacha; but one begotten by a Vaidehaka on an Ambaṣṭha female is named a Vena".

NOTE:—Vena, otherwise called Baruḍa, is a basket-maker according to the commentary of Manu.

He is a Pratiloma. (Hari-mekhala appears to be the name of a caste, as we learn from the next verse). *Tr.*

(17) Mardaka (Drummer).

"The son of a Vaideha by an Ambaṣṭha female is a Hari-mekhala. The daughter of a Kṣatriya by a Vaiśya female is a Mâhiṣya. The son of a Vâiśya by a Kṣatriyâ female is called Mâgadha. The son of a Mâgadha by a Mâhiṣyâ female is called Mârdaka. He is outside the Śûdra Dharma, and his livelihood is by singing and by learning the four kinds of musical instruments." He is a Pratiloma and player on Mṛidanga.

(18) Sairandhra.

"An Âyogavî is the daughter of a Śûdra father by a Vaiśyâ woman. This Âyogavî gives birth to Sairandhra son by Kâyastha father. He is lower than a Śûdra caste, and should serve the twice-born. He should wash their feet and work in braids of hair. He should anoint the bodies of men with sandal pastes, and massage them. He is to deal in musk and other scents, and produce novel objects of luxury and toilet. A woman of Sairandhra caste is called Sairandhrikâ, or a maid-servant." According to another text:—"A Sairandra is the son of a Karaṇa father by an Âyogavî mother, and his occupation is that of making perfumery, and dealing in flowers, and sandals and other toilet requisites like fragrant powders etc." A Karaṇa is the son of a Vaiśya by a Sûdrâ female. (The Karaṇa and the Kâyastha seem to be used synonymously here. *Tr.*).

According to MANU (X. 32):—"A Dasyu begets on an Âyogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals)." Having an Anuloma father he is also an Anuloma.

(19) Jâdhika Châri or Mevadâ.

"The son of a Brâhmaṇa by Śûdrâ woman is called Pâraśava. He is called also Niṣâda in the world. An Ugra is the daughter of a Kṣatriya by a Śûdrâ. This Ugra married to the above-mentioned Niṣâda, produces a son called "Jâdhika." He is excluded from Śûdra dharma. He is the carrier of letters to the twice-born by swiftly running on foot, from one country to another." This Jâdhika is called Châri, runner also, and in the language of the Madhya-deśa, he is a known as Mevadâ. He is also an Anuloma.

(20) Kṣemaka (Darwan).

"A Kṣatta (Kṣattri) is the son of a Śûdra father by a Kṣatriṇî mother. An Ûgra is the daughter of a Kṣatriya father by a Śûdrî woman. This Ugra married to Kṣatta husband gives birth to a son called Kṣemaka. His occupation is that of guarding the door. His other name is Pratihâra." But according to MANU (X. 19) he is called Śvapaka:—"Moreover, the son of a Kṣattri by an Ugrâ female is called a Śvapaka."

He is popularly known as a Darwân or door-keeper in Hindi. He is a Pratiloma.

(21) Kuśîlava (Ministrel)

"The daughter of a Vaiśya father by a Brâhmaṇi mother is called a Vaidehika. The son of a Brâhmaṇa father by a Vaiśyâ mother is an Ambaṣṭha. The Vaidehî female married to an Ambaṣṭha male gives birth to a Kuśîlava. His profession is that of dancing and singing, and going about from country to country. He is called also Chârana. He is also an Anuloma."

(22) Bhaṣmâṅkura.

"The Śaivas, and the Pâśupatas following the path of Yoga, when having attained a certain stage, fall down from it, and connect themselves with Śûdra and other public women, they give rise to children called "Bhaṣmânkuras." A Bhaṣmâṅkura keeps matted hair and besmears the body with ashes and worships the Śivaliṅga. (He is the priest of the Śiva temple) and maintains himself with the offerings made by the pious to that temple."

He is an Anuloma and is called Gurava in the Mahâraṣṭra language.

(23) Maitreyaka.

"The son of Vaideha father (the progeny of Vaiśya by a Brâhmaṇî) by an Âyogavî mother (the daughter of a Śûdra father by a Vaiśya mother) is Maitreyaka. His occupation is to ring the bell in the morning, and to awaken the citizens with auspicious songs, in the tune of Lalitâ, Bhairavî &c." So also MANU (X.33):—"A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually praises (great) men."

He is a Pratiloma and is called "ṭokankâra" in the Mahâraṣṭra language.

(24) Sûta (Cook, Confectioner).

"A Sûta (son of a Brâhmaṇî mother and Kṣatriya father) begets on a Vaidehi (daughter of a Brâhmaṇî mother by a Vaiśya father) a son called Sûta whose occupation is to produce four kinds of food, to prepare various kinds of meat dishes and sauces &c. His Dharma is that of a Śûdra, and he is expert in the art of cooking. He is a worshipper of Pârvatî, Nala, and Bhîma. He is also called Supa-kâra."

He is a Pratiloma.

(25) Bhrukuṁsa (or Bhṛitkuṁśa).

"An Âyogava (son of a Vaiśya father by a Śûdra mother) begets on a Mâgadhika (daughter of a Kṣatriya mother by a Vaiśya father) a son called "Bhrukuṁsa" whose occupation is to train women in singing and dancing."

He is an Anuloma.

(26) Kaulâṭî (Bahurûpî).

"The son of a Silindhra father (the issue of a Mâlâkâra father on a Kṣatriya mother) by a Kṣatriya mother, is Kaulâṭî or a mimic."

(27) Sikilîgara or Nirmaṇḍala.

He is the son of an Abhîra or of a Mâlâkâra by a Kâyastha woman. His occupation is to make baskets and leaf-plates and arrows.

He is a Pratiloma.

(28) Śâlmala (Tamboli).

"The daughter of a Kṣatriya mother by a Vaiśya father is called "Bandina." This Bandinî by a Brâhmaṇa produces a son called "Maṅgu." This Maṅgu begets from a Kumbhakâra's wife a son called "Śalmala." He is a betel-leaves seller." He is an Anuloma, and is called a Tâmboli in the language of Madhyadeśa.

(29) Andhasika.

'The son of a Vaidehaka father (progeny of a Brâhmaṇî woman by a Kṣatriya father) by a Śudra mother is an Andhasika. His occupation is to sell cooked food in the market."

He is a Pratiloma and is called Bhatihâra in vernacular language.

(30) Chhâgalika.

"A katadhâna father begets on a Maṅgu woman a son called Chhâgalika or Ajapala. He lives by keeping goats."

He is a Pratiloma and is called Gaḍariya in the vernacular language of Madhyadeśa.

(31) Śayya-pâlaka.

"The progeny of a Maṅgu and a Sairandhra is a Śayyâ-pâlaka. His duty is to prepare beds of kings."

The son of a Sairandhra father by a Kṣemaka woman (a Pratihâri or Darwan woman) is also called Śayyâpâlaka.

He is a Pratiloma.

(32) Maṇḍalaka.

"Woman of Karmachaṇḍâla caste gives birth by a Puṣpasekhara man to a son called "Maṇḍalaka." He is a hunter of a king and lives by training dogs."

He is a Pratiloma. Karmachaṇḍâla is an offspring of a widow by an ascetic.

(33) Sandolika (dyer).

"By a Bandinî mother and a Śûdra father is produced Sandolikâ who is called also Suchaka. His occupation is that of dyeing cloth into variegated colours with dyes like that of madder plants (manjiṣtha*) &c. His process of beautifying cloth is twofold. One is through dyes and the other by thinking over the figures of embroidery with his hand. He is, therefore, called Suchaka also (Is he an embroiderer in cloth by needle-work or a tailor ?)"

He is an Anuloma and is called Raṅgâli or Chhipi in the language of Madhyadeśa.

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* Rubia tinctoria, *Linn.*

(34) Krodhika or Kukkuṭaka.

"The son by a Śûdra father on a Niṣâdâ woman is a Krodhika or Kukkuṭaka. His occupation is to work in all mills and to superintend the manufacture of coins like Nâṇaka. This is his means of livelihood, and working in eight metals He is equal to an Antyaja."

Compare MANU (X. 18):—"The son of a Niṣâda by a Śûdrâ female becomes a Pukkasa by caste (jâti), but the son of a Śûdra by a Niṣâdâ female is declared to be a Kukkuṭaka."

(NOTE:—The phrase "Nâṇakânaṃ vidhâyata" may mean either "the making of Nâṇakâs or making them standard coins by laying down the proper weight &c. He is a Pratiloma. *Tr.*)

(35) Mañjûṣa, Rañjuka, or Rajaka, or Maṇḍûṣa.

"An Ugra begets on a Vaidehikâ a son called Mañjûṣa, or Rajaka, who is first among Antyajakâs. His profession and mode of livelihood is by washing clothes."

He is an Anuloma, because an Ugra is a son of Kṣatriya father and Śûdrâ mother, while a Vaidehikâ is the daughter of a Vaiśya father and Brâhmaṇî mother.

(36) Mauṣkalika or an oilman.

"The child of an Ugra father and a Pâraśavâ mother is Mauṣkalika. He drives the oil-pressing machine and is better than other castes, and his livelihood is declared to be the selling of pure oil. He is sin-born, because he injurs sesamum by pressing oil out of it, and thus making a horrid noise with his machine. Therefore a Mauṣkalika should always be made to reside outside the city."

"So far as the noise of an oil-press, or of a sugar-cane press goes, no sacred rites should be performed therein, nor in the presence of a Śûdra, or of an outcaste."

He is called a Teli in popular language, and he is an Anuloma.

(37) Sûtradhâra.

"The wife of a Rathakâra by connection with an Ayogava gives birth to a son called Sûtradhâra, or manager of theatrical company. He lives by the earnings of his wife, he is an actor, and skilled in dramatic art. He always makes Sûtras like Jalamaṇḍalikâ (musical instruments ?) &c., which cause wonder among men."

He is called "Garudî" in the vernacular language.

(38) Kuruvinda or weaver.

"The wife of a Kukkuṭa in connection with a Kumbhakâra, gives birth to a son called "Kuruvinda." He weaves silken clothes for his maintenance, and is equal to an Antyaja."

He is a Pratiloma, and is called "Julâhâ" in vernacular language.

(39) Śambaraka.

"A Natî woman called also Venî in (sexual) intercourse with an Avartaka, gives birth to a son called "Śâmbaraka," a wool-weaver. He is lower than an Antyaja, and is maker of sacred clothes of wool."

He is called Sâlî or maker of shawls in vernacular.

(40) Sauvîra, or Nîlî-Kartâ, or Kośaṭâ.

"An Âbhîra by Kukkaṭî woman gets a Sauvîra. He is a maker of silken clothes or Tasara. That is his means of livelihood. Born in the reverse way, *viz.*, by a Kukkuṭa father and an Âbhîrâ woman, he is also called, "Nîlî-Kartâ," and his occupation and livelihood is also by weaving clothes."

He is called "Kosaṭâ" in Bengali language.

(41) Sâṅkhilya.

"A Sâṅkhilya is the son of a Mârgâ or Mârdilikâ woman by a Nâpita father. He is a low caste and shaves hairs of private parts, and extracts blood by cupping and leeching."

He is called "Teriva" in vernacular language.

(42) Nâpita or Barber.

"A Nâpita is the offspring of Ugrâ mother and Mâgadha father. His profession is to shave and trim beards and hairs of the head, and live by the profession of barber, and should dwell within the village, and serve all other castes."

(43) Bandhula.

"The son of a Maitreyaka (actor) by a Jâdhikâ woman is called "Bandhula," the lowest of all castes. His profession is to search for gold in the dust of the workshop of a goldsmith."

He is called Jhârâ in vernacular.

(44) Pâṁśula.

"A Pauṣṭika begets on a Niṣâdâ woman a son called "Pâṁśula," whose profession is to weave hempen clothes."

(45) Aurabhra, or Shepherd.

"A Chhâgalî woman produces through Bhṛijukaṇṭha husband a son called "Aurabhra." He is the maker of various kinds of blankets, and the rearer of sheep."

He is called Dhanagara in vernacular.

(46) Mahâṅgu or Camel-Driver.

"An Âvartâ woman produces by a Kṣemaka husband (a Darwan is called a Kṣemaka) a son called Mahâṅgu, a driver and keeper of camels."

(47) Romika or Salt-Maker.

"An Âvarta woman by a Mallabha man produces a son called "Romika." His profession is to bring saline water, and dry it in big cauldrons to manufacture salt, or, to bring saline water, keep it enclosed in a piece of field, and dry it by exposure to the sun, and thus manufacture salt. His livelihood is by selling such salt."

(48) Meda.

"A Kârâvârî or a Kola woman produces by a Vaidehaka man a Meda. He lives in forests and hills and subsists on fruits, and is wildly dressed, and suffers from disease of rheumatism."

He is called "Gai."

(49) Kaivartaka.

"A Kaivartaka is born of an Âyogavî mother and a Pâraśava father. By making nets he catches fish and other water animals for the sake of his livelihood. His occupation is that of a boatsman, and of carrier through rivers, and to ferry men across rivers, and thus earn money for them."

Kaivarta is also called "Dâśa," living by occupation of boats.

(50, 51 and 52) Some low castes:—(Dâśa), Kârâvara, Andhra and Meda.

"A Charma-kâra is produced by a Kârâvârî woman through a Niṣâda husband. Similarly, a Kârâvârî and a Niṣâda woman by a Vaidehaka husband produce Andhras and Medas respectively, who dwell outside the city."

Compare (MANU X. 34, 35 and 36) :—(34) A Niṣâda begets (on an Âyogavî) a Mârgava (or) Dâśa, who subsists by working as a boatman, (and) whom the inhabitants of Âryavarta call a Kaivarta. (35) Those three base-born ones are severally begot on Âyogavî women, who wear the clothes of the dead, are wicked, and eat

reprehensible food. (36) From a Niṣâḍa springs (by a woman of the Vaideha caste) a Kârâvara, who works in leather; and from a Vaidehaka (by women of the Kârâvara and Niṣâda castes), an Andhra and a Meda, who dwell outside the village."

(53) Pukkasa.

"A Pukkasa is a son of a Niṣâda father by a Śûdrâ mother. His Dharma is like that of Antyajas. His livelihood is by killing wild animals, and hunting with hawks and falcons."

Compare MANU (X. 18).

He is called Koli in vernacular.

(54) Kârîvara.

"Kârîvara is the son of a Dhikvanî woman (Mochikâ woman) and a Niṣâda father. He is lower than the Antyaja caste, and his livelihood is by making of shoes, and harnesses, and saddles of horses, and hide armours for men, and he deals in the hides of cows and buffaloes."

He is called "Châmâra in Hindi.

(55) Pauṣkala.

"An Âbhîrâ woman by a Vena man produces a son called Pauṣkala. He is called Adharma also, excluded from all Dharmas. His livelihood is by preparing spirituous liquor, and selling it. He is called Śautskala or Śauṇḍika also."

He is called "Kalvâra" in the vernacular language.

(56) Manguṣṭha.

"Manguṣṭha is the son of Kaivarta father and Jândhikâ mother. He is an untouchable man. He is called Râjaka also, and his livelihood is that of breaking Kaṭakas? (the side or ridge of a hill or mountain, and powdering it especially.) He cooks food also for dogs."

He is called "Chûrṇa-kâra" also.

(57) Chitra-Kâra.

"The Chitra-kâra is the son of Kumbha-kâra father and Dhikvaṇî mother. His occupation is that of painting pictures of various kinds."

(58) Kinkśuka.

"The Kinkśuka is the son of Dhîvara father and Kuruvinda mother. He is an Antyaja, and his livelihood is by bamboo leaves."

He is called "Buruḍa" "Kuruḍa" in the vernacular.

(59) Âhituṇḍika.

"He is the son of Vaidehî mother and Niṣâda father. His occupation is that of playing the snakes and earning his livelihood thereby. He carries big poisonous snakes round his neck."

He is called "Gâruḍi" as well as "Diṇḍima" in vernacular.

Compare MANU (X. 37):—"From a Châṇḍâla by a Vaideha woman is born a Pâṇḍusopâka, who deals in cane; from a Niṣâda (by the same) an Âhiṇḍika." He is an Antyaja.

(60) Śaunaka.

"He is the son of a Karma-châṇḍâla by a Dâśa woman. He is a butcher, who maintains himself by killing goats and sheep, and selling their meat. He is lower than an Antyaja."

He is called "Khatik" in vernacular. He is called "Sainika" also.

(61) Pâṇḍusopâka.

"He is the son of a Vaidehi mother by a Karma-châṇḍâla father. He belongs to Buruḍa, and deals in cane and bamboo-cutting."

Compare MANU X. 37 already quoted above.

(62) Yâdhîka.

"He is the son of a hunter (Vyâdha) and Âhituṇḍikâ mother. His occupation is to kill rats by dragging them out of their holes in the ground. He begs for his maintenance from people."

[This caste may be employed by our municipalities in killing rats in these days of the plague. The Yâdhîka need not beg for his livelihood. The rat-killing would be a paying profession. *Tr.*]

(63) Yavana or Târuṣka.

"He is the son of a Vena father and a Meda mother. He is most cruel of men. A Châṇḍâla is merciful as compared with him."

(64) Śvapâka.

"He is the son of Châṇḍâla father and Pukkasî mother. He drives cows, asses, dogs (dead) outside the village. (His profession is to throw dead corpses of these animals outside the city)."

NOTE:—He is called Mahâr in ordinary language.

Compare MANU (X. 19), where a Śvapâka is said to be the son of a Kṣatriya by an Ugrâ female, and in X. 51-56, are to be found the occupations of those Châṇḍâlas and Śvapâkas.

(65) Ḍom or Ḍomba.

"He is the son of a Châṇḍâla father by a Niṣâda mother. He is called also Antyavasâyî, and he is employed in cremation-grounds, and lives by the garments of the dead, and carries the dead carcasses of animals."

Compare MANU (X 39):—"A Niṣâda woman bears to a Châṇḍâla a son (called) Antyavasâyin, employed in cremation-grounds, and despised even by the so excluded (from the Âryan community)."

(66) Plava.

"He is the son of a Châṇḍâla father and Andhra woman. He is called Mahâḍî also. He carries the dead carcasses of horses, camels, asses &c., outside the city, and lives on the flesh of such animals."

(67) Mâṅga.

He is the son of a Châṇḍâla by a Meda woman. He is like a Śvapâka, untouchable, and a criminal. His livelihood is by making ropes of cow-hide."

(68) Durghaṭa.

"He is the son of Dhikvaṇî mother and Âyogava father. He is an Antyaja."

(69) Kînâśa.

"He is the son of Diṇḍima father and Śauṇḍikî mother."

(70) Mlechchhas.

"All Mlechchhas are born from Meda women by Śailindhra fathers.'

(71) Śopâka.

"But from a Châṇḍâla by a Pukkasa woman is born the sinful Sopâka, who lives by the occupations of his sire, and is ever despised by good men." (MANU X. 37.)

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"Then Manu, in X. 40, gives a general rule about these Saṅkara castes:—"These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves."

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ANTYAJAS.

The following seven castes are called Antyajas:—(1) Rajakas, (2) Charmakâras, (3) Naṭas, (4) Burudas, (5) Kaivartas, (6) Meḍas, and (7) Bhillas.

## THE ORIGIN OF MIXED CASTES.

MANU (X. 43-45) :—(43) "But in consequence of the omission of the sacred rites, and of their not consulting Brâhmaṇas, the following tribes of Kṣatriyas have gradually sunk in this world to the condition of Śûdras (*Viz.*). (44) the Pauṇḍrakas, the Choḍas, the Draviḍas, the Kâmbojas, the Yavanas, the Śâkas, the Pâradas, the Palhavas, the Chinas, the Kirâtas, and the Daradâs. (45) All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brâhmaṇa), are called Dasyus, whether they speak the language of the Mlechchhas (barbarians) or that of the Aryans."

Thus there are infinite number of castes and sub-castes, and the general rule about them is given by MANU (X. 24) :—"By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion of the castes."

All these are explained in Sûta-Saṁhitâ also. Thus in Śiva-Mâhâtmya Khaṇḍa, Ch. 12, verses 28 *et. seq.*, we find :—"The son of a Mûrdhâvasikta by Ambaṣṭha female is called Âgneya-nartaka, similarly, the son of a Mâhiṣya by a Karaṇa female, is called Dakṣa, Rathakâra, Lohakâra, Karmakâra, Śilpî-vardhatî." All these are names of one and the same caste following different professions.

## PRATILOMAS BY PRATILOMAS.

Sûta-Saṁhitâ *ibid.* verse 41:—"Bandika is the name of a son, begotten by a Vrâtya Brâhmaṇa on a Brâhmaṇî woman."

Here we shall digress a little, and describe ten kinds of Brâhmaṇas.

The Brâhmaṇas are of ten kinds, "(1) Deva (god-like), (2) Muni (sage-like), (3) Dvija (regenerate), (4) Râja (king-like), (5) Vaiśya (trader-like), (6) Śûdra (servant-like), (7) Biḍâlaka (cat-like), (8) Paśu (beast-like), (9) Mlechchha, and (10) Châṇḍâla.

### (1) Deva.

"He, who is a professor, devoted to his religion, always content, master of his senses, who knows the truth about the Vedas and the Śâstras, he is called Deva-Brâhmaṇa.

### (2) Muni.

He who subsists on forest products, on uncultivated fruits and roots, and lives in forests, devoted to his ritual, is a Muni-Brâhmaṇa.

### (3) Vaiśya

He, who is devoted to trade and commerce, and rears cattle, and is a cultivator, is a Vaiśya Brâhmaṇa.

### (4) Śûdra

He, who lives by profession of arms or by profession of writing, or is a temple priest, or a village priest, or runs on errands, or cooks food, is a Śûdra Brâhmaṇa.

### (5) Mârjâra (The Cat Brâhmaṇa.)

He, who meddles injuriously in the works of others, is hypocrite, is intent on accomplishing the selfish ends, and is always cruel, is a Cat-Brâhmaṇa.

### (6) Beast

He, who has no distinction between clean and unclean food, in clean and unclean speech, in proper and improper intercourse with women, is a Beast Brâhmaṇa.

### (7) Mlechchha

He, who is bold and fearless in demolishing temples, in digging out wells, reservoirs, tanks, etc., is a Mlechchha Brâhmaṇa

(8) Châṇḍâla

He, who does not perform Sandhyâ three times a day, he, who does not study the Vedas, and is devoid of other religious acts, is a Châṇḍâla Brâhmaṇa.

(1) Nâpita.

To revert to the Sûta-Saṁhita (*ibid.* verse 32):—"The son of a Niṣâda by a Brâhmaṇî woman is a Nâpita."

There are three kinds of Nâpita, "Ûrdha-nâpita," defined in verse 15 of the Sûta-Saṁhita, the "Simple Nâpita," defined in this verse, and the "Adho-nâpita," defined in the next verse, *viz.*, a son begotten by a Niṣâda on a Kṣatriyâ woman. The food of these Nâpitas may be eaten as says Yâjñavalkya in verse 166. According to ŚAṄKHA the simple Nâpita is a Pratiloma.

(2) Venuka.

He is the son of a Nâpita father by a Brâhmaṇî mother.

(3) Karma-kâra.

He is the son of a Nâpita father by a Kṣatriyâ woman.

(4) Takṣa Vṛitti.

The son of an Ugra by a Brâhmaṇî woman is a Takṣa or carpenter.

(5) Samudra.

He is the son of an Ugra by a Vaiśya woman.

(6) Bhâga-labdha.

He is the son of a Dauṣyanta by a Brâhmaṇî woman.

(7) Rajaka.

He is the son of a Vaideha by a Brâhmaṇî female.

(8) Charma-kâra.

He is the son of an Âyogava by a Brâhmaṇî woman.

(9) Śvapacha.

He is the son of a Chaṇḍâla by a Brâhmaṇî woman.

(10) Guhaka.

He is the son of a Śvapacha by a Brâhmaṇî woman.

All these ten jâtis are begotten by Pratilomas on Brâhmaṇî women. Among them the following are considered to be Châṇḍâlas:—(1) Guhakas, (2) Śvapachas, (3) Bhillas, (4) Takṣa-vṛittis, (5) Nâpitas, (6) Rajakas, (7) Charma-kâras, (8) Bandikas, (9) Veṇukas, (10) Bhâga-labdhas, and (11) Bâhya-dasas. They are Châṇḍâlas.

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Now the sons begotten by Pratilomas on Kṣatriyâ women.

(1) Salla.

He is the son of a Vrâtyaka Kṣatriya by a Kṣatriyâ female. He is called also Matta and Malla.

(2) Pichchhila.

The son of a Malla by a Kṣatriya female is called Pichchhila.

(3) Naṭa.

The son of a Pichchhila by a Kṣatriya woman is called Naṭa.

(4) Karaṇa.

The son of a Naṭa by a Kṣatriyâ woman is called Karaṇa.

(5) Karma.

The son of a Karaṇa by a Kṣatriyâ woman is called Karma.

(6) Dramila.

The son of Karma by a Kṣatriyâ woman is called Dramila.

(7) Adho-nâpita.

The son of a Niṣâda by a Kṣatriyâ woman is called Adho-nâpita.

(8) Khanaka.

The son of a Mâgadha by a Kṣatriyâ woman is called "Khanaka."

(9) Udbandha.

The son of a Khanaka by a Kṣatriyâ woman is called "Udbandha."

Now the sons produced on a Vaiśyâ woman.

(1) Sudhanvana.

A Vrâtya Vaiśya begets on a Vaiśyâ woman a Sudhanvan.

(2) Âvarya.

A Sudhanvana begets on a Vaiśyâ woman an Âvarya.

(3) Bhâruṣa.

An Âvarya begets on a Vaiśyâ woman a Bhâruṣa.

(4) Dvijanman.

A Bhâruṣa begets on a Vaiśyâ woman a Dvijanman.

(5) Maitra.

A Dvijanman begets on a Vaiśyâ woman a Maitra.

(6) Sâtvata.

A Maitra begets on a Vaiśyâ woman a Sâtvata.

(7) Su-niṣâda.

A Niṣâda begets on a Vaiśyâ woman a son called "Su-niṣâda."

(8) Maṇi-kâra.

A son begotten on a Vaiśyâ woman by stealth is a Maṇi-kâra.

(9) Dantaka-veṇava.

He is the son of a Chânḍâla by a Vaiśyâ woman.

(10) Âśvamika.

The son of a Dantaka-veṇava by a Śûdrâ woman is an Âśvamika.

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Now the sons of a Śûdrâ woman.

(1) Mânavika.

The son of a Śûdra father by a Śûdrâ mother by stealth is Mânavika.

(2) Kukunda.

The son of a Mâgadha by a Śûdrâ woman is Kukunda.

(3) Bhairava.

The son of a Pratiloma Niṣâda by a Śûdra woman is Bhairava.

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Now the sons of a Maitrâ woman.

(1) Mâtaṅga.

The son of a Vaideha by a Maitrâ woman is called "Mâtaṅga."

(2) Sûta.

The son of a Mâtaṅga by a Maitrâ woman is called "Sûta."

(3) Dasyu.

The son of a Sûta by a Maitrâ woman is Dasyu.

(4) Mâlâ-kâra.

The son of a Dasyu by a Maitrâ woman is Mâlâ-kâra.

(5) Kaivarta.

The son of a Pratiloma Niṣâda by a Maitrâ woman is a Kaivarta.

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Now the sons by a Tailikâ woman.

(1) Kâru.

The son of an Âyogâva by a Tailikâ woman is called "Kâru." He sells clothes of blue and other colours.

(2) Charma-jivî.

The son of a Nisâda by a Kâru woman is Charma-jivî.

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A SUMMARY.

The Anulomas are six, *viz.*, (1) Mûrdhâvasikta, (2) Mâhisya, (3) Karana, (4) Ambastha, (5) Nisâda, otherwise called Pâraśava, and (6) Ugra. The following table shows their origin :—

| | Father. | Mother. | Progeny. |
|---|---|---|---|
| (1) | Brâhmana ... | Ksatriyânî ... ... | Mûrdhâvasikta. |
| (2) | Ksatriya ... ... | Vaiśyânî ... ... | Mâhisya. |
| (3) | Vaiśya ... ... | Śûdrânî ... ... | Karana. |
| (4) | Brâhmana ... | Vaiśyânî ... ... | Ambastha. |
| (5) | Brâhmana... ... | Śûdrânî ... ... | Nisâda (Pâraśava). |
| (6) | Ksatriya ... ... | Śûdrânî ... ... | Ugra. |

PRATILOMAS.

| | Father. | Mother. | Progeny. |
|---|---|---|---|
| (1) | Ksatriya ... ... | Brâhmanî ... ... | Sûta. |
| (2) | Vaiśya ... ... | Do. ... ... | Vaideha. |
| (3) | Śûdra ... ... | Do. ... ... | Chândâla. |
| (4) | Vaiśya ... ... | Ksatriyânî ... ... | Mâgadha. |
| (5) | Śûdra ... ... | Do. ... ... | Ksatta. |
| (6) | Śûdra ... ... | Vaiśyânî ... ... | Âyogava. |

Among the Pratilomas the Chândâla alone is untouchable. They are entitled, with the exception of Chândâla, to the sacraments also according to the caste of their mother. Among these the Âyogavas, the Ksattas, and the Chândâlas are lower in scale than the Śûdras, and are not entitled to perform filial duties, such as Śrâddha &c. of their father.

OTHER MIXED CASTES.

| | Father. | Mother. | Progeny. |
|---|---|---|---|
| (1) | Brâhmana... ... | Ugrâ ... ... | Âvrita. |
| (2) | Do. ... ... | Ambasthâ ... ... | Âbhîra. |
| (3) | Do. ... ... | Âyogavî ... ... | Dhigvana. |
| (4) | Nisâda ... ... | Śûdrâ ... ... | Pulkasa. |
| (5) | Śûdra ... ... | Nisâdî ... ... | Kukkataka. |
| (6) | Ksatta ... ... | Ugrâ ... ... | Svapâka. |
| (7) | Vaideha ... ... | Ambasthâ ... ... | Vena. |
| (8) | Vrâtya Brâhmana ... | Brâhmanî ... ... | Bhrijja-kantaka. |
| (9) | Vrâtyaka Ksatriya ... | Ksatriyâ ... ... | Salla etc. |
| (10) | Vrâtya Vaiśya ... | Vaiśyâ ... ... | Sudhanva etc. |

NOTE :—Vrâtyas are those who have not been initiated in the Gâyatrî.

| | Father. | Mother. | Progeny. |
|---|---|---|---|
| (11) | Dasyu ... ... | Âyogavî ... ... | Śairandhra. |
| (12) | Vaideha ... ... | Do. ... ... | Maitreyaka. |
| (13) | Nisâda ... ... | Do. ... ... | Dâśa-kaivartaka. |
| (14) | Nisâda ... ... | Vaidehî ... ... | Kârâvara (leather-tanner). |
| (15) | Vaideha ... ... | Do. ... ... | Meda. |
| (16) | Chândâla ... ... | Do. ... ... | Pânduśopâka. |
| (17) | Nisâda ... ... | Do. ... ... | Ahindaka. |
| (18) | Chandâla ... ... | Pulkasî ... ... | Sopâka. |
| (19) | Chândâla ... ... | Nisâdî ... ... | Antyavaśayî. |

NOTE :—The Pratilomas like Sûta and the rest are not entitled to Upanayana sacrament, as says MANU (X. 45 *et. seq.*) :—"(45) All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brâhmaṇa), are called Dasyus, whether they speak the language of the Mlechchhas (barbarians) or that of the Âryans. (46) Those who have been mentioned as the base-born (offspring, apasada) of Âryans, or as produced in consequence of a violation (of the law, apadhvaṁsaja), shall subsist by occupations reprehended by the twice-born. (47) To Sûtas (belongs) the management of horses and chariots; to Ambaṣṭhas, the art of healing; to Vaidehakas, the service of women; to Mâgadhas, trade; (48) Killing fish to Niṣâdas; carpenter's work to Âyogava; to Medas, Andhras, Chuñchukus, and Madgus, the slaughter of wild animals; (49) To Kṣattṛis, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvaṇas, working in leather; to Veṇas, playing drums. (50) Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations."

[*Translator's note*:—Bâlambhaṭṭa then gives a long dissertation about Kâyasthas. According to the modern theory, there are no ruling Kṣatriya kings in this Kali Age. All Kṣatriyas, therefore, now, belong to one of these three classes, according to Bhaviṣya Purâṇa, *viz.*, (1) Brahma-kṣattṛis, (2) Kâyasthas, and (3) Râjpûts. The Brahma-Kṣattṛis are descendants of that queen of king Chandrasena, who fled away to a forest, from the fear of Paraśurâma, and took shelter in the hermitage of the sage Dâlbhya. Paraśurama pursued her there, and wanted to kill the child she was bearing in her womb, but at the intercession of Dâlbhya he promised to save the child on condition that the child should never learn the art of war, or the use of arms. Dâlbhya promised this and the son so born to the queen was trained as a Brâhmaṇa, and became the founder of the race of Kâyasthas known as Chandraseni Kâyasthas, the modern Prabhus of Bombay. This is one class of Kâyasthas.

The second class are Chitraguptîya Kâyasthas, descendants of Chitra-gupta, a son of Brahmâ. Both these classes of Kâyasthas are, of course, Kṣatriyas, and about them Bâlambhaṭṭa says:—"Tatrâdyayoh kṣatra-dharmâbhâvepi kṣatriyatve na vivâdaḥ," "about these two there can be no dispute about their Kṣatriyahood, though they are not following the Dharmas of Kṣatriyas."

The third class of Kâyasthas are Pratilomas, and lower than the Śûdras in social scale. They are descendants of Mâhiṣyâ girl by Vaideha father. They are described by Chhâgala.

Of course, the high caste Kâyasthas of U. P., Behar, and Bengal are not Pratilomas, for even those who call them Śûdras take always care to describe them as Sat-śûdrâs (See Raghunandana, Udvâha-tattva, etc). The Sat-śûdra is one who is a pure descendant by Śûdra father and Śûdrâ mother. He is not a Pratiloma or mixed caste, as says UŚÂNAS (49):—

शूद्रादेव तु शूद्रायां जातः शूद्र इति स्मृतः ।
द्विजशुश्रूषणपरः पाकयज्ञपरान्वितः ।
सच्छूद्रं तं विजानीयादसच्छूद्रस्ततोऽन्यथा ।]

KÂYASTHAS.

Now a consideration (of the origin and caste of the) Kâyasthas.

Says CHHÂGALA :—"(1) A Mâhiṣyâ girl by a Vaideha husband produces a son called "Kâyastha." His occupation is now being determined."

NOTE :—A Mâhiṣya is a progeny of Kṣatriya father by Vaiśyâ female. A Vaideha is the son of a Vaiśya father by Brâhmaṇî female. "(2) He (Kâyastha) should practise the profession of writing the vernacular characters. He should be a mathematician, knowing Arithmetic as well as Algebra (Bîja-pâtî). (3) By this profession (of writing and accounts) is to be the livelihood of Kâyastha. This is the special mode by which he serves the four castes, for writing of letters is verily the service of four castes. (4) So also occupations of trade and art are also mentioned as his means of livelihood. He is lower than the Śûdra caste, and is entitled to five Saṁskâras."

*Note* :—He is a Pratiloma. The five Saṁskâras are :—(1) Jâta-karma, or birth ceremony, (2) Nâma-karma, or the name-ceremony, (3) Vapanam, or the tonsure-ceremony, (4) Karṇa-vandhanam, or the ear-boring ceremony, and (5) Udvâha, or the marriage-ceremony.

But in the Bhaviṣyottara :—"(1) The Kṣatriyas have three denominations *viz.*, (1) Kṣattṛi, (2) Kâyastha also, (3) the son of a woman other than the principal queen of a king, and he is called Râja-putra."

Thus the Kṣatriyas have three divisions :—(1) Kṣattris called also Brâhma-Kṣattris, (2) Kâyastha, (3) Râja-putra. The first two (Brahma-Kṣattṛis and Kâyasthas) are thus described in the Skanda Purâṇa :—"He is called Brahma-kṣattṛi who through fear (of Paraśurâma) went to forest."

The second class namely Kâyastha, is mentioned in the story of the flight of the queen of Chandrasena, and how she was saved by the sage Dâlbhya, the Purâṇa goes on to say :—

"Then Râma said to Dâlbhya, 'You know the purposes of my coming here for I am the exterminator of all the Kṣatriya race, but thou hast asked from me the life of this child in the womb, therefore, he will be called Kâyastha (kâya, womb or body and stha existing). By this name of Kâyastha will be known this auspicious child." Thus Kâyastha was produced by Kṣatriya father on a Kṣatrinî wife, and having performed his Upanayana ceremony, Dâlbhya treated him as his son.

He gave to him the Dharma of the Kâyastha, that which is called the Dharma of Chitra-gupta."

This will be explained clearly further on.

In another Purâṇa also it is said :—"Chandrasena was the son of Nala, and he had a righteous son named "Kâyastha," and who obtaining the Dharma of the Kâyastha, then became by name a Kâyastha."

The Dharma of Chitragupta will be explained further on.

The Skanda Purâṇa thus gives one origin of the twofold Kâyasthas, *viz.*, of Brahma Kṣatris and Chandrasenis. The Brahmakṣattris are those Kṣatriyas who fled from the wrath of Paraśurâma to forests, and there abandoning the profession of arms lived like Brâhmaṇas, and were called Brahma-Kṣattris. The Chandrasenî Kâyasthas are descendants of king Chandrasena, whose queen had taken shelter in the hermitage of Dâlbhya.

Another origin of these twofold Kâyasthas is given in the Padma Purâṇa, Sṛiṣṭi Khaṇḍa, in the Chapters on Renuka-mâhâtmya.

(Then Bâlambhaṭṭa gives the story of the origin of Chitragupta from this Padma Purâṇa).

### (1) THE ORIGIN OF CHITRAGUPTA.

(1) In the beginning of creation Brahmâ, in order to be informed of the good and evil deeds of living creatures, went into meditation for a short time, and from his entire body (Kâya), there oozed out (2) a divine male of refulgent form, holding

a pen and ink-pot in his hands, and who was kept concealed in the form of a picture (Chitra, picture, Gupta, concealed) within the heart of Brahmâ, by the Devas. (3) So he was called Chitra-gupta, and he stood in front of Brahmâ, and he was employed by Brahmâ and other Devas, after a little meditation, in the presence of Yama, the king of the dead, (4) to write good and evil deeds of all living beings. Brahmâ gave him a share also in the Bali offerings made by all before taking their food. (5) Since he (Chitragupta) arose from the body (Kâya) of Brahmâ he is called Kâyastha, and became the founder of that caste (jâti), which became divided into various gotras in this world. (6, 7 and 8) Chitragupta married the daughter of Dakṣa, called Dâkṣâyanî, and by her he begot a son called Vichitragupta, who married Svâkṣâ, daughter of Manu, and by her he had a son, Dharma Gupta, who married Gândhârî and had by her a son called Rudra-Gupta, who married Apsaras and had by her four sons, Mâthur, Gauda, Nâgar and Naigama. These four are respectively known also Kâyastha, Śâkta, Maulika, and Maheśvara. Their Gotra is Kâśyapa, and their Dharma is to bathe twice a day, and to perform Sandhyâ three times a day, and to fast in honour of Chaṇḍî on the Aṣṭamî and Chaturdaśî days, and to keep the vrata on Tuesday and during the Nava-râtra days, and to perform Tarpaṇa and the five great sacrifices according to rule." This is the origin of Chitraguptîya Kâyasthas.

According to another legend Chitragupta arose from the body of Kâlî at the time of the churning of the ocean.

### (2) THE ORIGIN OF BRAHMA KSATRI KAYASTHAS.

Having thus mentioned the origin of Chitragupta Kâyasthas and their Dharmas, the Padma Purâṇa, then, goes on to describe the origin of Chandrasenî Kâyasthas in the story of Paraśurâma. "(1) Paraśurâma, having thus killed Kârtyavîrya-Arjuna with his sharp arrows, ran to kill all other Kṣatriya heroes or kings. (2) Then all Kṣatriya nobles ran away through his fear, some entered the Pâtâla, some took shelter in sky, (3) some abandoning their children put on the dress of Brâhmaṇas, and became hermits in forests in fear of Paraśurâma. (4) thus remaining there some became Naṭas (actors), some became Nartakas (dancers), some became Vaitâlikas (bards), thus the heroic kings through fear of Paraśurâma (5) came to be known as Brahma-kṣatriyas, because they had run to the forests through this fear.

### (3) THE ORIGIN OF CHANDRASENI KÂYASTHAS.

"The pregnant queen of Chandrasena took shelter in the hermitage of Dâlbhya, where Paraśurâma followed her. Dâlbhya showed honour to him by giving him seat and water to wash his feet, and Arghya offering. Then Dâlbhya Muni gave him at noon with great respect food to eat. Before taking food and performing Gaṇḍuṣa, Paraśurâma taking water in his hand, requested Dâlbhya to grant him a boon. Dâlbhya Ṛiṣi promised to grant the request, (whatever it might be), and he in his turn asked a boon from Paraśurâma who also promised to grant it. Then these took their food with great pleasure, and after finishing their meals, these two began to converse on various topics. Then Dâlbhya said, 'Now ask the boon, O mighty one, which thou didst make me promise." Paraśurâma said :—"In thy hermitage, the pregnant wife of the great-souled, Kṣatriya royal Sage, Chandrasena, has taken shelter. Give her to me, O Great Sage, so that I may kill her." Then Dâlbhya called the queen to his presence, who came and stood there trembling through fear, and gave her to Paraśurâma, whereupon he was much pleased. Dâlbhya, seeing her thus frightening and shaking through terror, addressed Paraśurâma, thus ;—'Grant me the boon, O Lord, which thou didst promise me.'

PARAŚURÂMA SAID.

'What thou hast asked from me, O Brâhmaṇa, before we began our meal, I shall grant thee whatever thou mayest ask.'

DÂLBHYA SAID.

'O Teacher of the world, O Divine Râma, that which I had intended to ask from before, is that you may grant to me the life of this child who is in the womb of this woman. You can certainly do so.'

RÂMA SAID.

'Since, O Dâlbhya, thou knewest from before why I had come to thy hermitage, my object being to exterminate all Kṣatriyas, and since thou hast asked from me to save the life of this child who is still in the body (Kâyastha) of his mother, (though thus circumvented by thee) I grant thee this boon, and therefore this child will get the name of "Kâyastha." Thou must debar, him, however, from following the evil profession of arms.'

Then Dâlbhya, being pleased, thus addressed Bhârgava (Paraśurâma):—'I have no doubt regarding this. The child will never follow the evil path of the Kṣatriyas.' Thus the hero Paraśurâma sparing that child still in the womb, went away from that Âśrama—that Lord, the destroyer of Kṣatriyas. Then Paraśurâma, having come to know from Nârada that many Kṣatriya kings were living in disguise, went and killed them also, though they had no arms. Thus Kâyastha (son of Chandrasena) was born of a Kṣatriyâ mother and Kṣatriya father. Dâlbhya, having performed his initiation (Upanayana), treated him like his own son. And by a command of Paraśurâma, Dâlbhya excluded him from Kṣatriya Dharma, and gave him the Dharma of Chitragupta, called the Kâyastha Dharma. Thus the son of Chandrasena, born in the dynasty of Nala, got the name of Kâyastha as well as the profession of Kâyastha, *viz.*, to follow the profession of writing (in the courts) of kings. He married a daughter of Chitragupta Kâyastha family, and his descendants were called (Chandrasenî) Kâyasthas and their Gotra was that of Dâlbhya. Being taught by Dâlbhya they became all righteous, truth-telling, consecrated with all Saṁskâras, and continually devoted to Śrâddha and Homa, with the utterance of Praṇava, and with Veda, Sannyâsa, and Kuṇḍa excluded. Always following good conduct and devoted to the worship of Hari and Hara, doing honour to Devarṣis and Pitṛis and guests, they are devoted to the performance of Yajñas, giving gifts, and undergoing penances, and always performing Vratas and visiting Tîrthas."

CONCLUSION.

Thus there are three kinds of Kâyasthas, *viz.*, (1) Chitraguptîyas, (2) Chandraseniyas, and (3) The Saṅkara-jâta or Pratilomas mentioned before.

[*Translator's note*:—Then Bâlambhaṭṭa gives at length the ritual of worshipping Chitragupta. We omit that here, more so, as Bâlambhaṭṭa himself does not believe in the authenticity of this ritual. He comes therefore to this the following conclusion.]

But this (ritual or the story of Chitragupta) appears to be imaginary, and having no foundation in authority. Therefore, what has been said before is right (*viz.*, Kṣatriyas are of three kinds, Brahma-kṣatrî, Kâyasthas, and Râjpûts). Even now-a-days Brahma-Kṣatriyas are found distinguished by their manners and customs. In the Mâdradeśa, in the province of Vâhika, they were disarmed by Paraśurâma and were made to renounce the Dharma of Kṣatriyas, as mentioned in Purâṇas.

The Chandraseniyas are now-a-days found in the Deccan, and are well-known by the name of Parabhus. They follow the profession of Kâyasthas, and under

the command of Parasûrâma, Dâlbhya made them renounce the Kṣatriya Dharma. The others (Chitraguptîya Kâyasthas) exist in all countries, and are well-known as such. These two, (Chandrasenîyas and Chitraguptîyas, or Brahmakṣatrîyas and Chandrasenîyas), though debarred from Kṣatriya Dharma, are Kṣatriyas, and there is no dispute about their Kṣatriyahood, as says the Brahma Purâṇa:—"The kings will follow the customs of Vaiśyas and will maintain themselves by earning money and agriculture, as well as by the profession of writing and by other good and bad professions. Some of them will keep long locks of hair, others will be shaven-headed —these Kṣatriyas towards the end of the Yuga."

So also in the Skanda Purâṇa:—"Afraid of being killed by Paraśurâma, renouncing the Dharma of Kṣatriyas, and following the Dharma of Vaiśyas or of the Brâhmaṇas, these Kṣatriyas will maintain themselves by following the profession of writing or painting various kinds of pictures, or engraving on stones, and other such professions."

*The Rise and Fall in Caste.*

Having mentioned one cause, by which castes (varṇa) are determined in the verse 90, beginning with "by a man of the same class (varṇa) in a woman of the same class (varṇa) are produced *Sajâti* &c.," the author now mentions another cause by which a higher varṇa might be obtained.

YÂJNAVALKYA.

XCVI.—The rise in caste jâti (comes), be it understood, by the fifth or seventh birth even; by confusion of profession (comes) equality. Adhara (lower) and Uttara (higher) like the former.—96.

MITÂKṢARÂ.

"Castes" jâti, such as Mûrdhâvasikta and the rest. Their "rise," or attainment to the rank of the caste (jâti) of Brâhmaṇas &c., (is meant by the phrase) "rise in caste," (jâtyutkarṣa) "birth" (yuga), means generation. "In seventh or fifth," and by the use of the word "api" (even) in the text, is to be known sixth also. This alternative (of fifth, sixth, or seventh) is subject to adjustment (vyavasthita). This is the adjustment: the daughter begot by a Brâhmaṇa on a Śûdrâ woman is Niṣâdî; she (Niṣâdî) is married by a Brâhmaṇa and gives birth to a certain daughter. The latter is also married by a Brâhmaṇa and gives birth to a daughter, and so on, till the sixth daughter, who will give birth to a Brâhmaṇa as seventh.

Similarly, the daughter, begotten by a Brâhmaṇa on a Vaiśyâ woman is an Ambaṣṭhî. She is married by a Brâhmaṇa and gives birth to a daughter, and so on in the above manner, till the fifth daughter gives birth to a Brâhmaṇa as sixth.

Similarly a Mûrdhâvasiktâ (the daughter of a Brâhmaṇa by a Kṣatriyâ woman). In the above manner, a daughter fourth in descent will produce a Brâhmaṇa who will be fifth in generation.

Similarly a woman of Ugrâ caste (Kṣatriya father and Śûdrâ mother), and one of Mâhiṣyâ caste (of Kṣatriya father and Vaiśyâ mother) married by a Kṣatriya will give birth to a Kṣatriya in the sixth and fifth generations (respectively, according to the above-mentioned method.)

Similarly a woman of Karaṇî caste (Vaiśya father and Śûdrâ mother), being married by a Vaiśya, will give birth in the fifth generation to a Vaiśya.

Such is to be understood in other cases also.

Moreover—"By acts done against rule"—means, "on the confusion of occupations by which livelihood is obtained." Such as, when a Brâhmaṇa cannot maintain himself by following his principal means of livelihood, he may maintain by following the occupation of a Kṣatriya in the alternative. If he cannot live even by that, he may adopt the profession of a Vaiśya; if he cannot live by that even, he may adopt the profession of a Śûdra.

A Kṣatriya also unable to maintain himself by following the profession of his class may adopt the Vaiśya's profession or the Śûdra's profession.

A Vaiśya also, who is unable to live by the profession of his class, may adopt the Śûdra's profession.

This is called the "confusion of profession"—In case of such confusions, when on the removal of the distress, one does not renounce such profession, then in the fifth, sixth or seventh generation, "there takes place equality." By adopting the profession of that low caste by which he was maintaining himself, he is even degraded to an equality with that caste.

Such as, a Brâhmaṇa, living by a Śûdra's profession, and without renouncing it, he begets a son, that son also maintaining himself by following the same profession begets a son, and this is again repeated; by this way in the seventh generation a Śûdra is born.

Similarly, living by adopting the Vaiśya's profession, a Vaiśya will be born out of the original in the sixth generation.*

* So a Brâhmaṇa living by the profession of a Kṣatriya begets a Kṣatriya in the fifth generation. Tr.

So also a Kṣatriya living by the profession of a Śûdra becomes a Śûdra in the sixth generation, and living by a Vaiśya's profession becomes a Vaiśya in the fifth generation.

So also a Vaiśya living by a Śûdra's profession, and without renouncing it, produces in the fifth generation, through the mediation of his sons, &c., a Śûdra.

"Adhara and Uttara like the former"—The meaning of this is that Hybrids (Varṇasaṁkara) have been mentioned while describing the Anulomas and the Pratilomas. Double hybrid castes have been shown by typical illustration of Rathakâra. Now is shown the caste produced by varṇa Saṁkîrṇa-Saṁkara (*i.e.*, by the intermixture of pure castes with hybrids and double hybrids.)

"Adharottara" in the text, is a compound of Adhara plus Uttara. As sons begot in a Mûrdhâvasiktâ woman by a Kṣatriya, Vaiśya and Śûdra, so in an Ambaṣṭhâ woman by a Vaiśya and Śûdra, in a Niṣâdî woman by a Śûdra, are *Adharâ* (falling) ***Pratilomajâs.***

Similarly, sons produced in Mûrdhâvasiktâ, Ambaṣṭhâ and Niṣâdî women by a Brâhmaṇa in Mâhiṣyâ and Ugrâ women, by Brâhmaṇa or Kṣatriya, in a Karaṇî woman by a Brâhmaṇa, Kṣatriya or Vaiśya **are** *Uttare* (rising) *Anulomajas.* So is to be known in other cases. These Adharas and Uttaras are to be understood like the former, bad and good respectively, *i.e.*, the Adharas are bad and the Uttaras are good.

Here ends the chapter on Disquisition about classes and castes.

*Translator's note*:—Compare MANU (X. 64):—"If (a female of the caste), sprung from a Brâhmaṇa and a Śudrâ female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation."

So also ÂPASTAMBA (II. 5-11):—"(10) In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties. (11) In successive births men of the higher castes are born in the next lower one, if they neglect their duties."

Compare GAUTAMA (IV. 22):—"In the seventh (generation men obtain) a change of caste, either being raised to a higher one or being degraded to a lower one."

Dr. Buhler adds the following note to MANU (X. 64):—"According to Medhâtithi, Govinda, Kulluka, and Râghavendra, the meaning is that, if the daughter of a Brâhmaṇa and a Śûdrâ female and her descendants all marry Brâhmaṇas, the offspring of the sixth female descendant of the original couple will be a Brâhmaṇa. While this explanation agrees with Haradatta's comment on the parallel passage of Gautama, Nârâyaṇa and Nanda take the verse very differently. They say that if a Pâraśava, the son of a Brâhmaṇa and of a Śûdrâ female, marries a most excellent Pâraśavâ female, who possesses a good moral character and other virtues, and if his descendants do the same, the child born in the sixth generation will be a Brâhmaṇa.

**Nanda quotes in support of his view Baudhâyana I. 16, 13-14 (left out in my translation of the Sacred Books of the East, II, p. 197), nişâdena nişâdyâm â pañchamaj jâter apahanti (jâto'pahanti) Śûdratâm tam upanayet şaştham yâjayet, (offspring), begotten by a Nişâda on a Nişâdî, removes within five generations the Śûdrahood; one may initiate him (the fifth descendant), one may sacrifice for the sixth." This passage of Baudhâyana, the reading of which is supported by a new MS. from Madras, clearly shows that Baudhâyana allowed the male offspring of Brâhmaṇas and Śûdrâ females to be raised to the level of Âryans. It is also not possible that the meaning of Manu's verse may be the same, and that the translation should be, 'If the offspring of a Brâhmaṇa and of a Śûdrâ female begets children with a most excellent (male of the Brâhmaṇa caste or the female of the Pâraśava tribe), the inferior (tribe) attains the highest caste in the seventh generation. The chief objection to this version, which consists in the fact that Śrejasâ, 'with a most excellent,' stands in the masculine, may be met by Manu's peculiar use of the masculine instead of the feminine above in verse 32, where âyogava is used for âyogavyâm."**

## Chapter V.—On the duties of a Householder.

MITÂKṢARÂ.

Intending to show that the Śrauta and Smârta works are to be performed in fire, the author now describes what works are to be performed in which sort of fire.

YÂJNAVALKYA.

XCVII.—The householder should daily perform the Smârta work in nuptial fire, or even in the fire obtained at the time of taking the heritage; and the Śrauta ceremony in Vaitânika fire.—97.

MITÂKṢARÂ.

The ceremonies ordained by the Smṛitis, such as Vaiśvadeva sacrifice &c. and the profane work, such as the daily cooking of food that also should be performed by the householder in nuptial fire or the marriage consecrated fire; or in the fire brought at the time of partition (of heritage). The fire should be consecrated by the preparatory rite as described in the following:—

"The fire should be brought from the house of a Vaiśya," &c.

The word "*api*" (even) in the original means on the death of the head (lord) of the family; when the fire is brought and consecrated.

Therefore on the expiration of these three periods (if the fire be not brought) then he becomes a sinner and should perform *Prâyaśchitta* (penance).

The ceremonies ordained by the Śrutis, such as Agnihotra, &c., should be performed in the Vaitânika fires, *i.e.*, in the fires known as Âhavanîya and others (*Gârhapatya* and *Dakṣinâgni*).

Now the author describes the duties of a Gṛihasta (householder).

YÂJNAVALKYA.

XCVIII.—Having attended to bodily wants and made purification according to rule, the twice-born should perform his morning prayers after having cleansed his teeth.—98.

MITÂKṢARÂ.

"Bodily wants" or necessary (calls of nature). Having finished these according to rule ("Morning and evening with sacred thread on the ear, facing the east" &c. verse 16); and having performed purification according to the following rule ("Destructive of stink and sticking," &c. verse 17), the twice-born, after cleansing his teeth should say his morning prayers.

The rule about the tooth-brush is this:—"The branch of a thorny or a juicy tree, twelve fingers long and of the thickness of the little finger, bruised at one end of it to the length of the half the joint of a finger, is said to be a tooth-brush, and the tongue-brush should be of the same." By specifying the branch of the tree, the grass, stone, finger, &c. are prohibited. *Palâśa* (Butea frondosa), aśvattha (Ficus religiosus), have been prohibited in other Smṛitis which may be seen.

The following is the hymn of the tooth-brush.

"O lord of woods (tree) give thou to me long life, strength, fame, power, offspring, cattle, wealth, divine wisdom and intelligence." (Âpastamba Mantra Pâṭha, II. 13. 2 and Karma Pradîpa I. 10. 4.)

Though the Sandhyâ worship has already been mentioned in the chapter on Brahmacharya, yet its repetition here is in order to establish (the fact that the prayers of a Gṛihasta householder should be) preceded by the brushing of the teeth. As there is prohibition "A Brahmachârî (student) should avoid brushing the teeth, dancing and songs."*

YÂJNAVALKYA.

XCIX.—Having worshipped the fires, let him repeat the *mantras* (hymns) sacred to the sun with concentration. Let him study the meaning of the Vedas and of the various Śâstras.—99.

MITÂKṢARÂ.

After having completed the morning prayers, he should offer sacrifice according to the prescribed rules to the fires named Âhavanîya and the rest or to the Aupâśana fire. After that he should repeat the sun-deity hymns (Udutyam jâta vedasam &c.)

"With concentration" means with mind not straying.

* Consult "The Daily Practice of the Hindus."

After that he should study or learn the meaning of the Vedas by reading Nirukta (Vedic Dictionary), Grammar, etc.

By the use of the word "cha" (and) in the text it is meant that he should revise what he has learnt.

He should also acquire the various Śâstras like the *Mîmâmsâ* etc. which treat of duties (dharma), worldly concerns or wealth (artha) and health.

YÂJNAVALKYA.

C.—He should then go to the ruler for the sake of attaining Yogakṣema, then having bathed he should satisfy and also worship the gods and pitṛis.—100.

MITÂKṢARÂ.

After that he should "go" or approach the "ruler" endowed with the quality of being coronated &c., or any other irreproachable wealthy person. "For the sake of yoga-kṣema" the getting of that which one has not is "Yoga," the preservation of that which one has is "Kṣema," *i.e.*, for the sake of acquisition and preservation. By the use of the word "go to ' in the text, service has been prohibited. Service is the performing of commands by taking wages. It is prohibited as it is dog-livelihood.*

Then at noon having bathed in rivers etc., according to the rule prescribed by his own Śâstra, he should offer libations of water to the gods mentioned in his Gṛihya-sûtras, to the pitṛis (Manes) and the Ṛiṣis (implied by the use of "Cha" (and) in the original through the fords or tîrthas known as Devatîrtha, (Pitṛi-tîrtha etc. see v. 19).

After that he should worship according to the prescribed rules with sandal paste, flowers and rice the gods HARI, HARA, HIRANYAGARBHA, &c., or others as he may prefer with the hymns of the Ṛig, Yajus or the Sâma Veda specifically addressed to those deities or by joining the word *nmaaḥ* (salutation) to the 4th declension (dative case) of the name of the god (as *namaḥ* HARAYA *namaḥ* HARAYE &c., salutations to HARA, salutations to HARI, &c.)

YAJNAVALKVA

CI.—Let him repeat the Vedas, the Atharvam and the Purâṇas along with the *Itihâsas* according to his power, for the sake of obtaining perfection in the sacri-

* Some Mṣs. of Mitâkṣarâ quote from Manu IV. 6. "Service is called Śvavṛitti (a dog's mode of life); therefore one should avoid it." *Tr.*

fice of Japa (muttering of prayers), as well as (repeat) the science of spirit (or self).—101.

MITÂKṢARÂ.

After that he should repeat, according to the prescribed rule and his power, the Vedas, the Atharvam, the Itihâsas, the Purâṇas, all of them or some, as well as the spiritual science, for the sake of attaining perfection in the sacrifice of *Japa.*

YÂJNAVALKYA.

CII.—The Bali-karma, the Svadhâ, the Homa, the study of the Vedas and honouring the guests are the great sacrifices to the Bhûtas, the pitṛis, the gods, the Brahman and men.—102.

MITÂKṢARÂ.

1. Bali-karma (animal sacrifice) is Bhuta-yajña (sacrifice to the ghosts). 2. The svadhâ (giving of food after pronouncing the word svadhâ) is pitṛi-yajña. 3. (Sacrifice of food to fire) is Deva-yajña (sacrifice to gods). 4. Svâdhyâya (study of the Vedas) is Brahma-yajña. 5. "The honouring the guest" is Manuṣya-yajña.

These five great yajñas should be daily performed, because they are permanent duties (Nitya).

As to the declaration of fruit (which results from the performance of these), *i.e.*, for the purpose of asserting the holiness of these sacrifices and not to establish their Kâmya nature (or being optional, *i.e.*, these duties are not optional though their fruits have been enumerated, the enumeration of fruit being a sign generally of optional duties).

YÂJNAVALKYA.

CIII.—From the remainder of the food offered to the gods, let him offer the Bhûta-Bali. Let him throw on the ground for dogs, Châṇḍâlas, and the crows.—103.

MITÂKṢARÂ.

Having performed Vaiśvadeva fire offering according to the rules prescribed by his own Grihya Sûtras with the remainder of that food he should offer *Bali* to the *Bhûtas.*

The specification of the word *Anna* (food) is for the purpose of excluding uncooked food.

After that according to his ability he should place food on the ground for dogs, Châṇḍâlas and crows.

By the use of the word "Cha" (and) in the text, are included the worms and the *pâpa-rogins* (inflicted with diseases as signs of punishment for past sins). As has been said by MANU (Chap. III. V. 92).—"Let him gently place on the ground (some food) for dogs, crows and insects,"* outcasts Châṇḍâlas, those afflicted with diseases that are punishments of former sins.

This is to be done both in the evening and morning. Because it has been said in Âśvalâyana Smṛiti :—" Let him sacrifice morning and evening".

Here (there is a diversity of opinion), some say that the rite known as Vaiśvadeva offering is for the purpose of Puruṣârtha (attainment of the end of man or virtue), as well as a preparatory rite to sanctify the food. For from the text अथ सायं प्रातः सिद्धस्यह विष्यस्य जुहुयात् it appears that this is a rite to sanctify the food. And because after enumerating "these are the five great sacrifices" and (ending with) "they should be performed daily," by defining them as permanent duties, it is found that (the Vaiśvadeva ceremony) is for Puruṣârtha (the end of man or virtue).

This (opinion of the opponent) is not reasonable. In the case of its being for "Puruṣârtha" (end of man), it cannot be for the sake of Annasaṁskâra (sacrament of food). For, in the case of its being a rite for the sanctification of materials, the rite of Vaiśvadeva is for the sake of the food. In the case of its being for Puruṣârtha (virtue) the material is for the sake of the Vaiśvadeva rite. Thus, there being mutual contradiction (these two cannot exist at the same time). Therefore it being for the sake of Puruṣârtha is reasonable. (Because of the text [Manu II. 28]) :—"By the great (sacrifices) and by (Śrauta) rites the body is made fit for (union with) Brâhman (or made divine)." So says the Manu Smṛiti :—

"But if another guest comes afterwards, when the Vaiśvadeva offering is finished, the householder must give him food according to his ability ; but not repeat the Bali offering" (Manu III. 108).

It being for the sake of Puruṣârtha (virtue), the rite termed as Vaiśvadeva is not to be performed for every cooking. Therefore the two periods ("then the morning and the evening") have been shown as *Utpattiprayoga*.

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* Also Mârkaṇḍeya Purâṇam XXIX. 23 (Jivânanda's edition).

"They should be performed daily" is an *adhikâra vidhi* (entitling or empowering rule or precept). Thus everything is irreproachable.

YÂJNAVALKYA.

CIV.—Food should be given daily to *Manes* and the men, also water. The study should be daily done. The food should not be cooked for self.—104.

MITÂKṢARA.

The food should be given daily according to ability to Manes and men. In default of food, kaṇḍas (bulbs), roots and fruits &c, in default of these, water should be given ; because of the word "api" (in the original translated by "also") which is meant to indicate fruits, roots, &c).

The study (of the Vedas) should be daily performed in order not to forget.

Food should not be cooked for one's own sake. The word *Anna* (food, *lit.* cooked rice) is used to indicate here all edible substances. How then ? For the sake of gods (manes, men, &c.) the food should be cooked.

YÂJNAVALKYA.

CV.—Children, the bride, the old, the pregnant, the sick, the damsel, the guest and the servants are to be fed, the couple (husband and wife) eating last.—105.

MITÂKṢARÂ.

The married but living in the house of her father is called Svavâsinî (the bride). The rest are well known. The children &c. and the guests and servants &c. "are to be fed," being fed, the husband and wife should eat last (or the remainder).

YÂJNAVALKYA.

CVI.—The food should be made non-naked and ambrosial by the twice-born diner by Âpośana from the above and below.—106.

MITÂKṢARÂ.

The food should be made non-naked and ambrosial by the twice-born eater, from the above and below with the ceremony known

as Âpośana. The specifying of twice-born is for the purpose of making it a general rule for all orders like *Upanayana* &c.

[*Translator's note.*—For Âpośana, see verse 31.]

YÂJNAVALKYA.

CVII.—(In the event) of the guests of all classes (coming together, they all) ought to be given according to ability and precedence. A guest is not refused even in the evening. With speech, room, grass and water (hospitality is to be shown).—107.

MITÂKṢARÂ.

After the Vaiśvadeva worship, men of the classes of Brâhmaṇas, &c. coming as guests at one and the same time, should be cherished according to their precedence of Brâhmaṇas &c. and according to ability. If a guest arrives even in the evening, still he is not to be refused or not to be turned away. As it has been said by Manu :—

"Grass and room for resting, water, and, fourthly, a kind word these things never fail in the houses of good men." (Manu Ch. III. 101). Though there should be nothing to eat in the house, still he is to honour the guest with speech, room, grass and water.

*The Beggar.*

YÂJNAVALKYA.

CVIII.—With honours alms are to be given to the Bhikṣus (beggars) and to the Suvrata. Those friends, relatives and kinsmen who come in time, should be fed. —108.

MITÂKṢARÂ.

To a Bhikṣu (beggar or Sannyâsî) alms should be given generally. To a Suvrata (the Brahmachârî and the *Yati*) with honour ; having said welcome, alms are to be given according to the rule "after having poured water, alms are to be given."

"Alms" is of the size of one mouthful, and a mouthful is of the size of a pea-hen's egg. As in the Śâtâtapa Smṛiti :—'Alms is of the size of grâsa, four times that is *puṣkala*, fourfold of that again is *Haṁta*, and thrice that is *Agra*.'

The friends, relatives and kinsmen who arrive at the time of dinner, he should feed. "Friends" are friends. "Relatives" those

by whom a girl is taken or given. The relatives of father and mother are Bandhus or kinsmen.

*Beef-offering to the honoured guest.*

YÂJNAVALKYA.

CIX.—Let him show a learned Brâhmaṇa, a big bull or a big goat as well as good treatment, precedence, sweet food and kind speech.—109.

MITÂKSARÂ.

A big "bull" an ox, or a big goat, he should show to a Śrotriya (learned Brâhmaṇa) who has been described already. By saying, "This is presented by us for you" for your satisfaction not as a gift or for consumption. As "All this is your honour's," (which is a mere polite speech and does not mean that everything really belongs to the addressee). Because it is impossible to give to every learned Brâhmaṇa a bull. And because there is the prohibition :—"A thing though legal but not conducive to heaven and unpopular, should not be practised."

After that good treatment must be shown.

"Good treatment" is the giving of welcome address, seat, water to wash the feet, the hands and the mouth.

He having been seated, to sit after (or behind) him is precedence.

"Sweet food" delicious dishes.

"Courteous speech" such as "we are blessed by your coming to-day," &c.

Again in case of an *Aśrotriya* Brâhmaṇa the rule propounded by GAUTAMA, (For an *Aśrotriya* (ignorant) water and seat) is applicable.

*The annual Feast on Beef.*

YÂJNAVALKYA.

CX.—Once a year Argha is to be given to the Snâtaka, the Âchârya, the king, the friend and the son-in-law, again the Ṛitvija at each sacrifice.—110.

MITÂKṢARÂ.

The Snâtaka (is of three kinds :—(1) The Vidyâ Snâtaka. (2) the vrata Snâtaka, and (3) the Vidyâ-Vrata Snâtaka.

He who returns (from studentship) after having completed the Vedas, but not having completed the Vratas (vows) is a Vidyâ-Snâ-

taka. He who returns after having completed the vows (vrata) but not having completed the Vedas, is a Vrata-Snâtaka. He who returns after having completed both is a Vidyâ-vrata-Snâtaka.

"The Âchârya" as has been defined before. "The king" will be defined subsequently. The "Priya" means friends. The *Vivahyah* means son-in-law.

By "Cha" (and) is meant to be included the father-in-law, the father's brother, the mother's brother, &c.; as in the Âsvalâyana Smṛiti :—"Let him prepare Madhuparka, after having elected a Ṛitvija on the arrival of the Snâtaka, the king, the Âchârya, the father-in-law, the father's brother, and the mother's brother."

These Snâtakas and the rest once a year when coming to one's house, "*arghya* is to be given," *i.e.*, they should be fully worshipped with *Madhuparka*, and ought to be saluted.

By the word Arghya, Madhuparka is indicated.

The Ṛitvija as has been previously defined, is to be worshipped at each sacrifice with Madhuparka even before the end of the year.

YÂJNAVALKYA.

CXI.—The way-farer is to be known as an Atithi (guest). The Śrotriya and the versed in Veda are two who ought to be respected by a householder desirous of heavenly (Brahma) regions.—111.

MITÂKṢARÂ.

One who is on the road is to be understood a guest. The Śrotriya and the one versed in the Veda when on the road should be known to be two guests who ought to be honoured by the householder who is desirous of attaining Brahmaloka (region of Brahma). Though by mere studying one becomes a Śrotriya, yet here by the word "Śrotriya" is meant one who has committed to memory as well as understood the meaning of the Vedas. One who has mastered the meaning of the Vedas is called a *Veda-pâraga* (versed in Veda.)

*Should give feast but not hanker after other's feasts.*

YÂJNAVALKYA.

CXII.—Let him not be inclined to another's food without irreproachable invitation. Let him avoid the abuse of speech, hand and feet as well as too much eating.—112.

MITÂKṢARÂ.

He whose inclination is for another's food is said to be inclined to another's food. He should not even be inclined to another's food, except in irreproachable invitation, because of the Smṛiti:—"He should not decline an invitation, which is irreproachable."

"Abuse of speech, hand and feet." The original "speech, hand and feet" is a compound of three words, speech, hand and feet. He should avoid their abuse. "Abuse of speech" such as impolite or false speech. "Abuse of hand" as slapping the arms on the stirrup, saddle, &c., (while riding). "Abuse of feet" as leap and bound. By the word "Cha" (and) in the original is meant he should avoid abuse of the eye, &c. As in Gautama Smṛiti (IX. 50):—

"He will keep his organ, his stomach, his hands, his feet, his tongue, and his eyes under due restraint."

He should avoid excessive eating, because it produces ill health.

*The honouring of guests while they depart.*

YÂJNAVALKYA.

CXIII.—He should follow the satisfied Śrotriya guest, till the boundary (of his village, &c.). The rest of the day he should pass in the company of learned men, friends and kinsmen.—113.

MITÂKṢARÂ.

Having satisfied the before-mentioned Śrotriya guest and the Veda-versed guest with food, &c., he should follow behind them or escort them till the boundary of the village.

After that, having taken food, he should pass the rest of the day in the company of men learned in history, Purâṇas, &c., of friends versed in poetry, stories, &c., and of "kinsmen" skilled in pleasing and acceptable conversation.

*The Evening Prayer.*

YÂJNAVALKYA.

CXIV.—Having performed the evening prayers (Sandhyâ), and offered oblations to the fires, and worshipped them, having dined abstemiously being surrounded by his dependents, let him go in.—114.

MITÂKṢARÂ.

Then having performed the evening Sandhyâ according to the before-described method and having offered oblations to one or more fires, and having worshipped or being seated near them, and being surrounded by the dependents, the before-mentioned brides, &c., (V. 105), he should take food.

By the word "Cha" (and) is indicated that he should finish pondering over the household matters, like income and expenditure, &c. After that he should enter in or go to sleep.

*The Morning Duties.*

YÂJNAVALKYA.

CXV.--Having risen in the Brâhma hour, let him think over the good of the self. Let him not abandon the religion (dharma), wealth and pleasures at their proper time, according to his ability.—115.*

MITÂKṢARÂ.

Then having arisen in the Brâhma hour; having awoke at the latter end of the night, let him think over the good of his soul that which he has done, that which he wishes to do, as well as the doubts (which might have arisen in connection with) the meaning of the Vedas. Because at that time the mind being tranquil and not agitated, it has the capacity of reflecting truth.

Then he should not abandon Dharma (religion), wealth and pleasures, at their appropriate time and according to his ability. The sense being that he should attend to them as far as possible. Because they are Puruṣârtha (ends of human life). As said GAUTAMA (ix. 45): "Let him not pass idly (any part of the day, be it) morning, midday, or evening, but according to his ability, he shall make each useful by the acquisition of spiritual merit, or of wealth, and by taking to pleasure."

Here, though attending to these has been ordained generally, yet pleasures and wealth must be sought without contradicting Dharma (religion). They (wealth and pleasures) should be attended daily, because they are based on religion.

*The Persons worthy of honour.*

* Compare Mârkaṇḍeya Purâṇa, XXXIV. 17.

YÂJNAVALKYA.

CXVI.—Are to be respected in their order (men possessed of) science, arts, age, relation and wealth. A Śûdra even having these, deserves respect in old age. —116.

MITÂKṢARÂ.

"Science" as has been defined before. "Acts" are either Śrauta or Smârta. "Age" older than one's own self and above seventy years of age. "Relations" extensive connection with kinsmen. "Wealth" village, gems and the rest. Possessed of these are to be "respected" or honoured in their order. A Śudra even having, or being rich in, these (science, acts, relations and wealth), possessing some or all of them, deserves respect in "old age," above eighty years of age. Because it is ordained in Gautama Smṛiti (VI. 6): "Even a Śûdra of eighty years and more (must be honoured).

*The Rule of Road.*

YÂJNAVALKYA.

CXVII.—To the aged, the loaded, the ruler, the Snâta (the bathed), the woman, the diseased, the bridegroom, the cart-man, way should be given. Among them the ruler is to be respected, and a Snâta (the bathed) is to be respected by a king.—117.

MITÂKṢARÂ.

"The aged" whose body is on the eve of decay and is well known. "The loaded," one carrying a load. "The ruler," the king, not alone the Kṣatriya. "The Snâta (the bathed)," the student who has bathed after completing both the Vedas and the Vratas. "The woman" is well known. "The bridegroom," one who is going to be married. "The cart-man," the carriage driver.

By the word "Cha" (and) is to be included the drunkard, the insane, &c. Because it has been ordained by Śaṅkha: "To the child, the aged, the drunkard, the insane, the impure body, the load-bearer, the woman, the Snâta (the bathed), the ascetic, &c., &c." To these road should be given. He should himself step out of the way when these persons come from the opposite side. When the aged, &c., come at the same time with a ruler on the way, the ruler is to be respected. They should give way to the ruler. The Snâta

(bathed) is to be respected by the king. By the specification of Snâtaka is denoted every sort of Snâtaka, and does not mean merely the Brâhmaṇa. Because the latter is always honourable. As said by Śaṅkha: "Now the way should be first given to the Brâhmaṇa, some say to the king. But that is not right. The Brâhmaṇa surpasses the king, being the spiritual guide and the eldest, therefore way should be given to him."

When the aged, &c, mutually confront together in the way at the same time, then special consideration must be made for a person who is comparatively older in age or has greater learning, &c.

### *The Duties of Kṣatriyas and Vaiśyas.*

The Brâhmaṇa's livelihood.

YÂJNAVALKYA.

CXVIII.—Sacrificing for himself, studying and giving alms (are the duties) of the Vaiśyas and Kṣatriyas; acceptance of gifts is an additional act for the learned Brâhmaṇa, so also sacrificing for others, and teaching. —118.

MITÂKṢARÂ.

Sacrificing for himself, study and liberality are the general duties of the Vaiśyas, Kṣatriyas, Brâhmaṇas and the twice-born Anulomas (the two latter being implied) by the word "Cha" (and) in the text.

In addition to these, the Brâhmaṇa has the receiving of gifts, sacrificing for others and teaching others. "So also" indicates that the employments ordained in other Smṛitis are to be included.

As said by Gautama (X. 5):—

"Agriculture and trade are also lawful for a Brâhmaṇa, and usury as well, provided he does not do the work himself.

"The Kṣatriyas and the Vaiśyas may teach others when directed by the Brâhmaṇas." Not of their own will. As has been ordained by Gautama (VII. 1-3):—

1. The rule for times of distress is that a Brâhmaṇa may study under a teacher who is not a Brâhmaṇa. 2. A student is bound to walk behind and to obey (his non-Brâhmanical teacher). 3. But when the course of study has been finished, the Brâhmaṇa pupil is more venerable than his teacher.

These are the six duties of the Brâhmaṇas in times of non-distress. Of these the former three, *viz.*, the sacrificing for himself, &c., (study and alms) are for the sake of Dharma (religion); the

acceptance of gifts, &c., are for the sake of livelihood. As has been said by MANU (X. 16): "But among the six acts ordained for him three are his means of subsistenance, *viz.*, sacrificing for others, teaching, and accepting gifts from pure men."

The sacrifice and the rest must necessarily be performed, not so the receiving of alms, &c. Because it has been ordained by Gautama (X. 1-3) :—

1. "(The lawful occupations common) to (all) twice-born men are the studying the (Veda), offering sacrifices (for their own sake) and giving (alms). 2. Teaching, performing sacrifices for others, and receiving alms (are) the additional (occupations) of a Brâhmaṇa. 3. But the former three are obligatory on him.

*The livelihood of Kṣatriyas and Vaiśyas.*

YÂJNAVALKYA.

CXIX.—The chief duty of the Kṣatriya is the protection of the subject. For the Vaiśya are ordained usury, agriculture, trade and tending of the cattle. —119.

MITÂKṢARÂ.

For a Kṣatriya protection of the subject is the chief duty, both for the sake of Dharma (religion) and of livelihood.

For a Vaiśya, usury, agriculture, trade, tending cattle are the duties ordained for the sake of livelihood. "Usury" is the investment of wealth for the sake of increment. Sale and purchase for the sake of making profits is "trade." The rest are well known as has been said by Manu (X. 79) :—

"To carry arms for striking and for throwing is prescribed for Kṣatriyas, to trade, to rear cattle, and agriculture (are prescribed for Vaisyas); as a means of subsistence; but their duties are liberality, the study of the Vedas, and the performance of sacrifices"

*The livelihood of the Sûdra.*

YÂJNAVALKYA.

CXX.—For a Sûdra serving the twice-born; unable to live by that, he may become a trader, or may live by various arts, promoting the good of the twice-born. —120.

MITÂKṢARÂ.

For a Sûdra the service of the twice-born is the chief duty, both for the sake of Dharma (religion) and of livelihood; of this the service

of the Brâhmaṇas is the highest Dharma, as ordained by Manu (X. 123):—

"The service of Brâhmana alone is declared to be an excellent occupation for a Śûdra."

When, however, he cannot procure his livelihood by serving the twice-born, then he may earn his bread by the profession of trade, or, by various arts.

"Promoting the good of the twice-born:"—The sense being by such works which are not inconsistent with the service of the twice-born. Such works have been enumerated by Devala:—

"The duties of a Śûdra are the service of the twice-born, avoidance of sin, maintenance of wife, &c., and the rest, agriculture, tending the cattle, carrying loads, transacting sales, painting, dancing, singing and playing on (various instruments like) flute, harp, drum, &c., &c."

*The universal duties of the Twice-born.*

YÂJNAVALKYA.

CXXI.—He should be wife-loving, pure, maintaining the dependant, and be engaged in the Śrâddha, and the ceremonies, and with the Mantra "Namaḥ" he should perform the five sacrifices.—121.

MITÂKṢARÂ.

He who "loves" has connection with his "wife" only and not any others' wife or a public woman is such as (is indicated by the term wife-loving.) "Pure" possessed of external and internal purity; like a twice-born. He should maintain his dependants. "Engaged in the Śrâddhas and ceremonies":—The Śrâddhas are Nitya, Naimittika and Kâmya. The ceremonies are the Vratas or rites of a Snâtaka (a student of Veda) and (such of them) which are not prohibited. He should be engaged in these.

With the mantra called "Namaḥ" he should "perform" or practise the above-mentioned five great sacrifices daily. Some describe the Namaḥ mantra to be the following:—"To the Gods, to the Manes, to the great Yogîs, salutations with Svâhâs, Svadhâs always salutations, salutations (Namaḥ)." Others say the word "Namaḥ" alone should be uttered. "This should be done in Viśvadeva and profane (worldly) fire, and not in the nuptial fire," such say the Âchâryas.

*The universal duties of all men.*

The author now describes the general duties (Sâdhâraṇa Dharma.)

YÂJNAVALKYA.

CXXII.— Harmlessness, veracity, non-stealing, purity, controlling of the organs, liberality, self-control, mercy, and forgiveness, are the means of religion for all.—122.

MITÂKṢARÂ.

" Harmlessness "—non-doing of " harm " or injuring living beings. " Veracity "—truthful speech, not causing pain to anybody. " Non-stealing "—not taking of things not given. " Purity"—external and internal. "Control of organs"—employment of the intellect and the organs of action in lawful objects. " Liberality "—removal of the pain of living creatures by giving food and water. " Self-control "— repression of the internal organ (mind.) " Mercy "—protecting the afflicted. " Forgiveness "—non-emotion of the mind under injury.

These are the means for the acquisition of Dharma for all men beginning with the Brâhmaṇa and ending with the Chânḍâla.

YÂJNAVALKYA.

CXXIII.—He should practise behaviour worthy of his age, intellect, wealth, speech, toilet, instruction, birth and calling, with uprightness and without cunning. —123.

MITÂKṢARÂ.

" Age "—Infancy, youth, &c. " Intellect "—natural understanding in profane and sacred transactions. " Wealth "—riches, as houses, fields, &c. " Speech "—speaking. " Toilet "—orderly disposition of clothes, garlands, &c. " Instruction "—acquaintance with the science of acquiring the chief end of humanity. " Birth "—family. " Calling "—acceptance of gifts, &c., for the sake of livelihood.

He should " practise," adopt, " behaviour," conduct, " worthy of" or appropriate to these, *i.e.*, age and the rest. Such as an old man (should behave) worthy of his (age) and not like that which would be fit for youth. Such should also be understood with regard to intellect, &c., &c.

" Uprightness "—not crooked. " Without cunning "—without malice.

*The Śrauta or Vedic Rites—The Kâmya Karmas.*

Thus having described the Smârta ceremonies, the author now describes the Śrauta ceremonies.

YÂJNAVALKYA.

CXXIV.—That twice-born who has more than triennial supply of food may drink the Soma. He who has more than one year's food may perform the Soma-antecedental sacrifices.—124.*

MITÂKṢARÂ.

He alone who has food which is sufficient to supply the necessities of life for three years or " triennial supply," or more than that, may drink Soma juice ; and not a person of smaller means. Because the following fault is heard :—

" The twice-born who having small means drinks Soma, though he is a Soma-drinker, yet does not receive its fruits." (Manu, XI. 8.)

This restriction is in case of optional Soma-sacrifice, the permanent Soma-sacrifice, of course, must necessarily be performed.

He who has food sufficient for one year may perform the Soma-antecedental sacrifice. That which precedes Soma-sacrifice is Soma-antecedent ; relating to such, is "Soma-antecedental." What are they ? Fire-sacrifices, full and new moon sacrifices, Paśu sacrifice, Chaturmâsa sacrifice and their modifications. He should perform these.

*The Nitya or obligatory Śrauta Karmas.*

Having thus spoken of the optional (kâmya) Śrauta works, the author now speaks of the permanent Śrauta works.

YÂJNAVALKYA.

CXXV.—Once a year the Soma (sacrifice), so the Paśu (sacrifice) once an equinox, the Âgrayaṇa and the Châturmâsya sacrifices should be performed also.—125.

MITÂKṢARÂ.

Once every year the Soma-sacrifice is to be performed. " The Paśu once an equinox," the Paśu sacrifice is to be performed on every equinox, respectively termed the southern (autumnal) and the

* Compare Manu, XI. 7-8.

northern (vernal) equinox. "So" means once every year. Because there is Smṛiti:—"He should sacrifice with Paśu (beasts) once every year. Some say once every six months."

The Âgrayaṇa sacrifice should be performed on the ripening of the grain, and the Châturmâsya sacrifices must be performed once every year.

*The Niggardliness in feast-giving.*

YÂJNAVALKYA.

CXXVI.—These being not possible, the twice-born should perform the Vaiśvânarî sacrifice. Sacrifice, productive of fruit, should not be performed deficiently when there are means.—126.

MITÂKṢARÂ.

When "These" the above-mentioned Soma, &c, which are permanent sacrifices (Nitya), be not possible, at that time he should perform the Vaiśvânara sacrifice. Moreover, what is denominated a deficient sacrifice that should not be done when there is wealth. That which is "productive of fruit" or which is performed for the attainment of a certain object (Kâmya), that may not be performed or ought not to be performed with deficient means.

YÂJNAVALKYA.

CXXVII.—He is born a Châṇḍâla who performs a sacrifice by begging from a Śûdra; he who does not give away what has been collected for the sake of sacrifice, becomes a vulture or a crow.—127.

MITÂKṢARÂ.

He is born a Châṇḍâla in his next birth who begs from a Śûdra for the sake of performing a sacrifice. He, again, who having (collected money) by begging for the sake of sacrifice does not give away or abandon all, becomes for a hundred years a vulture or a crow. As said Manu (XI. 25):—

"A Brâhmaṇa who, having any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a vulture of the kind called Bhâsa or a crow."

"Vulture"—falcon. "Crow" is well-known.

*The religious householder takes no thought of to-morrow.*

YÂJNAVALKYA.

CXXVIII (*a*).—Kuśûla-Kumbhî, Dhânyaḥ ; Tryâhikaḥ or even Aśvastana.—128.

MITÂKṢARÂ.

"Kuśula," granary. "Kumbhî," certain jar. The word Kuśula-kumbhî is a compound of Kuśula and Kumbha. He who has corn (Dhânya) of the measure of a granary or an earthern jar, is designated by the above term (Kuśula-Kumbhî-Dhânya). He should either be a Kuśula-Dhânya or a Kumbhi-Dhânya. He who has corn sufficient to maintain his family for twelve days is a Kuśula-Dhânya. A Kumbhî-Dhânya is one who has corn sufficient to maintain his family for six days. He who has corn sufficient for three days is *Tryâhika*. He who has corn for to-morrow is a Śvastana. He who is not a Śvastana (has not food for morrow) is an *Aśvastana.*

YÂJNAVALKYA.

CXXVIII(*b*)—He may even live by gleaning grains or ears of corn. Among these the subsequent ones are better.—128.

MITÂKṢARÂ.

Gleaning of ears (śilam) is the collecting of the fallen and abandoned stalks of rice, &c. Picking up of each individval abandoned grain is (Uñchchha) "gleaning of grains." Śilam and Uñchhaḥ form the compound Śiloñchhaḥ (in the original meaning gleaning of ears of corn or grain). He should subsist by gleaning of grains and ears of corn.

The householder may live by the four methods of Kusûla-Dhânya, &c. "Among these four kinds of Brâhmaṇas Kusûla-Dhânya &c." those who have been mentioned "subsequently" or afterwards are "better" or more excellent or more praiseworthy (than those that go before).

Though this has been mentioned in the context of the twice-born, yet it is applicable only to the Brâhmaṇa, because of their possessing knowledge, patience, &c. So also Manu (IV. 2) :—

"A Brâhmaṇa must seek a means of subsistence which either causes no, or at least, little pain (to others), and live by that, except in times of distress."

So also after premising the Brâhmaṇas he (Manu IV. 7) ordains :—"Let him be a Kuśûla-Dhânya or a Kumbhî-Dhânya."

From the declaration like these &c (it follows that it applies to the Brâhmaṇas).

This has been said in respect of the highly self-controlled Yâyâvara,* and is not meant to apply to the Brâhmaṇas in general. Had it been so, then there would be contradiction between this and the text, "that Brâhmaṇa who has more than a triennial supply of food may drink Soma" (V. 124).

So two sorts of householders are spoken of in those passages. As said Devala:—"The householder is of two sorts, the Yâyâvara (wandering, nomad) and the Śâlîna (settled dwelling in houses). Among these two, the Yâyâvara (wandering householder) is better because to him is prohibited sacrificing for others, teaching, accepting gifts, heritage, and keeping of stores. He who is engaged in six kinds of duties (see V. 118) and is possessed of servants quadrupeds, houses, villages, wealth, and corn, and following the people is a Śâlina (settled householder)."

The Sâlina (settled householder) is again of four sorts:—One who sustains himself by six means, by sacrificing for others, teaching, accepting gifts, agriculture, trade, and tending of cattle.

The second is (who lives by) three modes *viz.*, sacrificing for others and the rest (two that have been above enumerated).

The third (who lives by) sacrificing for others and teaching.

The fourth who lives by teaching alone. As said Manu (IV. 9).

**"Of these some are devoted to six works, others to three, another to two, and the fourth gets his living by Brahma sacrifice."**

Similarly the text, "The acceptance is an additional mode for the Brâhmaṇa" points out the livelihood of a Śâlina (settled householder). For a Yâyâvara:—"He should live by gleaning of ears of corn and grains."

Here ends the chapter on the duties of a Householder.

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*** "A vagrant mendicant, saint, a Brâhmaṇa who has preserved his household fire (?)" M. W.**

## Chapter VI.—On the Vratas to be observed by a Snataka Brahmana.

Thus having described the Śrauta and Smârta duties of a householder, now, the author describes the self-imposed duties (Vratas) of a Snâtaka beginning from bathing (after completing the Vedas) which must necessarily be performed by a Brâhmaṇa and which consisting of precepts and prohibitions have been mentally determined upon.

### YÂJNAVALKYA.

CXXIX.—He should not attempt to get wealth which would prevent the study of the Vedas, nor from here and there, nor by adverse professions and he should always be contented.—129.

### MITÂKṢARÂ.

The means of getting wealth by acceptance of gifts &c. for a Brâhmaṇa have already been indicated. The author now adds a qualification to that.

"He should not attempt to get" he should not seek for, "wealth" which is preventive of the study of the Vedas; though it be not prohibited.

"Now from here and there" not from a person whose character and conduct is not known. "By adverse professions" "adverse" *e.g.*, sacrificing for persons for whom sacrifices ought not to be made &c. "Professions." *e.g.*, Dancing, singing &c. adverse (means) and (unworthy) professions (form the compound word in the original). "Adverse professions." "By such means he should not attempt to get wealth" is understood. The repetition of the word "not" in the text is for the sake of (Paryudâsa negation). In this chapter on Snâtaka the "not" is everywhere used in the sense of (Paryudâsa) only. Besides, even in the getting of wealth, he should be "contented" or satisfied. By the word *cha* (and) "self-control" is indicated. As in the Manu Smṛiti (IV. 12):—

"He who desires happiness must strive after a perfectly contented disposition and control himself."

*May take gift from a King &c.*

YÂJNAVALKYA.

CXXX.—He may ask for wealth from a king, a pupil, a sacrificer, when afflicted by hunger. He should avoid hypocrites, sceptics, heretics, and those who act like a heron.—130.

MITÂKṢARÂ.

"Afflicted" pained by hunger, the Snâtaka (student) may take wealth from a "king" with whose history he is acquainted, from a "pupil" (who will be defined further on), or from a "sacrificer" and one from whom sacrifice can be made (without reprehension).

By using the phrase "afflicted by hunger" it follows that a person who has obtained by partition etc. property sufficient to maintain his family, should not seek for wealth from anywhere else.

Besides he should avoid hypocrites, sceptics, etc. in all works, whether worldly, Vaidic (religious) or Śâstrîya (belonging to Śâstra or law). By the word *cha* (and) in the original is indicated persons who are engaged in prohibited acts, who are cat-natured knaves. As said Manu (IV. 130):—

**"Let him not honour, even by a greeting heretics, men who follow forbidden occupations, men who act like cats, rogues, logicians, and (arguing against the Vedas) those who live like heron."**

"Hypocrite" who performs merely for the object of pleasing the world. "Sceptic":—Who raises doubt everywhere through the force of his reasoning. "Heretic"—who has chosen (or entered to) (Âśrama) orders of life reprehended by the learned Traividyas (versed in three sciences). "Who act like a heron":—Whose occupation is like that of a heron, as said Manu (IV. 196):—

**"That person, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest, falsely gentle, is one who acts like a "heron."**

"Who follow forbidden occupations" who are addicted to (illegal and immoral) prohibited acts. "Who acts like cats":—he whose actions or nature is like that of a cat. His definition is given by Manu (IV. 105). "(A man) who, ever covetous, displays the flag of virtue, who is a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor from the merits of all men, one must know to be one who acts like a cat."

The association even with such persons being prohibited, it follows *a fortiori* that one should not himself become like them.

*His other Duties.*

YÂJNAVALKYA.

CXXXI.—He should wear white clothes, keep short hair, beard, and nail, be pure, should not eat in the sight of his wife, nor with a single cloth nor (after having) finished.—131.

MITÂKṢARÂ.

Besides; "white"—washed, "clothes" garments. He who wears such is called "white-cloth-wearer" (in the original). He who "keeps short" or clips short the hair, the beard, and the nail, is (indicated by the compound in the original) "short-hair-beard-nailed."

"Pure" mental and physical. He should become sweet-scented by bathing and by anointing the body with unguents, by incense, and garlands. As said Gautama (I. 2).

**"The Snâtaka shall be always pure, sweet-smelling, and bathe frequently."**

By enjoining sweet-smelling objects, the prohibition of a scentless garland follows (as a matter of course). So also Gobhila (III. 5. 15. 16.)

**"He should not wear a scentless wreath except a wreath (chain) of gold and gems."**

A Snâtaka should always be so. This is when he possesses property. As ordained by Manu (IV. 34) :—

**"Nor should he wear old or dirty clothes, if he posesses property."**

He should not eat in the "sight of his wife," *i.e.*, when she remains in his presence, from the fear of begetting weak offspring.

So also the Śruti.

**"He should not eat in the presence of (his) wife, otherwise the offspring becomes weak."**

Therefore, eating together with her has been remotely disallowed. Nor (should he eat) with a single cloth on, nor "finished" nor after having risen from the seat; (The word "should" eat is to be supplied).

YÂJNAVALKYA.

CXXXII.—He should run no risk, nor of a sudden speak unpleasantly, nor what is hurtful or untrue, and he should not be a thief or a usurer.—132.

MITÂKṢARÂ.

Besides. He should never "run" or do, "risk" acts involving danger to life, such as going over etc., a country infested by tigers,

thieves, etc. " Of a sudden " without cause, he should not utter any language which is harsh, unpleasant and cause distress. Nor also hurtful or untrue speech though pleasant. By " Cha " (and) is indicated uncivil and loathsome speech. Phrase " he should not speak suddenly " joins with the above. Jokes etc. are (of course) excepted (from this prohibition). Because there is a Smṛiti :—

**" One may even joke with his Guru without crookedness."**

He should not be a " thief " or take anything belonging to another without his permission. " Usurer " :—One who lives by illegal (prohibited) interest. He should not be a usurer.

YÂJNAVALKYA.

CXXXIII.—He (should be) Dâkṣâyaṇî and (wear) the Brahma thread, have bamboo, and water-pot. He should keep the right side towards Gods, earth and the cow, Brâhmaṇa and the trees.—133.

MITÂKṢARÂ.

Besides. " Dâkṣâyaṇa " Gold. He who wears gold is called a Dâkṣâyaṇî. The " Brahma-thread," the sacred sacrificial thread. He who has it is called the wearer of Brahma-Sûtra. " Bamboo "keep bamboo stick and " water-pot." The verb " should be" joins all the above. Here the repetition (of the injunction for the wearing) of the sacred thread, having mentioned it already in the chapter on Brahmacharya, is to indicate the taking of a second sacred thread. As said by Vasiṣṭha (XII. 9.) :—

**" But Snâtakas shall always wear a lower garment, and an upper one, two sacrificial threads, (shall carry) a staff and a vessel filled with water."**

Though here it is a general expression that he should wear gold, yet it specifically applies to the wearing of an ear-ring. Because of the Manu-Smṛiti (IV. 36.)

**" He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kuśa grass, and wear two bright golden ear-rings."**

So he should keep the right side towards the " good," the image of god, the " earth " taken from (a sacred place of) pilgrimage, the " cow," the " Brâhmaṇa," and the " trees " like Aśvattha (Ficus religiosa) etc. When he should pass by (these objects) he should keep his right side towards them. So also the place where the four roads meet etc. As ordained by Manu (IV. 39.) :—

**" Let him pass by (a mound of) earth, a cow, an idol, a Brâhmaṇa, clarified butter, honey, a cross-way, and well-known trees, turning his right hand towards them."**

YÂJNAVALKYA.

CXXXIV.—Let him not ease himself in the river, the shade, the road, the cattle-shed, water, or the ashes, nor towards fire, the sun, the moon, the twilight, the water, a woman, or the twice-born.—134.

MITÂKṢARÂ.

"Let him not ease himself" should not void urine and fæces, in rivers etc. So also the cemetery etc. As said Śâṅkha :—

"He should not ease himself on cowdung, ploughed land, sown land, green grass, funeral pile, cemetery, ant-hill, road, granary, cave, hill and banks of rivers. Because they support living creatures."

So also he should not ease himself "towards fire etc." facing fire and the rest. Nor ever by seeing these. As said Gautama (IX. 12—13.)

12. "Facing or within sight of wind, fire, Brâhmaṇas, the sun, water, images of the gods and cows, he shall not eject urine or fæces, or other impurities."

13. He shall not stretch out his feet towards divine beings."

Excepting these places, let him void excrements or urine covering the ground with grass that is not fit to be used at a sacrifice. As said Vasiṣṭha (XII. 13.)

"Let him ease himself after wrapping up his head and covering the ground with grass that is not fit to be used at a sacrifice."

YÂJNAVALKYA.

CXXXV.—Let him not look at the sun, a naked woman, and who is united in sexual intercourse, nor at urine or fæces, nor when unclean, at the Râhu and the stars.—135.

MITÂKṢARÂ.

Though it is a general proposition that he should not look at the sun, yet the looking at the rising, the setting, the eclipsed, the reflected through water and the mid-day sun only is prohibited, not always. As has been said by Manu (IV. 37) :—

"Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water or stands in the middle of the sky."

He should not look at a "naked woman" except at the time of intercourse. As says *Asvalâyana.*

"Except at the time of sexual intercourse."

"United in sexual intercourse" who has just completed the intercourse. After finishing intercourse he should not look even on a non-naked woman.

By the word "Cha" (and) is meant when she is engaged in eating etc, (he should not then look at her). As said Manu (IV. 43 and 44):—

"Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

"A Brâhmaṇa, who desires energy, must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth a child."

He should not look at urine and ordure. So also being unclean he should not look at the *Râhu* and the stars. By "Cha" is meant, he should not look at his reflection in water. Because of the text:— "He should not look at his reflection in water. This is the precept."

YÂJNAVALKYA.

CXXXVI.—Uttering the whole of the Mantra beginning with "Ayaṃ, me Vajraḥ,"* let him walk uncloaked in the rain-fall, and let him not sleep with the head towards the west.—136.

MITÂKṢARÂ.

"In the rain-fall" when it is (rainy) he should utter the Mantra:—"Ayaṃ me Vajraḥ, pâpmânaṃ apahantiu." ("May this, my thunderbolt drive away evil.")†

"Let him walk uncloaked":—he should go without covering. Because there is the prohibition:—"Let him not run in the rain-fall."

And he should not sleep with the head towards the west.

By "Cha" (and) is meant that he should not lie naked. "He should not lie down alone, in a solitary house and naked." So also ordained by Manu (IV. 57.)

"He should not sleep alone in a solitary house."

YÂJNAVALKYA.

CXXXVII.—Let him not throw into waters the spittle, gore, ordure, urine, and semen. Let him not warm his feet at the fire, and let him not step over it.—137.

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* Pârskara Grihya Sutra II. 77.

† The full text of the Grihya Sûtra is as follows:—

"If it rains, he shall go without an upper garment, and shall say, 'May, this, my thunderbolt, drive away evil.'"

MITÂKṢARÂ.

"Spittle"—(any thing ejected from the mouth) saliva. "Gore" —blood. "Ordure"—fæces. The rest are well-known. He should not throw these in waters. So also chaff etc. As said Śâṅkha.

"Chaff, hair of the head, fæces, ashes, bones, phlegm, nails, hair of the body, etc., he should not throw into water. He should not strike the water with hand or feet."

He should not warm the feet at fire. Nor also should he step over fire.

By "Cha" (and) is meant that he should not throw spittle and the rest into fire; and he should not blow etc., a fire with mouth.. So also Manu. (IV. 53-54):—

53. "Let him not blow a fire with his mouth, let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it."

54. "Let him not place (fire) under (a bed or the like), nor step over it, nor place it (when he sleeps) at the foot (end of his bed), let him not torment living creatures."

YÂJNAVALKYA.

CXXXVIII.—Let him not drink water out of his joined palms;. let him not awake the sleeping, let him not play with dice, with unlawful acts; and let him not lie down with diseased persons.—138.

MITÂKṢARÂ.

Let him not drink water out of his "joined palms" or the two hands brought in contact with each other. The specification of water indicates by metonomy all drinkable substances.

Let him not "awake" or cause to rise a "sleeping" person who is superior to him in knowledge etc. Because of the specific injunction:—"Let him not awake his betters."

"Let him not play with dice" and the like. Let him not play, with "unlawful acts" as jumping over cattles and the like.

Let him not "lie down," let him not sleep with "diseased persons" or those suffering from fever etc., in one place.

YÂJNAVALKYA.

CXXXIX.—Let him avoid forbidden acts, the smoke of the burning corpse, crossing the rivers, and let him not sit on hair ashes, chaff, charcoal, and potsherds.—139.

MITÂKṢARÂ.

Let him avoid acts forbidden by the usage of a country, village or family, as well as the smoke arising from the burning of the corpse. (Let him avoid) crossing the river by swimming ("let him avoid" is to be joined with the above).

Let him avoid sitting on hair, etc. By *Cha* (and) is meant bones, cotton, and impure objects.

YÂJNAVALKYA.

CXL.—Let him not report a drinking cow, let him not enter any place by an improper entrance. Let him not receive (any gift) from (an) avaricious king transgressing the scriptures.—140.

MITÂKṢARÂ.

He should not report a cow that is drinking the milk, etc., of another person to such person, nor should he interrupt her. He should not enter, by an improper entrance or bad road, any city, village, or temple. He should not receive anything from a miserly and law-transgressing king.

YÂJNAVALKYA.

CXLI.—As regards receiving a gift (the following five should be avoided), a butcher, wheel-man, flag-man, prostitute, and a king. Each succeeding is ten times more wicked than the one preceding respectively.—141.

MITÂKṢARÂ.

As regards receiving of gifts when obtainable (the following should be avoided). Of the five, butcher, etc., those that succeed are ten times more wicked than those that precede.

"Butcher"—Engaged in the killing of living creatures. ("Sûna" means killing animals, one whose profession is this, is called "Sûnî"—butcher.) "Wheelman"—Oilman. "Flag-man"—wine-seller. "Prostitute"—Public woman. "King" has been defined before.

*The Rules of Study-Commencing.*

YÂJNAVALKYA

The author now describes the laws of study.

CXLII.—The Upâkarman (commencement) of studies (should take place) in Śrâvaṇya, or by Śravaṇa, or

Hastâ or when herbs have grown, or on the fifth of Śravaṇa.—142.

MITÂKṢARÂ.

The Upâkarman or commencement of the study of Vedas (*i.e.*, when they are taught) should take place on the growing of the herbs, or on the fool-moon day of the month of Śravaṇa; or on a day when (the moon is) in conjunction with the Star Śravaṇa, or on the fifth day, with the asterism of Hastâ; according to the rules of the Gṛihya Sûtras.

When the herbs do not grow in the month of Śravaṇa, then let him commence in the month of Bhâdrapada with the asterism of Śrâvana.

After that, for four and a half months let him study the Vedas. So also Manu (IV. 95):—

"Having performed Upâkarman according to the prescribed rule on (the full moon of the month) Śrâvaṇa, or on that of Prauṣṭhapada (Bhâdrapada), a Brâhmaṇa should diligently study the Vedas during four months and a half."

*The Time of Vacation in Study.*

YÂJNAVALKYA.

CXLIII.—On the eighth day or the Rohiṇî asterism of the month of Pauṣa, outside at a watery place, let him make Utsargaṃ (relinquishment) of the Chhandas, according to rule.—143.

MITÂKṢARÂ.

Let him make Utsargaṃ, according to the rule ordained by his Gṛihya-Sûtra, of the "Chhandas," the Vedas, near water, "outside" the village, on the eighth day, or (when the moon is in the constellation of Rohiṇî) Rohiṇî in the month of Pauṣa.

When Upâkarman (commencement) takes place in the month of Bhâdrapada, then let him make Utsargam on the first day of the bright half of the month of Mâgha. As said by Manu—(IV. 96):—

"When the Puṣya-day (of the month Pauṣa), or the first day of the bright half of Mâgha has come, a Brâhmaṇa should perform in the forenoon and outside (the village) the Utsargaṃ of the Vedas."

After that, having taken rest during two days and the intervening night or a day and night, let him study the Vedas on the bright

(halves of the months), and the *Aṅgas* during the dark fortnight. As said Manu (IV. 97 and 98):—

**"Having performed the Utsarga outside (the village) as the institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day of the Utsarga and the following night.**

**98. Afterwards he should diligently recite the Vedas during the bright halves of the months and duly study all the *Aṅgas* of the Vedas during the dark fortnights."**

*The Study-Holidays.*

The author now mentions the *Anadhyâyas* (the days on which there should be no study).

YÂJNAVALKYA.

CXLIV.—Three days (are to be observed as) Anadhyâyas (holidays) (on the following occasions, *viz.*) on the death of a pupil, a sacrificer, a Guru, a Bandhu, at Upâkarman, and at Utsarga, and so when a Śrotriya of his own Śâkhâ (dies).—144

MITÂKṢARÂ.

For one who studies in the above-mentioned way three days are (to be observed) as holidays on occurrence of the death of a pupil, a sacrificer, a Guru and a Bandhu.

Three days and nights he should avoid study. Three days' holiday is (to be observed) at the time of the performance of the ceremony of Upâkarman and Utsarga.

This (rule of observance of three days' holiday is an alternative (optional rule) with him as propounded by Manu (IV. 119), *viz.*, of observing Anadhyâya for a pakṣiṇî (two days and an intervening night) and a day and night.

"When a Śrotriya is of his own Śâkhâ"—when a Śrotriya studying his own Śâkhâ dies, he should observe three days' holidays.

YÂJNAVALKYA.

CXLV.—He should observe a day and night (as holiday), when there is thunder at twilight, a hurricane, an earthquake, a fall of meteors, he has finished the Vedas, or when he has studied the Âraṇyaka.—145.

MITÂKṢARÂ.

When at twilight there is noise of thunder, or in the gusty atmosphere there are sounds of disturbance, or when the earth shakes,

or when the meteors fall, or when the Mantra or Brâhmaṇa is finished, or when the Âraṇyaka is studied, day and night should be observed as holidays.

YÂJNAVALKYA.

CXLVI.—On the fifteenth, on the fourteenth, and on the eighth day (of the moon), on the impurity by Râhu, on junction of the seasons, or having feasted at a Srâddha, or having received a gift.—146.

MITÂKṢARÂ.

"On the fifteenth"—On the full and the new moon, on the fourteenth and the eighth days of the moon, "on the impurity by Râhu," that is, on the eclipses of the sun and the moon, a day and night should be observed as holidays.

As to the text "three days he should not recite the Veda when there is the impurity caused by the death of a king, or by Râhu," that refers to the statement while the luminaries are eclipsed.

"On the junction of the seasons," when the first day of the moon one season ends and the other begins.

"Or having feasted at a Srâddha" or having received invitation to a Śrâddha, he should observe a holiday of a day and a night. This refers to Śrâddhas other than those known as Ekoddiṣṭa. (A rite in honour of one ancestor). In that case, three nights are to be observed as holidays. As says a Śmṛiti (Manu IV. 110) :—

"A learned Brâhmaṇa shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddiṣṭa), or when the king has become impure through a birth or death in his family (sutaka), or when Râhu by an eclipse makes the moon impure."

YÂJNAVALKYA.

CXLVII.—When cattle, a frog, a mongoose, a dog, a snake, a cat, or a rat pass between the teacher and his pupil, a day and night (should be observed as a holiday); as also when the flag of Indra is hoisted or lowered.—147.

MITÂKṢARÂ.

The study of the Veda should be interrupted when cattle and the rest pass between the parties studying. So also on the day when the flag of Indra is raised as well as on the day when it is lowered.

The repetition of the phrase "a day and night," after having already premised it at the beginning of the subject in the verse 145, is for the purpose of indicating, that that verse ("He should observe a day and night (as holiday), when there is thunder at twilight, a hurricane, an earthquake, a fall of meteors, he has finished the Vedas, or when he has studied the Âranyaka") shows the untimeliness of study, and implies that the study should be interrupted from that moment up to the corresponding time of the next day, and not thereafter. As says Gautama (XVI. 22):—"The fall of a thunderbolt, an earthquake, an eclipse, and (the fall of) meteors (are reasons for discontinuing the reading of the (Veda) until the same time (next day)."

(Âkâlika). Beginning from the time when the occurrence takes place up to the same time of to-morrow is called Kâla or Time. That which takes place during this period of twenty-four hours is called Akâla. That which appertains to this Akâla is called Âkâlikâ or "interruption for the time being." This interruption of the Vedic study for twenty-four hours is what is meant by the above text of Gautama.

This is a rule when it thunders, etc., in the morning twilight. When, however, it thunders in the evening twilight, then the Veda study should be interrupted for the night only. Because it has been ordained by Hârita:—

"When it thunders at the evening twilight, then the night (when it thunders) at the morning twilight, for a day and night (there should be interruption of study)."

As to what has been said by Gautama (I. 59):—

"If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary)."

This refers to the first instruction in the sacred texts (and thus there is no conflict between it and our present text, or of the corresponding text of Manu, IV. 126).

YÂJNAVALKYA.

CXLVIII.—When the voice of a dog, a jackal, an ass, an owl, a Sâma (chanting), a bamboo, or one in distress (is heard). In the neighbourhood of impurities, a corpse, a Śûdra, an antyaja, a cemetery or an outcast. —148.

MITÂKṢARÂ.

"Śva"—a dog. "Kroṣṭha"—a jackal. "Gardhava"—an ass. "A Sâma"—the Sâma hymns. "Vâṇa"—a bamboo. "Ulûka"—an owl. "One in distress"—one in pain.

The Veda-study should be interrupted for the time being when the sounds of dogs, &c., are heard. So also when the sound of Vîna (harp), &c., is heard. Because of the text of Gautama (XVI. 7) :—

"Nor if the sound of Vîna, of a large or small drum, the noise of a chariot and the wail of a person in pain are heard."

In the neighbourhood of impurities, &c., the interruption to study lasts for that time only (as the impurities last).

YÂJNAVALKYA.

CXLIX.—In an impure country and when himself impure, when it lightens and thunders incessantly, and after meals, so long as his hands are moist, in the midst of water, at midnight and when high wind is blowing.—149.

MITÂKṢARÂ.

In an impure country and when he is himself impure. So when it lightens and thunders incessantly—when lightning flashes again and again; and when it thunders incessantly—when thunder roars again and again; (the Vedic study) should be interrupted for that period of time.

After meals he should not study, so long as his hands are moist (Vasiṣṭa, XIII. 20).

In the midst of water "*at mid night*" (technically) called the (great) night (that is to say) the two middle *praharas* (or the middle six hours) of night and "when high wind is blowing," though it might be day-time, he should not study for that period of time (as long only as these interruptions last).

YÂJNAVALKYA.

CL.—When it rains dust, when the quarters (of the sky) burn, during twilight, mist, danger, running, foul odour, and when a Śiṣṭa (an eminent man) has come to his house.—150.

MITÂKSARÂ.

During the portentious fall of dust, "when the quarters of the sky burn, where the quarters appear as if in conflagration, during the two twilights, during "mist," foggy smoky weather, during "danger" caused by thieves, kings, &c., (there should be) cessation of study for that period of time.

"Running" while going quickly, there should be cessation of study. "During foul odour," while nasty smell and the smell of impure objects and wine are perceptible and while "*a Siṣṭa*" (an eminent man), a Śrotriya &c., has come to his house.

Until he has got his (the visitor's) permission, there should be cessation of study.

YÂJNAVALKYA.

CLI.—While on an ass, a camel, a carriage, an elephant, a horse, a boat, a tree, a waste land: these thirty-seven occasions they understand as cessations from study for the time being.—151.

MITÂKṢARÂ.

"Carriage"—chariots, &c. "Waste-land"—barren land or desert land. While riding on an ass, &c. There should be cessation from study for the time being.

So, beginning from the verse "When the voice of a dog, a jackal, an ass, &c., (verse 148) up to "waste-land," there are thirty-seven anâdhyâs (cessation from study).

Those who know the rules of cessation of study, understand these (above-mentioned occurrences as respite from study) for the time being, that is to say, such interruption lasts so long only as the occasions giving rise to them last.

By the word "they understand" is included the other occasions for non-study as mentioned in other Smṛitis as said Manu (IV. 112):—

"While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat, food given by a person impure on account of a birth or a dead," &c.

THE VOWS OF A SNÂTAKA.

Having thus mentioned the occasions for non-study, the author now mentions the vows of a Snâtaka with which the subject opened.

YÂJNAVALKYA.

CLII.—Let him not step on the shadow of a God, of a Ṛitvij, of a Ṣnâtaka, of his teacher, of a king, of a woman other than his wife, or on blood, fæces, wine, spittle or things used for cleaning the body.—152.

MITÂKṢARÂ.

Let him not step or tread upon or cross over the shadow of "Gods," *i.e.*, of the images of Gods, of a Ṛitvija, of a Snâtaka, of a

teacher, of a king and of another person's wife knowingly, as said by Manu (IV. 130):—

**Let him not intentionally step on the shadow of (images of) the Gods, of a Guru, of a king, of a Snâtaka, of his teacher, of a reddish-brown animal or of one who has been initiated in the performance of a Śrauta sacrifice (Dîksita).**

"Reddish-brown," either of any one that has the color of a mongoose, a cow and a horse (of that color), or a Soma plant, &c., (of that color). Because the word reddish-brown is in the neuter gender, therefore it is universally applicable to men, animals and plants, &c., by the rule of the Vârtika under P. II. 4. 17). "Sâmânye Napuṁsakam" ("The Neuter is employed when the application is general, and no particular gender is meant." See p. 478 of Vol. 1. S. K. translated by me and Major B. D. Basu).

He should not step on blood, &c. By the use of the "etcetera" is specified the water used for a bath, &c., as Manu (IV. 132):—

**Let him not step intentionally on things used for cleansing the body, on water used for a bath, on wine or odour, on blood, on mucus, on any thing spat out or vomited.**

YÂJNAVALKYA.

CLIII.—The Vipra, the Viper, the Kṣatriya and the self ought never to be despised. Until death let him desire prosperity. Let him not touch the weak point of anyone.—153.

MITÂKṢARÂ.

"Vipra," a very learned Brâhmaṇa. "Viper," serpent. Kṣatriya, king. These should never be despised. And one's own-self should never be despised. Until death, so long as he lives, let him wish for prosperity. "Let him not touch the weak point of any one"—Let him not expose the "weak points," the evil conduct, of any one.

YÂJNAVALKYA.

CLIV.—For let him remove the leavings, ordure, urine, and the water used for washing his feet. Let him always follow fully the conduct which has been declared in the Vedas and the Smṛitis.—154.

MITÂKṢARÂ.

Let him remove far from his dwelling the leavings of dinner, ordure, urinal and the water used for washing his feet.

Let him always practise fully the conduct prescribed by the Śruti and the Smṛiti.

YÂJNAVALKYA.

CLV.—Let him not touch while unwashed, the cow, the Brâhmaṇa, the fire, the food, nor touch them with his feet. Let him not revile or strike anybody. He may strike the son and the pupil.—155.

MITÂKṢARÂ.

Let him not touch while impure, the cow, the Brâhmaṇa, the fire, the food, "any eatable, specially the cooked food." Let him not touch them with his feet even while washed. If, however, he touches so through his folly, then after having performed the *Âchmana* he should do as directed by Manu (IV. 143):—

"If he has touched these while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs and the navel.

So he should sprinkle water with his hand on the organs of sensation, &c.

Let him never revile or strike any one. This is even while no harm is likely to result from so doing. But says Manu (IV. 167):—

"A man who in his folly caused blood to flow from the body of a Brâhmaṇa who does not attack him, will suffer after death exceedingly great pain."

He may beat, however, the son and the pupil for the sake of correcting them. By the word "and" (cha) in the text is meant even slaves, &c.—The beating should be inflicted with a rope, &c., avoiding the noble parts of the body. Because of the following text of Gautama (II. 42-44):—

"42. (As a rule) a pupil shall not be punished corporally."

"43. If no (other course) is possible (he may be corrected) with a thin rope or a thin cane.

"44. If (the teacher) strikes him with any other (instrument), he shall be punished by the king."

So also the text of Manu (VIII. 300):—

"But on the back part of the body (only), never on a noble part."

YÂJNAVALKYA.

CLVI.—Let him diligently follow the Law (Dharma) with deed, mind and speech. But let him not follow (an ordinance) which, though lawful, is yet not conducive to heaven and is offensive to the people.—156.

MITÂKṢARÂ.

Let him practise the law, according to his ability, with

bodily deeds, let him contemplate it with his mind and let him speak it with his speech. Let him not practise that which though "lawful," *i.e.*, ordained, is "yet offensive to the people," *i.e.*, which causes scandal among the people, such as killing a cow at Madhuparka. Because "it is not conducive to heaven," *i.e.*, the attainment of heaven is not accomplished through it.

YÂJNAVALKYA.

CLVII.—With mother, father, guests, brothers, sisters, relations, maternal uncles, the old, the young, the sick, the teacher, the Vaidya, the defendants, and the Bandhus—157.

CLVIII.—With the Ṛitwij, the Priest, one's offspring, wife, servants and the uterine brothers, the householder should avoid dissension; by so doing he conquers all the worlds.—158.

MITÂKṢARÂ.

"Mother"—who has given birth. "Father,"—who has begotten. "Guest"—way-faring visitor. "Brothers"—even though not uterine. "Sisters"—women whose husbands are living. "Relations"—related through marriage (the fathers of the bride and bridegroom are to each other as Sambandhis). "Maternal uncles"—mother's brothers. "The old"—above seventy-years of age. "The young"—under sixteen years of age. "The sick"—The diseased. "The teacher"—he who performs initiations. "The Vaidya"—The learned or the physician. "The dependents"—who are maintained by one. The "Bandhus"—both of the father's and the mother's side. The separate enumeration of the maternal uncle (who is included in the word Bandhu) is to show that greater respect is due to him. "The Ṛitwij"—one who officiates at a sacrifice. "The priest"—the performers of the ceremonies of Śânti, &c. "The offspring"—sons, &c. "Wife"—The companion in the performance of the sacred duties (Dharmas). "Servant"—The menial worker. "Uterine brothers"—brothers of the same womb, full brothers. The separate mention of the uternie brothers from the word brothers, is for the purpose of including sisters who are without husbands (either not being married or having lost their

husbands). Avoiding disputes with these mothers, &c., he attains all the worlds like those of Prajâpati, &c.

YÂJNAVALKYA.

CLIX.—Let him not bathe in waters belonging to other men without first taking out five balls (of mud). Let him bathe in rivers, in ponds dug by Gods (themselves), in lakes and water-springs.—159.

MITÂKṢARÂ.

"In waters belonging to other men," in tanks, &c., owned by other persons (and which have not been dedicated to the public) and which are not relinquished in favor of all creatures. Let him not bathe (in such tanks, &c.) without previously taking out five lumps of mud (so as to counterbalance for the impurities falling into them from his own body). From this it is ordained (by implication) that one may bathe without even taking out the five balls of mud, in tanks belonging to one's self or which are dedicated to the public, or in which he has received permission to bathe.

Let him bathe in rivers, &c. "The rivers" are flowing waters which fall into the sea either directly or through the medium (of another river). "Ponds dug by Gods," tanks, &c., made by Gods. "Lakes" are bodies of waters situate in a very deep place and which make noise owing to the flow of waters. "Water springs" are water which trickle down from a high mountainous region. He may bathe in these without taking out the five lumps of mud. This rule is applicable in matters of daily bathing. Because the word "always" is used in the following text (Manu IV. 203):—

"Let him always bathe in rivers, in ponds dug by the Gods (themselves), in lakes, and in water-holes or springs."

Bathing for the purpose of purification, &c., may be effected, as far as possible, in waters belonging to others without taking out the five balls of mud, is not prohibited to any one.

YÂJNAVALKYA.

CLX.—Let him avoid (using) the bed, the seats, the gardens, the houses and the carriages belonging to another, which have not been given to him. Except in times of distress let him not eat the food of one who is without the sacred fire.—160.

MITÂKṢARÂ.

"Beds"—quilts (pillows, &c). "Seats,"—wooden seats. "Gardens,"—orchards of mango trees, &c. "House" is well known. "Carriages,"—chariots, &c. Let him "avoid," *i.e.*, he should not enjoy these when belonging to another and "which have not been given to him," *i.e.*, the permission (to enjoy which) has not been given to him.

*Persons whose food should not be eaten.*

The author now describes what food should not be eaten, beginning from the verse "of one without fire, &c."

"Of one without fire," of one who is not entitled to keep Śrauta or Smârta fire, such as of a Śûdra or of a person born by inverse connection (Pratiloma), or even of a person who, though entitled (to keep the sacred fire), has through neglect omitted to do so. Let him not eat the food (given by the above), except in cases of distress, nor may he accept (other gifts from them). Because of the following text of Gautama (VII. 1-2) :—

**"1. A Brâhmaṇa may eat the food given by twice-born men who are praised for (the faithful performance of their) duties."**

**"2. And he may accept (other gifts from them)."**

YÂJNAVALKYA.

CLXI.—Of a miser, of one bound, of thieves, of a hermaphrodite, of stage-players, a basket-maker, of one accused of a mortal sin (Abhiśastaḥ), of a userer, of a prostitute, of one who initiates many persons.—161.

MITÂKṢARÂ.

"Miser"—avaricious. As has been said :—"He who through avarice pinches himself, his religious works, his sons and wife and his ancestors and dependents, is known to be a miser." "Bound"—either by fetters, &c., or under custody by order of mouth. "Thief"—one who steals the property of another, excepting the gold belonging to a Brâhmaṇa. "Hermaphrodite"—A eunuch. "Basket-maker"—He who subsists on cutting (working in) bamboo. "Abhiśastaḥ"* one who is accused of such acts as result in degradation from caste. "Usurer"—one who lives by forbidden interest. "Prostitute" public woman. "Who initiates many persons," who sacrifices for

* "Perfect Passive Participle from the root *abhi-śaṁs*, but sometimes derived from the root *abhi-śas*, which does not occur." M-W.

many.† The phrase "their food should not be eaten" is understood in the above passage.

YÂJNAVALKYA.

CLXII.—Of a physician, the sick, the angry, an unchaste woman, the proud, the adversary, a cruel man, an Ûgra, a degraded, a Vrâtya, a hypocrite, and one who eats the fragments of another's meal.—162.

MITÂKṢARÂ.

"Physician"—one subsisting by the profession of medicine. "The sick"—one afflicted with a mortal disease. The mortal diseases have been described to be eight:—Rheumatism, epilepsy, leprosy, gonorrhœa, leucorrhœa, fistula, piles and dysentry." "Angry"—one enraged. "Unchaste woman"—an adulteress. "Proud"—vain of learning, &c. "Adversary"—an enemy. "Cruel"—one who strongly nourishes his anger within. "Ugra"—one who causes dreadly acts by speech or body. "Degraded"—(Patita) the killer of Brâhmaṇas, &c. "Vrâtya"—one who has fallen from Sâvitrî (has lost the right of being initiated in the Sâvitrî.) "Hypocrite"—an impostor. "One who eats the fragments"—one who eats the remnants of the food eaten by another. He should not eat the food given by these physicians and the rest.

YÂJNAVALKYA.

CLXIII.—Of a female who has no male (relatives), a goldsmith, hen-pecked, the village-sacrificer, a weapon-seller, an artisan, a tailor, one whose living is by dogs.—163.

MITÂKṢARÂ.

"Female who has no male relatives"—An independent woman even though not unchaste. Some say one who has no husband and sons. "Goldsmith"—One who works in gold by modifying it. "Hen-pecked"—One who is ruled in all matters by woman. "Village sacrificer"—One who performs the ceremony of Śânti, &c., for a village or who initiates many persons (by investiture of sacred thread.) "Weapon-seller"—One whose livelihood is selling of arms. "Artisan"—Blacksmith, carpenter, &c. "Tailor"—One subsisting

† "One who officiates for a number of persons or for a corporation (as a priest.)." M-W.

by needle-work. One whose "living," livelihood or subsistence is through (training) dogs is "one whose living is by dogs."

Let him not eat food of these persons.

YÂJNAVALKYA.

CLXIV.—Of a pitiless person, the king, a dyer, an ungrateful man, a butcher, a washerman, a publican, a man in whose house lives a paramour of his wife.—164.

CLXV.—Of an informer, of a liar and so also of a wheelman, a bard, a seller of Soma. The food of these persons are not to be eaten.—165.

MITÂKṢARÂ.

"Pitiless"—Merciless. "King"—The ruler of the land as well as his priest, because of his being a companion of the former, as said Śaṅkha :—

"Let him avoid the food given by a person who is in a fright, is blameable, is weeping, is crying, is a proclaimed (offender) (or the food that has been offered publicly by saying, "who is willing to eat") is hungry, is dispossessed, is perplexed, is a mad man, an ascetic (or discarved food) or who is the family priest of the king.

"Dyer"—One who dyes clothes into (various hues like) blue, &c. "Ungrateful"—One who kills (forgets) benefits. "Butcher"—One who lives by killing animals. "Washerman"—One who cleanses clothes. "Publican"—One who subsists by selling spirituous liquors. "Paramour"--A gallant. He who lives in the same house with the gallant of his wife is "a man in whose house lives a paramour of his wife." "Informer"—One who exposes (makes known) the faults of others. "Liar"—One who tells falsehood. "Wheelman"—An oilman. Some say it means a cartman, because it is separately mentioned (from that of an oilman) in the following text, "An abhiśasta" a degraded, a wheelman and an oilman. "Bard"—A panegyrist. "A seller of Soma"—One who sells Soma-creeper. The food of these persons should not be eaten..

It is in respect of the twice-born misers, &c., that the above-named rule applies, and it is because they are tainted with the fault of niggardliness, &c., that the food given by them should not be eaten.

Because in the case of other (than the twice-born classes) there is no permission to eat their food (and therefore the exception against misers, &c., cannot apply to them), for an exception can only be to that for which there is a previous permission.

By saying that the food of one who is without the sacred fire should not be eaten except in times of distress (v. 160), it is ordained that the food of the Śûdras who are not entitled to keep sacred fire should not be eaten.

The author now mentions an exception (*lit.* precept for an act which under other circumstances is forbidden) to the same.

YÂJNAVALKYA.

CLXVI.—His slave, his cowherd, a friend of his family, his laborer in tillage, are among Śûdras those whose food may be eaten: likewise his barber and a poor man who offers himself to be his slave.—166.

MITÂKṢARÂ.

"Slave"—born slave, &c. "Cowherd"—He who herds cows and he who lives by rearing cows. "A friend of his family"—ancient friendship between (two families flowing in regular) succession from father, grandfather, &c. "Tillage" is synonymous with ploughing. He who takes a share from the produce of cultivation "is a laborer in tillage." "Barber" means one who transacts the household business as well as a barber. "Who offers himself."—He who offers himself completely in speech, mind and bodily deeds by saying I am thine. Among Śûdras the food of these slaves, &c., may be eaten. By the word "and" in the original is included a potter also. Because of the following text: "The food given by his cowherd, barber, potter, the friend of his family, the laborer in the tillage, &c., and one who has offered himself as slave, may be eaten."

Here ends the chapter on the duties of the Snâtaka.

## CHAPTER VII.*—LAWFUL AND FORBIDDEN FOOD.

*Forbidden food for the twice-born.*

Having described so far the duties of a Snâtaka Brâhmaṇa in the verses beginning with "He should not attempt to get wealth which would prevent the study of the Vedas" (verse 129), the author now describes the duties of the twice-born."

YÂJNAVALKYA.

CLXVII.—Food given without due respect, unlawful meat, or which contains hair and insects; or sour food or stale, or the leavings (of another man), or what has been touched by a dog, or on which a degraded person has cast his sight.—167.

CLXVIII.—What has been touched by a menstruating woman, or what has been publicly offered, food given by one who is not the owner, or what has been smelt by a cow, or the leavings of birds, or what has been wilfully touched with feet (these foods) let him avoid.—168.

MITÂKṢARÂ.

"Without due respect"—that which is given to a respectable person without proper respect. "Unlawful meat" that (which is not going to be used in exceptional circumstances such as) when "one's life is in danger" (V. 179), &c., to be described later on and which is not the remains of the offerings to Gods, &c., and which is obtained (by killing animals) for one's own use only. "Which contains hair and insects" that which contains or is mixed up with hair, insects, &c. "Sour food" means a substance which in itself is not acid, but which has become acid either simply by being kept for a long time, or by being mixed with other substance as well as being

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* Compare this and the next chapter with 35th Canto of the Mârkaṇḍeya Purâṇam, from which Yâjñavalkya seems to have borrowed.—*Tr.*

kept for a long time, with the exception of curds &c. Because of the Śaṅkha Smṛiti.:—

"Let him not eat the food of sinners, nor what has been twice-cooked or which has turned sour or which has been kept for a whole night with the exception of Râgkhâṇḍava (a kind of sweet-meat), chukra (vinegar made by acetous fermentations of grain, &c.,) curd, lump-sugar and transformation of wheat and barley-flour)."

"Stale"* what has been kept a whole night. "The leavings"— the remnants of another man's meal. "Touched by a dog" which a dog has touched. "On which a degraded person has cast his sight" which has been looked upon by the degraded &c. "Menstruating" a woman in her monthly courses, what is touched by her. The specification of "menstruating women" is here illustrative of the chânḍâlas &c. Because of the Śaṅkha Smṛiti :—

"Let him avoid the food which is touched by an impurity, by an outcast or by a Chânḍâla, a Pulkasa, a menstruating woman, a person having deformed nails or a leper."

"What has been publicly offered" what is given by crying out 'who is willing to eat'. "Food given by one who is not the owner" that which belongs to another and is dishonestly given by the third person, as (stated) :—

"The Brâhmaṇa's food given by a Śûdra and a Śûdras' food given by a Brâhmaṇa, both these should not be eaten. Eating these one should perform the Chândrâyaṇa penance."

(The reading adopted in the text is *paryâyânnam* meaning the food given by one who is not the owner) but if the reading be Paryâchântam (sipped) then the meaning is this that a sipped food should not be eaten, *viz.*, a food in which the ceremony washing or (Gaṇḍûṣa) rinsing the mouth after the meals has already been performed.† As it has been ordained :—

"Food should not be eaten subsequent to the rinsing of the mouth (gaṇḍuṣa) at the end of the meals, prior to âchamana (sipping of water before the commencement of food).

If the reading be 'pârśvâchântam' then the meaning is that when sitting together in the same line at the same dinner with others and a neighbour (pârśvastha) has risen and performed the rinsing of the mouth (âchânta) then the other should leave off eating. Provided there is no demarcation by ash or water &c. (between the parties). The phrase "let him avoid" is (to be) added to all the

* "पर्युषित" having stood for a time or in some place; not fresh, stale, insipid." M.-W.

† "Or a food given at a dinner where a guest rises prematurely and sips water." Bühler.

"Food eaten after the last âchamana at the end of meals." Mâṇḍalik. "A food left by a person after sipping" M-W.

above. "So what has been smelt by a cow" what a cow has smelled. "The leavings of birds" what has been eaten or tasted by "birds" by crows &c. "Touched by foot"—what has been intentionally touched by foot. He should avoid all these.

The author now mentions an exception to the prohibition of stale food.

YÂJNAVALKYA.

CLXIX.—The stale and long kept food may be eaten (if) oily. So also the various preparations of wheat, barley and milk though not oily.—169.

MITÂKṢARÂ.

"Food" eatables. "Stale but if mixed with oily substances like ghee (clarified butter) &c., is fit for use though it might have been kept long. While transformations of wheat, barley and milk such as sweet-meat ball, (barley meal), cheese, inspisated milk &c., though not oily and kept long, are fit for use. Provided they have not undergone any change (for the worse by being so kept). Because of the following text of Vasiṣṭha Smṛiti (XIV. 37).

**"Let him avoid wheat cakes, fried grain porridge, barley-meals, pulse-cakes, oil, rice, boiled in milk and vegetables that have turned sour by standing."**

YÂJNAVALKYA.

CLXX.—Let him avoid the milk of a cow that is in heat or during first ten days or who is without her calf as also of a camel of a one-hoofed animal, of a woman, of a wild animal and of a sheep.—170.

MITÂKṢARÂ.

"In heat" (sandhini) a cow covered by a bull is said to be in heat. Because of the following text in the Trikâṇḍî dictionary :—(Amarakoṣa II. 69).*

**"Know" that the *vasa* means barren and sandhini (in heat) means one covered by a bull."**

She that does not give milk regularly (lit. that is milked after passing over the mere milking time) and she that suckles another calf are also called sandhini.

"During first ten days" whose first ten days after calving have not expired. "Who is without her calf" whose calf has died.

* The reading in the Amarakoṣa is as follows :—

वशा वंध्याऽवतोका तु स्रवद्गर्भाऽथ संधिनी ।

The phrase in the original "Sandhini anirdaśâvatsâ, is a compound of sandhini (in heat) anirdaśâ (non-expired ten days) and avatsâ (without calf). Let him avoid the milk of such cows.

The specification of sandhinî (in heat) is illustrative (and is an allusion to) those who bring forth twins &c. As said by Gautama (XVI. 25).

**" Nor that of animals from whose udders the milk flows spontaneously (Syandini), those that bring forth twins (yamalsu), and (of those giving milk while big with young), of those in heat.''**

" Syandinî "—an animal from whose udders the milk flows spontaneously. "Yamalsu " she that brings forth twins.

Similarly he should not drink the milk of goats and buffalows, cows whose first ten days after calving have not expired :—Because of the Vasiṣṭha Smṛiti (XIV. 35,)

**" Nor that which cows, buffalows, and goats, give during the first ten days after giving birth to young ones.''**

The specification of milk includes also the prohibition of its preparations such as curds (butter &c.) For example by forbidding the use of meat it is not reasonable to permit the use of the various preparations (made from it, *e.g.*, extracts of meat, fatty oils &c.) But it is reasonable to permit the use of the (original) substance though its preparations be forbidden. By forbidding the use of milk (it follows) that ordure, urine &c. are not forbidden.

" Of camel " produce of camel, *e.g.*, milk, urine &c. " One hoofed " mare &c. The produce of one hoofed animal is meant by the word "of one hoofed." " Of a woman " means the produce of women. The specification of " woman " is illustrative of all animals having two udders except the goat. As it has been ordained by Śaṅkha.

**" The milk of all animals having two udders is not fit for use excepting (that of) the goat."**

" Âranyakâ is one born in the wilderness. The milk of wild animals is prohibited. With the exception of the wild buffalow cow. Because of the text (Manu V. 9.)

**" The milk of all wild animals excepting buffalow cows."**

" Of a sheep." The produce of a sheep. The phrase " let him avoid " (is to be) joined to each of the above.

[The terms " auṣṭra " " eka śaphâ " &c. is formed by the suffix " an " to the words uṣṭra &c. meaning camel, "eka-śaphâ meaning one-hoofed, whole (not cloven) hoofed, &c. such as the horse, the use of the suffix is here for the purpose of indicating that it has the force of indicating modifications]. All their products such as milk, urine

&c., are prohibited under all circumstances. Because of the Gautama Smṛiti (XVII, 24.)

"The milk of sheep, camels and of one hoofed animals must not be drunk under any circumstances."

YÂJNAVALKYA.

CLXXI.—Food offered to Gods, sacrificial viands, the Śigru, the red, the incisions as well unhallowed meat, all plants springing from filth and the fungi.—171.

MITÂKṢARÂ.

"Food offered to Gods" that which is prepared for the purpose of offering at Bali sacrifice. "Sacrificial viands" that which is prepared for the purpose of sacrifice before the burnt offering (is commenced.) "The śigru" soubhañjnna tree (Moringa pterygosperma.) "The red" the red exudations from trees. "The incisions" the juices flowing on incisions in trees even though not of red color as said by Manu (V. 6.)

"One should carefully avoid red exudations from trees and juices flowing from incisions."

Because red exudations have been specified, therefore the use of Assafœtida, camphor &c., is not forbidden. "Unhallowed meat." The flesh of animals not offered at the sacrifice.

"Plants springing from filth." Plants springing from seeds eaten by men &c., and expelled with the fæces, or plants growing on a dunghill, such as:—tandulîyaka (a polygonoides) &c. "Fungi" the mushrooms. The phrase "let him avoid" is understood before every one of the above substances.

YÂJNAVALKYA.

CLXXII.—All carnivorous birds, the wood-pecker, the parrot, the peckers, the *Tittibha*, (Parra jacana, L.) the sârasa (crane), the one hoofed (animals). The swan and all those living in villages.—172.

MITÂKṢARÂ.

"Carnivorous" birds that habitually eat raw flesh such as vultures &c. "The wood pecker," the châtaka. "The parrot" called also Kîra. "The peckers" those which feed striking with their beaks like hawk &c. "The Ṭiṭṭibha" a bird that makes the sound resembling ṭiṭṭibha. The sârasa crane is also called Lakṣmaṇa. "The one hoofed"—like the horse &c. "Swan" is well known,

" Living in villages " like pigeons &c. Let him abstain from these carnivorous animals &c.

YÂJNAVALKYA.

CLXXIII.—The Koyaṣṭhi, the Plava, the chakrâhva, the Balâkâ and the Baka crane and the scratchers, the Kṛisara, the saṁyâvâ 'the pâyasa, the apûpa and the Saṣkuli, which are not prepared for a sacrifice.—173.

MITÂKṢARÂ.

Koyaṣṭhi—The Krauñcha bird. " Plava " the water fowl " Chakrâhvâ " the chakravâka (a bird). The Balâkâ and the Baka are well-known (varieties of crane.) " The scratchers "—Those which feed by scratching with their toes. The chakoras &c., are generally understood by this term, because the *lâvaka* bird and the peacock &c. (though scratchers) are permissible food. The village cock is already prohibited by being included in the term " those living in villages" (V. 172.) Let him avoid these birds like Koyaṣṭhi and the rest.

Let him avoid the kṛisara, the saṁyâva, the pâyasa, the apûpa and the Śaṣkulî which are not prepared for a sacrifice, which are not prepared with the view of being offered to Gods etc. "The Kṛisara "—Rice boiled with sesamum and kidneybean (phaseolus mungo). "The Saṁyâva"—a preparation of wheat mixed with milk, ghee etc. and known as the Utkarikâ. "The Pâyasa"—(a preparation of) milk and rice. "The Apûpa"—A preparation of wheat boiled in oil (flour-cakes) "The Śâṣkulî" is also a preparation of wheat boiled in oil. Though by the text "the food should not be cooked for self only" (V. 104) the non-sacrificial kṛisara etc. being included were already forbidden, the repetition here with specification is to show that there is greater penance in (transgressing this rule in the case of kṛisara etc.)

YÂJNAVALKYA.

CLXXIV.—The sparrow, the raven, the osprey, the Rajjudâla (a kind of wild fowl), the web-footed birds, the Khañjarîṭa and the unknown birds and beasts etc.—174.

### MITÂKṢARÂ.

"The sparrow"—The village sparrow though owing to its being a dweller of the village its eating is already forbidden (V. 104) the repetition here is for the purpose of showing its amphibious nature (*viz.* it lives both in villages and in wilds and both are forbidden.) "The raven"—the jack-daw. "The osprey"—called also utkrośa. "The Rajjudâlaka"—The tree-cutter. "The web-footed" birds whose feet are web-shaped. This is a repetition of the species "swan" because there are varieties of swan that have not web-shaped feet. "Khañjarîṭa"—Khañjana, the wag-tail. "The unknown birds and beasts"—those birds and quadrupeds whose species are not known. Let him avoid these *i.e.*, the sparrow and the rest.

### YÂJNAVALKYA.

CLXXV.—The blue-jays and red-footed birds; the butchers' meat and the dried meat and fishes. Having eaten these unknowingly let him fast for three days.—175.

### MITÂKṢARÂ.

"The blue-jay"—a bird that makes the sound of kiki. "The red-footed birds"—like drakes etc. "Butchers-meat."—Meat from a slaughter-house even of those animals that are allowed. "Dried meat"—dry flesh. "Fish"—Fish. Let him avoid these *i.e.*, blue-jays etc.

By the use of the word cha (and) in the text is implied lotus, hemp, safflower etc., because of the smṛiti texts:—

"Let him not eat lotus, hemp, mushroom, safflower, the bottle gourd and those that spring from dung, the kumbhi plant, the Kunduka, the egg-plant, and the Kovidâra plant. *

"So also let him carefully avoid eating all flowers and fruits that grow out of season, and whatever has undergone any change from its natural condition."

"So also let him avoid eating the fruits of banyan tree, fig tree, the aśwatha tree, the wood—apple, the Kadamba tree and the citron."

By eating intentionally the above-mentioned (forbidden foods beginning with) the milk of the cow in heat etc., let him fast for three days; if he does so unknowingly then one day and night. Because of the Manusmṛiti (V. 20):—

"In case he has eaten any other kind of forbidden food he shall fast for one day and night."

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* This verse is attributed to Uśana in Parâśara Mâdhava (B. S. S. Vol. 1. pt. 2. p. 375). There instead of Kunduka, the reading is Kambuka.

As to what has been ordained by Śaṅkha :—

**"By eating the flesh of the Baka, the Balâka, the swan, the plava, the chakravâka, the Kâraṇḍava, the house—sparrow, the pigeon, the dove, the pâṇdu,* the parrot, the starling, the sârasa crane, the Ṭiṭṭibha, the owl, the heron, the red footed bird, the jay-bird, the vulture, the crow, the cuckoo, the śâḍvali,† the cock and the green pigeon let him remain without food for twelve days and nights and drink cow's urine mixed with barley."**

That must be understood either to refer to habitually and wilfully eating for a long time or eating of all of them.

YÂJNAVALKYA.

CLXXVI.—Having partaken of onions, a village pig, mushrooms, a village cock, garlic and leeks, let him perform the Chândrâyaṇa penance.—176.

MITÂKṢARÂ.

"Onions"—a thick bulbed tubular plant resembling garlic. "The village pig."—The village hog. "Mushrooms"—The serpent's umbrella. "Village-cock" is well-known. "Garlic"—rasun, a thin white bulbed tubular plant. "Leek" resembles garlic and is a red thin bulbed plant. Having once "partaken" eaten wilfully these six let him perform the Chândrâyaṇa penance which will be described later on. The village cock and the mushrooms, though already prohibited before, have been repeated here to show that the penance (in the case of eating them) is the same as in (the case of eating) the onions etc. This refers to cases of wilful and long standing habitual eating. As said by Manu (V. 19-20).

**19. "A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions or leeks will become an outcast."**

**20. "He who unwittingly partakes of any of these six, shall perform a Kṛichhra or the lunar penance (chândrâyaṇa) of ascetics."**

The third book (of Yâjñavalkya) must be consulted for the description of the "Lunar penance" of ascetics.‡

In the case of unwitting eating, the ordinance of Śaṅkha§ may be followed :—

**"Let him drink for twelve nights cow'smilk if he has eaten garlic, onions, leeks, a village-pig, a village cock and a Kumbhi.**

*Lawful food for the twice-born.*

* "A white Elephant. Tricosauthes dioeca, a species of shrub."—M.-W.

† This word is formed by Pâṇini IV. 2. 88. Does it mean a bull here? Tr.

‡ Translated into English and published by the Panini Office in the series of the Sacred Laws of the Aryas.

§ In Parâśara Mâdhava a nearly similar verse is attributed to Śaṅkha-Likhita Smṛiti (B. S. S. Vol. II, part 1. p. 404).

YÂJNAVALKYA.

CLXXVII.—Of the five-toed animals, the porcupine, the iguana-lizard, the tortoise, the hedge-hog; and the hare; among fishes the Siṁhatuṇḍaka and the Rohita.—177.

CLXXVIII.—So also the pâṭhîna, the Rajiva, the saśalka may be eaten by the twice-born classes.—178

MITÂKSARÂ.

"Porcupine"—(called also in Sanskrit) śvâvit (dog-like.) "The iguana"—an animal resembling lizard but bigger. "The tortoise"—called also Kûrma. "The hedge-hog"—called also śallakî (in Sanskrit). "The hare" is well-known. Of the five-clawed animals *i.e.*, among dogs, cats, monkeys, etc., the above-named porcupine and the rest may be eaten. The cha ("and") in the original shows that the rhinoceros is also included as said Gautama (XVII. 27).

**"And five-toed animals must not be eaten, excepting the hare, the hedge-hog, the porcupine, the iguana, the rhinoceros, and the tortoise."**

So also Manu (V. 18):—

**"The porcupine, the hedge-hog, the iguana, the rhinoceros, the tortoise and the hare they declare to be eatable, likewise those (domestic animals) that have teeth in one jaw only excepting camels."**

As to what has been ordained by Vasiṣṭha (XIV. 47).

**"But regarding the rhinoceros (and the wild bear) they make conflicting statements declaring rhinoceros flesh uneatable, that refers to other occasion than at oblations to the manes (*i e.*, at Śrâddha it is lawful). Because of the declaration of meritorious fruit (by offering it in) Śrâddha:—"In Śrâddha the offering of the flesh of the rhinoceros serves for an endless time."**

So among the fishes the Siṁhatuṇḍas &c., may be eaten. "The Siṁhatuṇḍa."—The lion-mouthed (fish). "The Rohita."—The Red-colored; "the Pâṭhîna" called also Chandraka. "The Râjiva" is of a lotus-color. "The śasalka" one that has "salkas" (scales) resembling mother of pearls.

These Siṁhatuṇḍas may be eaten when properly used (by being previously offered in a sacrifice): as (says) Manu (V. 16).

**"But the fish called pâṭhîna and that called Rohita may be eaten, if used for offerings to the Gods or to the manes; one may eat likewise Râjîvas, Siṁhatuṇḍas and saśalkas on all occasions."**

The specification of the twice-born (in the text) is for the purpose of excluding the Śûdras.

*General Law of Food*

YÂJNAVALKYA.

CLXXVIII *contd.*—Hear now the precept as to the eating and avoiding of flesh.—178.

MITÂKṢARÂ.

Beginning with the verse :—" Food given without respect &c." (V. 167) and upto this, the author has described the duties of the twice-born, he now describes the duties (common to all) the four castes (by addressing as follows).

" O sages! Sâmaśrava and others hear now the rules with regard to the eating of meat (properly) sanctified by sprinkling water over it with the recitation of sacred formulas as well as the rules with regard to the avoidance of such meat not so sanctified or which is forbidden. 'Such rules are the result of a mental resolution in the shape of a bow such as' " I will not eat any meat except such as is properly sanctified by the sprinkling of water over it with the recitation of the sacred formulas."

The author now propounds the law with regard to such eating.

YÂJNAVALKYA.

CLXXIX.—One may eat meat without incurring any guilt when one's life is in danger, (when engaged) in Śrâddha, when it has been sprinkled with water while mantras were recited, when Brâhmaṇas desire one's doing it, or when it has been properly offered to Gods and the pitṛis.—179.

MITÂKṢARÂ.

He may eat meat according to rule in case when through want of food or being over-powered with disease, life cannot be saved without the eating of meat. Because there is the following precept relating to protection. " Let him protect himself on all occasions (at all costs)."

As also the following precept forbidding death :—

"Therefore O dear, let him not wish death before the term of his span of natural life."

So also when invited to Śrâddha, he should eat meat according to the rule. Because it is ordained that guilt is incurred by so refusing to eating meat. As in MANU (V. 35.).—

"But a man who being duly engaged to officiate or to dine at a sacred rite refuses to eat meat, becomes after death an animal during twenty-one existences."

"Sprinkled with water"—meat sanctified according to the vedic

preparatory rite called "sprinkling of water" and which is the remaining portion of the ablution offered in an animal sacrifice such as Agni Someya. He may eat such meat. By refusing to eat, the sacrifice can not be completed.

"When Brâhmaṇas desire" what has been prepared for the sake of feeding the Brâhmaṇas, for the purpose of offering to Gods and the pitṛis; by eating the remnants of such offering he does not participate in any guilt. So also by eating the remnant of the meat prepared for maintaining the dependants as in MANU (V. 22).

**"Beasts and birds recommended for consumption may be slain by Brâhmaṇas for sacrifices and in order to feed those whom they are bound to maintain; for Agastya did this of old."**

"Without incurring any guilt."—By saying that there is merely an absence of guilt it is shown that eating the remnant of the meat offered to guests and the rest has been simply permitted, and is not like unto the eating of the meat sanctified by sprinkling water over it with the recitation of mantras and the rest obligatory rules or Niyama (which latter kind of meat must be eaten.) So also because with regard to the flesh of the animals not forbidden such as the hare etc., it is declared that they even may not be eaten except when one's life is in danger, therefore, all the rules and prohibitions in connection with (the eating or non-eating of) flesh must be known to apply to the Śúdras also.

Now the author censures by the following amplification (Arthavâda) the eating of meat on which water has not been sprinkled with the recitation of mantras and which is forbidden by the text as unlawful meat. (V. 167).

YÂJNAVALKYA.

CLXXX.—That evil doer who slays beasts unlawfully shall dwell in horrible hell as many days as there are hairs on the body of the slain beast.—180.

MITÂKṢARÂ.

He who slays a beast "unlawfully" not with the view of offering to gods etc., shall live in horrible hell so many days as there are hairs on the body of that slain animal. By the word "slays" eight kinds of slayers must be understood as described by MANU (V. 51.)—

**"He who permits the slaughter of an animal he who eats it up, he who kills it, he who buys or sells meat, he who cooks it, he who serves it up and he who eats it, must all be considered as the slayers of the animal."**

The author now declares an injunction for avoiding the eating of meat.

YÂJNAVALKYA.

CLXXXI.—He obtains all his desires, earns the fruit of horse-sacrifice though living in the house that Brâhmaṇa becomes Muni (a sage) who avoids the eating of meat.—181.

MITÂKṢARÂ.

He who is true in his resolution "I will never eat flesh except when it has been sanctified by sprinkling of water with the recitation of mantras &c.," obtains all desires and finds no obstacles while engaged in accomplishing them. Because his heart is pure. As said Manu (V. 47).

"He who does not injure any creature attains without an effort what he thinks of what he undertakes and what he fixes his mind upon."

These are concomitant (secondary) results. The author declares the principal fruit:—"He obtains the fruit of horse-sacrifice." This is with regard to annual ritual observance.* Because of Manu (V. 53).

"He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat obtain the same reward for their meritorious conduct."

So also even dwelling in the house, all the four classes, Brâhmaṇas &c., become honorable like Munis (sages) by refraining from meat. This rule does not relate to the meat that has been already forbidden, nor also to the meat which has been sanctified by the sprinkling of water over it with the recitation of mantras. But it is applicable to those kinds of meat that were made permissible on account of their being the remnants of the offerings to guests &c., because they are the remainders (after deducting the first two sorts of meat).

Here ends the chapter on lawful and Forbidden food.

* संकल्प here means "a solemn vow or determination to perform any ritual Observance."—M.-W.

## Chapter VIII—On the Purification of Things.

*On the purification of untensils.*

The author now declares the purification of things.

YÂJNAVALKYA.

CLXXXII.—Of golden and silver (vessels), things produced in water, sacrificial vessels, the stone-vessels, vegetables, ropes, roots, fruit, cloth, split bamboo, hides. —182.

CLXXXIII.—Of vessels and chamasas the purification is said to be by water, and of the *Charu*, *Sruk*, *Sruva*, and oil vessels by hot water.—183.

MITÂKṢARÂ.

"Golden"—made of gold. "Silver"—made of silver. "Produced in water"—pearl, conch, shell, mother of pearl &c. "Sacrificial vessels"—the sacrificial mortar &c., on account of their being associated with the (sacrificial) grahas &c. "Grahas" (lit: seizing vessels) ladle &c.* "Stone vessels"—like flat stones for grinding spices &c. "Vegetables"—pot herbs &c. "Ropes"—made of ropê. "Roots"—ginger &c. "Fruits"—mangoes &c. "Cloth"—garment. "Split-bamboos"—Baskets made of split bamboos &c. 'Hides'—of goats &c. The specification of split bamboos and hides is illustrative of the things manufactured out of these raw materials such as umbrellas belts &c. "Vessels"—vessels to sprinkle sacred water &c. "Chamasas"—sacrificial cups &c. These golden vessels and the rest if free from stains and if they have only been touched by the leavings of food are purified by washing with water. "Charu"—the pot to cook charu (sacrificial rice). "Sruk and Sruva"† are well-

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* "The sacrificial vessel used at the Ṣoḍaṣi ceremony, (*i.e.*, a libation consisting of 16 Grahas)". M.-W.

† स्रुक् "a sort of large wooden ladle (used for pouring clarified butter on a sacrificial fire; and probably made of Palâśa or Khadira wood and about as long as an arm, with a rceptacle at the end of the size of a hand; three are enumerated *viz.*, *juhu*, uphabhṛit, and *dhruva*)." M.-W.

स्रुव "a small wooden ladle with a double extremity, or two oval collateral excavations, used for pouring clarified melted butter into the large laddle or स्रुक्; sometimes also employed instead of the latter in libations." M.-W.

known (sacrificial ladles of that name). "Oil vessels"—containing oil such as Prâśitra-haraṇa &c.*

These when free from stains are purified by hot water as ordained by Manu (V. 112).

**"A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone and a silver vessel not enchased."**

"Not enchased"--whose cavities are not filled with impurity.

As regards the purification of vessels stained (with impurity) the ordinance of Manu must be followed (V. 111).

**"The wise ordain that all objects made of metal gems and any thing made of stone are to be cleansed with ashes, earth and water."**

As the ashes and the earth produce the same effect it is optional (to use any of these two). But water must always be used. More over this must also be seen. Let him scrape the vessel touched by the mouth of a crow &c., or rubbed by the mouth of a black bird. Let him not use again a vessel licked by the mouth of a beast of prey. This is with the exception of cats &c., as ordained by Manu†.

**"The cat and the ladle and the wind are always pure."**

*The purification of sacrificial vessels.*

CLXXXIV.—(Similarly) of the sphya, the winnowing basket, the deer-skin, the grains, the pestle, the mortor and the cart. Of solid things and of large quantities of grains and of cloth (the purification is) to sprinkle them with water.—184.

## MITÂKṢARÂ.

"Sphya"‡ adamant, a sacrificial instrument. "Cart"—carriage. The rest are well-known ; these are purified by hot water. The repetition of the word "skin" is to indicate the specific hide which is a

* Prâśitra-haraṇa lit : food bearer is an oblong sacrificial vessel made of Acacia catechu of the form of a cow's ear (*Tr*).

"Prâśitra, the portion of Havis eaten by the Brahman at a sacrifice." M. W.

"Prâśitra-hâraṇa, a vessel in which the Brahman's portion of Havis is placed." M.-W.

† This verse is not to be found in any printed edition of Manu. But in Parâśara Mâdhava it is attributed to Bṛihaspati and Hârîta (p. 190, Vol. II., part I, of the B. S. S.)

‡ "An implement used in sacrifices (described as a flat piece of wood shaped like a sword for stirring the offering of boiled rice, or, according to some, for trimming the mound used as an altar)." M.-W.

sacrificial instrument. "Of solid things"—among the above-enumerated objects which require purification and of large quantities of grain and of cloth. The specification of cloth is illustrative of all the above-enumerated objects requiring purification. The purification of the above-mentioned objects requiring purification and of grain and cloth &c., when in "large quantities" *i.e.*, when made in great heaps is by sprinkling water over them. Large quantity is relative with regard to the quantity defiled by touch. This is what has been said that when there are heaps of grains or cloths and a small portion of them are touched by a Chânḍâla &c., and a large portion of them are untouched then the purification of the quantity touched is by the method first described and the purification of the rest is by sprinkling them with water. So also in another Smṛiti:—

"When a portion of a heap of grain or cloth &c. has been rendered impure that much only must be taken away, the rest is purified by sprinkling with water."

When again the proportion of the portion defiled by touch is great the portion not touched is small, then all must be washed. As said by Manu (V. 118.)

"The manner of purifying large quantity of grain and of cloth is to sprinkle them with water, but the purification of small quantities is prescribed to take place by washing them."

When the quantities of the touched and of the untouched are equal, the purification is by sprinkling them with water.

By ordaining that the manner of purifying large quantities is to sprinkle water over them (it followed) that the purification of small quantities was by washing them. The reason, therefore, of repeating that the purification of small quantities is by washing them is for the purpose of stopping the washing in cases when (the touched and the untouched) are equal in quantity, when it is impossible to distinguish what portion has been touched and what has not been touched the whole must be washed, in order to remove the possibility of the unwashed portion being also tainted.

The Nibandhakâras (treatise-writers) say that grains, cloths &c., which have been carried by many persons and some of which are touched and the rest untouched are purified by sprinkling water over them.

Having described the manner of purification of objects not stained but merely defiled by contact, the author now describes the purification of stained objects.

*The purification of stained vessels.*

YÂJNAVALKYA.

CLXXXV.—By plaining (are purified) the objects made of wood, horns and bones, the objects made of fruits (*i.e.*, fruit-shells) (are purified) by brush made of cow's hairs (of the tail). In performing a sacrificial work the sacrificial objects (are purified) by the sprinkling of water by the hand.—185.

MITÂKṢARÂ.

Of objects made of wood. "Horns" of sheep, buffaloes &c. "Bones" of elephants, wild boar, conch &c. By specification of bones is also included teeth. These when stained by leavings of food, oil &c., are purified by earth, ash, water &c., till the stain is removed because of the general rule of purification (Manu, V. 126.)

"As long as the foul smell does not leave an object defiled by impure substances and the stain caused by them does not disappear so long must earth and water be applied in cleansing inanimate things."

"Plaining" is the purification by removing away so much of the particles (of the surface as has been rendered impure.) "Made of fruits"—Vessels made of the shells of the fruits of Bael, gourd, cocoa-nut &c. Their purification is by brushing them with cow's hair.

The sacrificial vessels like sruk, sruva &c., at the time of being employed in sacrificial works ought to be rubbed with the right hand or with the sacred grass called Dûrva (kuśa, poa, cynosursides) or with the ends of the Pavitri (strainer) according to Śâstra, because it (such rubbing) is a part of sacrifice.

These are Śrauta examples. Other vessels also of gold &c. while employed in smârta and profane works, though already cleansed (must be so rubbed at the time of using them), because (such rubbing) it is a part of the ceremony. To show this, the above special rule has been enjoined *viz.*, those vessels which form part of a sacrifice though already cleansed should be rubbed with the end of the Pavitri because it is for the sake of sacrament (and is a preparatory ceremony making the vessel fit to be used in the sacred work).

The author now describes some special means of removing strains of certain objects which have been stained.

*The purification of clothes.*

YÂJNAVALKYA.

CLXXXVI.—Woollen and silken stuffs (are purified) with alkaline earth, water and cow's urine ; aṁśupaṭṭas with Śrî fruit, and blankets with pounded ariṣṭa fruit. —186.

MITÂKṢARÂ.

Stains are removed by washing the object with water or cow's urine and alkaline earth.

" Woolen "—made of wool. " Silk " made of cocoons such as Tassar &c. These are purified by washing them as described above. " Water and cow's urine " being in the plural number in the original indicates (that the object must be first washed with water, then with cow's urine) and lastly again with water. " Aṁśupaṭṭa (a kind of cloth) made of the threads of the barks of trees. " With *Srî* fruit " —With *Bel* fruit. " Blankets " made of the wool of the hilly goat. " With the ariṣṭa fruit* with the froth of ariṣṭa fruit and water and cow's urine. The phrase " is purified " is understood (after each of the above.)

This rule must be understood to be applicable to cases where the impurity is caused by the contact with the leavings of food and oily substances. In cases of lesser contact with impurities (the purification is) attained by sprinkling the substance with water. Because (the above-mentioned substances on account of their fine texture) cannot bear washing and because the object of purification is always to preserve the substance without destroying it. And so also Devala having premised :—

**" Woollen and silken stuffs, blankets, paṭṭâs, linen and woven silk require softer methods of purification (such as) by drying or sprinkling water &c.," goes on to say :—**

**" These when defiled with impurities should be washed by the following special method of purification, that is by decoction of barley with alkaline fruit juice."**

The purification of san (hemp) is like that of linen because it belongs to the same class.

By specification of woollen stuffs &c. is meant also the inclusion of quilts &c., made of those materials. They also when slightly defiled by mere contact with impurities are to be washed. Not so when besmeared with impurities. Because of the following text of Devala :—

*** " The soap-berry tree, sapindus detergens, *Roxb*, the fruits of which are used in washing." M. W.**

The quilts, the pillows and the clothes dyed with (vegetable) colors obtained from flowers being dried in the sun for a short time should be brushed with hands and then having sprinkled them with water, may be employed in their respective use. These when they become very unclean should be properly (and completely) purified."

"Colors obtained from flowers" such as saffron (crocus sativus) safflower (Carthamus tinctorius) colors, &c. By specification of colors obtained from flowers is also meant to be included the dyes of turmeric, &c., which cannot bear washing. But not those of madder (Rubia manjiṣṭha), &c., because these can bear washing.

Śaṅkha also has declared :—

"Colored stuffs (or coloring stuffs) become pure by sprinkling them with water."

YÂJNAVALKYA.

CLXXXVII.—The linen cloth (is purified) with the paste of white mustard, an earthen vessel by a second burning. The hand of an artisan is pure, so (is every vendible commodity exposed) for sale and the food obtained by begging : and so also the mouth of a woman.—187.

MITÂKṢARÂ.

The "linen cloth"—cloth manufactured of the threads of the plant (*Linum usitatissimum,* called in Sanskrit *kṣumâ*) becomes pure by washing with the paste of white mustard, water and cow's urine. Earthen vessels like pots &c., become pure by a second burning. This is the rule only in cases of impurities causing out of the contact with the leavings of food, oily substances &c. Because there is a Smṛiti text (Manu V. 123) :—

"An earthen vessel which has been defiled by spirituous liquor, wine, ordure, saliva, pus or blood cannot be purified by another burning:"

When defiled by the contact of Chânḍâlas &c., they must be abandoned, as said Parâśara.*

"Grains so also clothes defiled by the touch of Chânḍâlas, become pure by sprinkling them with water, but earthen vessels by abandonment."

"Artisans"—Dyer, washer-man, cook &c. Their hands are always pure. The purity is relative to their peculiar department of work. Such as washing of clothes in spite of impurities arising

* This verse is not found in the text of Parâśara, but in Mâdhava's commentary, *vide* B. S. S., Vol. II., part I., p. 177. This shows that Vijñâneśvara, the author of the commentary, was posterior to Mâdhava.

out of birth or death (in the family of the washerman.) So also in another smṛiti.*

**"Artisans, artists, physicians, female slaves and male slaves as well the king's and the royal servants are declared to be always pure."**

"Vendible commodity"—Barley, rice &c., which are to be purchased and are to be sold. They do not become impure though handled by various persons desirous of purchase. Also if there is any impurity arising out of birth or death (in the family) of the vendors (the vendibles do not become impure thereby.)

"Food obtained by begging"—The collection of food through begging. They are not defiled by coming into the hands of a Brahmachârî &c., or by being given by women who have not performed the purificatory ceremony of âchamana (sipping of water) and therefore impure ;

So also the mouth of a woman at the time of intercourse is pure. As Smṛiti† declares :—

**"Women while in the act of sexual intercourse (are pure)."**

### *The purification of Land.*

The author now describes the purification of land.

YÂJNAVALKYA.

CLXXXVIII.—Land is purified by sweeping, by burning, by time, by cows' walking over it, by sprinkling, by scraping and by smearing. The house by sweeping and by smearing.—188.

MITÂKṢARÂ.

"Sweeping" is the clearing away of dust, straw &c., by the broom. "Burning" with straw, fuel, &c. "Time" that period of time during which the defilement (arising out of) besmearing &c., (with impurities) would of itself be removed. "Cows' walking over it" being trodden by the feet of the cows. "Sprinkling" or pouring of cows' milk, cows' urine, cow-dung and water. "Scraping"—planing or digging. "Smearing" with cows' dung &c.

By these methods whether severally or conjointly the land which is impure, defiled or unclean is purified.

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* This is attributed to Prachetâ in Parâśara—Mâdhava, B. S. S., Vol. I, part II. p. 256.

† Vasiṣṭha XXVIII. 8.

So also Devala :—

**" That land where a woman parturates, where one dies or where one is burnt or where a Châṇḍâla has dwelt or where fæces, &c., are collected or where there is a heap of filth is said to be an impure land."**

**" The land touched by dogs, hogs, asses, camels, become " defiled." It becomes " unclean " by charcoal, straw, hair, bones &c.**

Having thus enumerated the three sorts of land which require purification, *viz.*, impure, defiled or unclean lands, the author (Devala) further declares the method of purification :—

**" The impure land is made pure by four or five (of the above methods), the defiled land by three or two of the said methods and the unclean land by one."**

Where dead bodies are burnt, and where a Châṇḍâla has dwelt these two sorts of land become pure by all the five methods (taken jointly that is) by burning, time, cow-walking, sprinkling and scraping. Where men are born, where they die and where there is an excessive accumulation of fæces, such places are purified by the remaining very same methods enumerated above with the exception of burning, *i.e.*, by four methods. The land on which dogs, hogs and asses have dwelt for a long time is purified by three methods, *viz.*, walking of cow, sprinkling and scraping. And that on which the camels, domestic cocks &c., have dwelt long, is purified by sprinkling and scraping. That land on which charcoal, straw, &c., has been kept for a long time becomes pure by scraping. Sweeping and smearing are to be taken always in conjunction with the above processes.

Similarly a house is purified by sweeping and smearing. The separate mention of the house is for the purpose of showing that sweeping and smearing must be daily performed.*

*The purification of food smelt by the cow, &c.*

YÂJNAVALKYA.

CLXXXIX.—In order to purify food which has been smelt by cows; so also that which is defiled by hair, flies or insects; water, ashes or even earth must be scattered over it.—189.

MITÂKṢARÂ.

"Smelt by cows" defiled by the breathing over of cows. " Food " all sorts of edibles " so also that which is defiled by hair, flies or insects." By specifying hair, downy hair &c., are also included. " Insects "—ants, &c. In order to purify (the food so

defiled) water, ashes or earth should be scattered over it as far as possible. As to what Gautama (XVII. 8-9) has said :—

**"Food in which a hair or an insect has fallen is never to be eaten."**

That refers to the food cooked with hair and insect and not merely one defiled by contact with these impurities.

*The purification of Tin, Lead, &c.*

YÂJNAVALKYA.

CXC.—Tin, lead and copper (is purified) by alkaline substances, acids or water; brass and iron by ashes or water and the liquids become pure by flowing over.—190.

MITÂKṢARÂ.

"Tin, &c." are well-known metals. Their purification is to be made either by alkali and water or by acid and water or merely by water or by several or all of these processes according to (the extent and nature of) the defilement. "Brass and iron" are purified by ashes and water. By specifying "brass" is also included "pewter metal" because they have common origin. This rule of purification of brass &c., by acids, water &c., is not obligatory, but declaratory. Because of the general ordinance :—

**"The common rule for the purification of objects is said to be this—anything by which the impurity of a substance is removed is said to be its purifier."**

Therefore, when copper &c., are defiled by being besmeared with (the leavings of food) impure water &c., it being possible to remove such impurities by other methods, it is not obligatory to perform their purification by acids and water &c. Therefore, Manu has ordained generally (V. 114).

**"Copper, iron, brass, pewter, tin and lead must be cleansed, as may be suitable (for each particular case) by alkaline substances, acids or water."**

As to the text :—"Brass is purified by ashes and the copper becomes pure by acids." That refers to the superlative degree of purification for those objects like copper &c., and does not exclude other processes of cleansing. Where there is an excessive degree of impurity, there the rule of purification by acids, water &c., becomes applicable. Because of the following Smṛiti.*

**"Brass vessels smelt by the cow or what are defiled by (the touch of) a Śûdra becomes pure by ten (times rubbing) with alkali. So also those touched by dogs and cows."**

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*** Parâśara, Prâyaś. VII. 23-24 B. S. S. Vol. II. pt. 1. p. 172. There it is referred to Śâtâtapa Smṛiti III. 61. The readings are a little different from the Mitâkṣarâ.**

"The liquids become pure by flowing over"—"liquid"—fluid substances like clarified butter etc., whose quantity is greater than a prastha (forty-eight double hand-fuls) when defiled by dogs, crows &c., or when touched by impure substances become pure by flowing over. When a vessel containing the liquid to be purified is filled with the same kind of liquid to the brim, till it overflows, that process is called flowing over—The phrase "becomes pure" is understood. In cases of small quantity of liquids they must be abandoned. The measure of smallness is to be known relatively to place, time &c. As said Baudhâyana:—Praśna I. (Adhyâya 4. Kandika 8 53.)

"(A cleverman) * * * shall perform the rites of purification after having fully considered the time and the place of defilement likewise himself as well as the object to be cleansed, and the substance to be employed, the purpose of the objects, the cause of the defilement and the condition of the thing or the person defiled."

Liquids rendered impure by the falling in of insects &c. should be strained. As said Manu (V. 115).

"The purification prescribed for all sorts of liquids is by straining them."

Straining is the process of passing a liquid from one vessel to another through a cloth. Because otherwise it is impossible to remove the insects &c.

Honey, water &c., though contained in the vessel of a śûdra become pure by pouring them into another vessel. As ordained by Baudhâyana * (I. 6. 47.)

"Honey, water, milk and its various modifications become pure by being poured from one vessel into another."†

Honey, clarified butter &c., when obtained from the hands of a low-caste man ought to be poured into another vessel and heated again as ordained by Śaṅkha:—

"Food prepared by clarified butter should be cooked a second time. So also all oily substances and liquids that resemble oil."

The author having thus declared the method of purification of gold, silver &c., which form the subject matter of discussion in this chapter from certain kinds of uncleanliness such as caused by coming in contact with the fragments of food, oil &c., now describes their purification when defiled by impure substances (filth).

* Mysore Govt. Oriental Series, p. 104. But I. 6. 16. in Dr. Hultzsch's Edition. I. 6. 49 in Ânandâśram Edition.

† Bühler (S. B E. XIV. p. 191) translates it as follows:—"Hydromel and preparations of milk (are) purified by pouring them from one vessel into another." Hydromel, *i.e.*, Sour milk, honey, clarified butter, water and grain.

YÂJNAVALKYA.

CXCI.—Objects defiled by impure substances become pure by earth and water to remove smell &c., what has been commended by word, what has been washed by water and that about which one is ignorant, are always pure.—191.

MITÂKṢARÂ.

"Impure substances"—bodily excretions such as fæces, oily exudations, semen &c. The following are the impurities as explained by Manu, Devala &c.

"Oily exudations, semen, blood, the fatty substance of the brain, urine, fæces, the mucus of the nose, the ear-wax, phlegm, tears, the rheum of the eyes and sweat are the twelve impurities of human bodies." (Manu V. 135.)

So also (Devala.) :—

"Human bones, corpse, fæces, semen, urine, menstrual discharges, oily exudation, sweat, tears, the rheum of the eyes, phlegm, spirituous liquor are said to be impure substances."

Objects defiled or besmeared with these oily exudations &c., (are meant by the phrase) "objects defiled by impure substances." Their purification must be performed with earth and water. (So long as) the (foul) smell is not removed—

By the phrase *Et cetera* is meant the inclusion of stains also as declared by Gautama (I. 42) :—

"Purification from defilement by impure substances has been effected when the stains and the bad smell have been removed."

In all sorts of purifications, the removal of stains and bad smell must primarily be performed by earth and water. When these prove ineffectual then by any other process.

That should be done by first using water and afterwards earth as ordained by Gautama.

The specification of oily exudations &c., is for the purpose of demonstrating the impure nature of all the substances (enumerated under the same category and is not for the purpose of showing the extent of defilement) caused by them severally is equal. Because there is the following special mode of purification ordained in certain cases of defilement by some of the above (Manu V. 123) :—

"An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning."

From the text "these are impure substances when they become separated from the body" it follows that only those are impure

which have become detached from the body and not those which remain at their proper place in the human body. When any portion of the human body above the navel with the exception of the hands is rendered impure by contact with impure substances one must bathe, as said Devala :—

"A person must perform bathing if he has touched human bones, oily exudations, fæces, menstrual discharges, urine, semen, marrow, or blood of another." Having touched the same substances which are one's own excretions, a person becomes pure by washing (thoroughly that part of) his body and by (performing the ceremony of) sipping water. So also :—

"Whenever a portion of the body above the navel is rendered impure with the exception of the hands, one must bathe; when any portion below (the navel is so rendered impure) one becomes pure by washing that portion and sipping water."

Where even after performing the prescribed purification one is not mentally satisfied and entertains doubts as to the sufficiency of such purification, there the purification takes place by commending with the word. The sense being that he becomes pure when a Brâhmaṇa has said to him "There thou art pure."

"Washed by water"—where purity cannot be obtained by (any of the above) demonstrated methods, then that is purified by washing. That which cannot bear washing must be sprinkled with water.

"About which one is ignorant are always pure"—That which is defiled by cows &c. and is used (by any one) without ever knowing (of such defilement) is always pure. The meaning is that by using such substances there is no invisible (*i.e.*, spiritual) fault committed.

(An opponent raises a doubt):—Does not the following text contradict (the above statement of yours that no invisible fault is committed by ignorantly using such defiled object)?

"Once a year a Brâhmaṇa must perform a kṛichhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally eating (forbidden food he must perform the penances prescribed) specially." (Manu V. 21).

The (above text proves that) invisible fault also (is committed) because it lays down (the rules of) penance.

(We reply). This is not so. Because the penance is ordained only in cases of eating (forbidden things); but no fault is commited by using (such things in any other way; our contention being he who uses such things commits no fault).

*The purification of water, flesh &c.*

YÂJNAVALKYA.

CXCII.—Water sufficient in quantity in order to slake the thirst of a cow, which is in its natural condition and is collected on ground is pure. So also the flesh (of an animal), killed or thrown down by dogs, Châṇḍâlas, carnivorous animals, &c.—192.

MITÂKṢARÂ.

"Collected on ground"—water which is on land and which is sufficient to satisfy the want of one cow which is not touched by a Châṇḍâla &c., which is in its natural condition, that is, which has not undergone any change for the worse with regard to its form, taste, smell and touch, is "pure" *i.e.*, is fit for performing the ceremony of *âchamana* with. The phrase collected on the ground is used to declare the non-pure nature of the water which is collected when on an impure ground and is not employed to show that the water in the firmament is pure, nor that which is drawn out (of some reservoir &c.), because of the following text of Devala.

**"Water that has been drawn out becomes pure if brought within a pure vessel. Water that has been kept for one night must be thrown away, though otherwise pure."**

So also there is no fault in the water of a tank made by a Châṇḍâla &c. Because of the following text of Śâtâtapa :—

**"Having bathed in or drank of a well, a defile, or a tank made by an out-caste there is no penance."**

So also the flesh of animals killed by dogs, Châṇḍâlas, carnivorous animals &c. are pure. By mentioning of the phrase "*et cetera*" in the above included the pulkasa &c. The specification of the word killed is for the purpose of forbidding the flesh which has been eaten by the dogs &c.

*Purification of fire &c. General purification.*

YÂJNAVALKYA.

CXCIII.—The rays (of light), fire, the dust, the shade, a cow, a horse, the earth, the wind, drops of water and flies are pure to the touch ; the calf when sucking (for milching) is pure.—193.

MITÂKṢARÂ.

"The rays"—of the sun &c. of the luminous objects. "Fire" is well-known. "Dust"—except (such as has been contaminated) by

contact with goats and the rest. Because of the mentioning of the following evil:—"Life and wealth are destroyed by the contact with the dust (raised by) dogs, crows, camels, asses, owls, pigs, the domestic birds, goats."

"The shade" of trees &c., in the act of ablution &c. "A cow, a horse, the earth' or land, the air or wind; "drops of water" (or dew (?)) drops (not) the drops as come from the mouth, they being mentioned (separately further on); and the flies—all these even though touched by the Châṇḍâlas and the like are pure on being touched. A calf is pure on the flowing of the milk *i.e.*, while sucking the milk from the udders.

The specification of "calf" (*vaste*) does by analogy denote an infant. Because of the following text:—

"What is spoiled by children, what is handled by woman,* and what is done in ignorance are always pure. This is the settled rule."

YÂJNAVALKYA.

CXCIV.—The mouth of a goat and of a horse is pure but not of a cow nor impure excretions of man. The roads are purified by the rays of the moon and sun and by the wind.—194.

MITÂKṢARÂ.

A goat and a horse are pure as regards their mouth. Not so a cow. "Nor impure excretions of a man." The word 'man' by metonomy signifies human body; the impure excretions of man such as fæces and the rest are not pure.

"The roads."—The highways though touched by Châṇḍâlas and the rest become pure in the night time by the rays of the moon and the wind: and in the day time by the rays of the sun and by the wind.

YÂJNAVALKYA.

CXCV.—The drops issuing from the mouth are pure; so are *âchamana* (sipped water) drops, so also the beard entering the mouth. One becomes pure by throwing out what adheres to his teeth.—195.

MITÂKṢARÂ.

"Issuing from the mouth"—born (or produced) in the mouth; such as drops of phlegm are pure, they do not render one impure if

* This half of the verse is from Vasiṣṭha III. 45.

they do not fall on a limb of the body. Because of the following text of Gautama (I. 41).

"Drops (of saliva) falling from the mouth do not cause impurity except if they fall on a limb of the body."

However, the drops of sipped water (âchamana) that (fall) touch the feet are pure. "So also *the beard entering the mouth*" going into the mouth does not cause impurity. One becomes pure by throwing away (the remnants) of food &c., that clings to the teeth if they detach of themselves. If they do not so detach they are as the teeth.

So also Gautama (I. 38, 39, and 40).

"(Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth except if he touches them with his tongue. Some (declare that such remnants do not defile) before they fall (from their place). If they do not become detached he should know that he is purified by merely swallowing them as (in the case of) saliva."

The swallowing is optional because Yâjñavalkya ordains throwing out (of such remnants). "Merely swallowing"—The force of the word "merely" is for the purpose of prohibiting the sipping of water (âchamana) as ordained by Viṣṇu.

"Let him always sip water after chewing anything (with the exception of the betel) after touching the lips on which no hair grows and after putting on clothes."

The specification of the word "betel" by analogy indicates fruits and the rest. As ordained by Śâtâtapa.*

"The twice-born is not rendered impure by chewing betels, fruits and things roasted in oil nor by the contact of anything adhering to the teeth."

YÂJNAVALKYA.

CXCVI.—Having bathed, drunk, sneezed, slept, eaten, and ridden a chariot, he should again sip the water (though he might have) sipped before; and so also after having put on clothes.—196.

MITÂKṢARÂ.

The sense is that though one may have sipped before, he should sip water again (that is to say) twice sip water having bathed, drunk, sneezed, slept, eaten, ridden on a carriage and put on clothes.

By the use of the word "cha" (and) in the text is indicated weeping, beginning of study, having uttered small falsehood &c. As has been said by Vasiṣṭa (III. 38).

"If after having sipped water he sleeps, eats, sneezes, drinks, weeps or bathes or puts on a dress he must again sip water."

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* Parâśara Mâdhava (B. S. S. Vol. I. pt. 1. p. 244) gives the reading differently from that given above. The present verse is almost the same as quoted in the above-mentioned book from वृद्धशातातप.

So also Manu (V. 145).

"Though he may be already pure let him sip water after sleeping, sneezing, eating, spitting, telling untruths and drinking water; likewise one when he is going to study the "Vedas."

While going to eat he should twice sip water. As ordained by Âpastamba (I. 5. 16. 9). "But if he is going to eat, he shall though pure twice sip water." (That is to say) while going to bathe or drink he should sip water once; while he is going to begin the study of the Vedas, he should sip water twice. As regards the rest he should sip water twice at the end.

YÂJNAVALKYA.

CXCVII.—The mud and waters of the road if touched by out-castes (Antya) and dogs and crows become pure by the wind alone so also houses built of burnt brick.—197.

MITÂKṢARÂ.

"Road"—Every sort of way. "Mud"—Swamp. "Water"—Water.

The mud and water standing on the road if touched by an "Antya" such as Chânḍâla and the rest or by dog or crows become purified or attain purity by wind alone. The plural number (of the verb) is for the purpose of including the cow-dung, sugar &c., contained in them.

"Houses built of burnt bricks"—white houses if touched by the Chânḍâlas &c., become pure by wind alone. The washing of these has been thus prohibited though they be capable of bearing washing. Houses built of straw, wood, leaves &c., become pure by washing alone.

Here ends the chapter on the purification of things.

## CHAPTER IX.—ON GIFTS.

*The proper recipients of gifts.*

Now the author before explaining the law of gifts and in order to explain the part of subject relating to the fitness of the donees praises his virtues.

YÂJNAVALKYA.

CXCVIII.—Brahmâ having performed austerities created the Brâhmaṇas for the preservation of the Vedas, for the satisfaction of the Pitṛis and the Devas and for the protection of Dharma (Law).—198.

MITÂKṢARÂ.

"Brahmâ"—Hiraṇyagarbha, in the beginning of the Kalpa; "having performed austerities," performing meditation as to 'whom shall I create as the highest,' created first the Brâhmaṇas. With what object? "For the preservation of the Vedas"—for the protection of the Vedas; for the satisfaction of the Pitṛis, and the gods; and for the protection of the Dharma (Law) by their observing it themselves and teaching others. The sense being that by making gifts to them (Brâhmaṇas) one obtains unexhausting reward or fruit.

*The proper Brâhmaṇa recipient.*

YÂJNAVALKYA.

CXCIX.—The lords of all are the Brâhmaṇas versed in the study of the Vedas. Among them those who perform (practise) observances are superior. Even among the latter are those best who are knowers of the science of spirit.—199.

MITÂKṢARÂ.

"Of all"—Of the Kṣatriyas and the rest, the Brâhmaṇas are the "lords" or superior both as regards birth and work. Among the Brâhmaṇas "those versed in the study of the Vedas" those who have completed the study of the Vedas are superior. Among the latter those "who practise observances" those who perform the (various) ceremonies &c., ordained (by law). Among the latter even "those who are best among the knowers of the science of spirit"—

those who following the path to be described later on, who by practising the yoga relating to Śama (controlling the passions), Dama (restraining the senses) &c., are immersed in the acquisition of the knowledge of truth, are superior (the latter phrase is understood in the text).

The author having thus explained the fitness of the donee by the separate possession of birth or learning or practice of observances or austerities now shows the complete fitness of the donee in whom all these qualities combine.

*What constitutes fitness.*

YÂJNAVALKYA.

CC.—Fitness does not arise by mere learning or austerities. Where conduct and these two dwell, that is declared to be the fit recipient.—200.

MITÂKṢARÂ.

Complete fitness does not arise simply by the "learning"—by the study of the Vedas (*i.e.*, possessing the power of reciting and understanding the Vedas.) Nor merely by "austerities" *i.e.*, by śama (controlling the passions), dama (restraining the senses) &c. The word "mere" in the text signifies that complete fitness does not arise simply by religious practice or simply by birth. How then (complete fitness arises)? Where there exists in a person these two "learning and austerities" together with "conduct" or practical observance (of the rules of the law) as also Brâhmaṇical birth (which is indicated by the word "cha" or "and" in the original), that has been declared by Manu and the rest as the completely fit recipient. Because there is no one more excellently qualified than such a one.

Now because among the group of birth, learning, observance, and austerity those that follow are more praiseworthy than those that precede so also must be understood to be the difference in the fruit of gift if made to any one of these persons severally.

*Giving of cows &c., to Brâhmaṇas.*

YÂJNAVALKYA.

CCI.—A cow, land, sesamum, gold &c., should be given to a fit person with honor. The knowing man desiring his welfare should not give anything to an unfit person.—201.

MITÂKṢARÂ.

To a fit person as described above a cow and the rest should be given with honor, *i.e.*, with the giving of water &c., together with other supplementary ceremonies as ordained by the Śâstras (scriptures.)

"To an unfit person" to a Kṣatriya &c., and a Brâhmaṇa who *is degraded &c.*, "By the knowing man" by a person who knows the special results produced by giving gifts to special persons. "(Desiring his) welfare"—desiring the full fruit (of his gift); should not be given "anything" however little. The specification of "welfare" indicates that some kind of tamas (inferior result or) fruit is produced by giving to even an unfit person. As said Kriṣṇa Dwaipâyana (Gîta, 17. 22.):—

"That which is given out of place and season and to unworthy objects and at the same time, ungraciously and scornfully is pronounced to be of *tamoguna* (inferior quality)."

It being ordained that no gift should be made to an unfit person, it follows that in a case where proper place, season and thing (to be given) are ready but the proper person is wanting or (*vice versâ*) the thing is wanting, (the proper person being present) then let him make a gift in the first case by abandoning the thing in favour of (or keeping it apart for the purpose of giving to) such a (fit) person (when he should arrive), and in the second case, by promising to give such a thing (when obtained) to the person; but he should on no account give it to an unworthy person. Even after promising it if he comes to know that the (promisee) is degraded &c., he should not give. Because of the prohibition "Let him not give (anything) to one though promised who is tainted with unrighteousness."

The author having prohibited the donor not to give to an unfit person now addresses to the donee.

*An unfit person should not accept gifts.*

YÂJNAVALKYA.

CCII.—A gift should not be accepted by one who is destitute of learning and austerities. By so accepting he leads the donor down as well as himself.—202.

MITÂKṢARÂ.

One who is destitute of learning and austerities should not accept gifts of gold &c. Because a person destitute of learning &c.,

by accepting a gift "leads to" or causes to go "down" to hell the donor as well as himself.

The author, having ordained that a cow etc. should be given to a fit person, now lays down a special rule.

*A special rule of gift.*

YÂJNAVALKYA.

CCIII.—Every day something should be given to a fit person more so on special occasions. A person begged of should also give with faith according to his means.—203.

MITÂKṢARÂ.

"Every-day" in accordance with one's means and according to the rules as ordained, cows &c., (which are his property) should be given without injuring the family estate.

On special occasions (like) the eclipse of the moon &c., "more" a greater (quantity) should be given with ease.

By saying "a person begged of should also give" it is ordained that great reward is obtained by that gift which is made by personally going to above-mentioned fit person or by wanting (such for the object of making a gift). So also is ordained in a Smṛiti :—

"That gift which is made by going (to the donee) is said to confer eternal reward by inviting (such a fit person and giving confers) a thousand fold merit and on giving being begged half of that."

*A special rule of cow-gift.*

Having premised that cows etc., should be given, the author now mentions the special reward of making a gift of cow.

YÂJNAVALKYA.

CCIV.—A quite milch cow with gilt-horns, silvered hoofs, covered with cloth and with a vessel of bell metal, should be given with dakṣiṇâ (present of money).—204.

MITÂKṢARÂ.

"Gilt-horns"—whose horns are covered with gold. "Silvered-hoofs"—hoofs covered with silver. Covered with cloth and accompanied by a vessel of bell metal, a cow, yielding a large quantity of milk, should be given together with a present of money according to one's means.

*The fruit of cow-gift.*

YÂJNAVALKYA.

CCV.—The giver of her attains heaven for years measured by hairs on her body. If the cow be a Kapila she saves also his family up to the seventh degree.—205.

MITÂKṢARÂ.

The giver of such a cow resides in heaven for as many years as are "measured by hairs" or are equal to the number of hairs on her body. If such a cow be Kapila she not only saves the giver but also his family "up to the seventh degree" *i.e.*, extending over seven persons, namely, six ancestors father, grandfather &c.,) and himself the seventh. The word bhûyaḥ in the text means 'also.'

*The fruit of the gift of the cow and her calf.*

YÂJNAVALKYA.

CCVI.—If she be two-faced, the giver of her, giving according to the afore-mentioned method attains heaven for as many uygas (ages) as there are hairs on her body and on her calf.—206.

MITÂKṢARÂ.

The word "savatsaromatulyam" is a compound of savatsa and romatulya. Savatsa means "a cow with her calf." As many hairs as are on the body of the cow and the calf so many number of "yugas" (ages) like Satya, Tretâ &c., one resides in heaven by giving a two-faced cow according to proper method.

*The fruit of such a gift.*

The author now explains what is a two-faced cow and why there is such a high merit in giving it.

YÂJNAVALKYA.

CCVII.—While the two legs and the face of her young one appear from within her womb and while she is not delivered of the fœtus, a cow is to be considered as the earth.—207.

MITÂKṢARÂ.

That period of time during which the two legs and the face of the calf appear from within her womb is the period during which she

is called "two-faced" because she has then two faces (one of her own and the other of her calf). As long as the fœtus is not delivered so long that cow is to be considered like unto the earth. Therefore there is such a high reward in making a gift of such a cow.

*The fruit of ordinary cow-gift.*

YÂJNAVALKYA.

CCVIII.—Having somehow given a cow whether (she be) a *dhenu* or an *adhenu* which is without disease and without emaciation, the giver is glorified in heaven.—208.

MITÂKṢARÂ.

Somehow even in the absence of gilt-horned cows &c., according to one's means and in the manner described above.

"Dhenu"—milch cow. "Adhenu"—not barren; (or not giving milk). "Without disease"—free from disease. "Without emaciation"—not excessively enfeebled. By giving (such a) cow (even) the giver is glorified or honored in heaven.

*The equivalents of cow-gift.*

YÂJNAVALKYA.

CCIX.—Affording relief to the weary, the tending of the sick, the worshipping of the gods, the washing of the feet, the sweeping of the remnants of the twice-born, are like the giving of a cow.—209.

MITÂKṢARÂ.

Removing the weariness of a fatigued person by giving him seat, bed &c., is called "affording relief to the weary." Tending of the sick" by giving medicines &c., according to one's means. "Worshipping of the gods" propitiating Hari, Hara, Hiraṇyagarbha &c., by (the offering of) sandal paste, garland of flowers &c. "Washing of the feet" of the twice-born; and of the equals and superiors &c., and "Sweeping of the remnants" (of food eaten by) such persons. These are equal (in efficacy) to the gift of the cow as stated above.

*The fruit of granting land.*

YÂJNAVALKYA.

CCX.—Having given land, lamps, food, clothes, water, sesamum, clarified butter, asylum, naiveśika, gold and bull, he is glorified in heaven.—210.

## MITÂKṢARÂ.

"Land"—yielding fruit (agricultural land). "Lamps"—in the temples of gods. "Asylum"—refuge to the travellers. "Naiveśika"—is that which is given to a girl for domestic purposes or purposes of household.* "Gold"—gold. "Bull"—a strong bull with a load. The rest are well-known and (need no explanation).

By giving these land, lamps &c., one is glorified or honored in heavenly regions. The reward of attaining heaven by giving lands &c., does not include other rewards which also follow by the giving of those things. Because it has been declared that other rewards also accrue by the giving of these things. Such as "whatever sin is committed knowingly or unknowingly, one is purified of that by giving land to the extent of a bull's hide." So also

**"A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food, imperishable happiness, a giver of sesamum, desireable offspring, a giver of a lamp, a most excellent eyesight."**

**"A giver of a garment, a place in the world of the moon, a giver of a horse (aśva) a place in the world of Aśvins, a giver of a draught—of great good fortune, a giver of a cow the world of the sun." (Manu Chap. IV, 229 and 231).**

The definition of a "bull's hide" has been declared by Bṛihaspati I. 8 (Ânandâśram edn).

**"Measuring with a rod one *hasta* (cubit) long (the land whose area) is three hundred (such) rods long and ten broad is (called) a bull's hide. By giving this one is glorified in heaven."†**

(See also Viṣṇu V. 183).

*The fruit of giving house &c.*

### YÂJNAVALKYA.

CCXI.—Having given a house, corn, protection, shoes, an umbrella, a garland, an ointment, a conveyance, a tree, a desired thing, or a bed, he shall become extremely happy.—211.

## MITÂKṢARÂ.

"House"—is well-known. "Corn"—barley, wheat &c. "Protection"—saving the frightened. "Shoes and an umbrella." "Gar-

* "Any vessel or implement belonging to the furniture of a house; a present to a Brâhmaṇa householder, a girl so given or ornaments with her, &c. M.-W."

† This verse is attributed to Vṛiddha Manu XII. 10. in Parâśara (B. S. S. Vol. II. Part II. p. 36). But the reading in the lâst Pâda there is पापै: प्रमुच्यते ।

गोचर्म, "an oxhide, cow's hide. A particular measure of surface (a place large enough for the range of 100 cows, one bull and their calves; or a place ten times as large; a place 300 feet long by 10 broad. An extent of land sufficient to support a man for a year. Originally probably a piece of land large enough to be encompassed by straps of leather from a cow's hide." M.-W.

land" of *mallika* flower &c. "Ointment"—of kuṅkuma, sandal &c. "Conveyance"—chariots &c. "Tree" capable of maintaining one, such as mangoe trees, &c. "Desired thing"—that which is pleasant to one, virtue &c. "And bed"—By giving these one shall become 'extremely' excessively happy.

Though like gold &c., virtue cannot be (physically) delivered into the hands (of the donee) yet (it must not be concluded) that the gift of virtue is impossible. It is like unto the gift of land &c., (which also cannot physically be put into the hands of the donee). Also because the gift of virtue is declared in other Smṛitis.*

"To gods, to gurus, to father and mother, with great care, virtue should be given. (The gift of) sin (to these) has not been mentioned anywhere."

By the gift of sin in the same way (the sin of the donor) increases as well as (the sin) of the donee (who is) moved by avarice &c., (to accept the gift of sin). Because of the following Smṛiti :—

"That evil-minded person who considering sin to be powerless accepts it in gifts, on account of this despicable conduct of his, the whole of that sin attaches to him in the same fold, in two thousand fold or in infinite fold as well as to the donor."

Here as well as everywhere according to the difference in place, time and recipient to the difference in the object given and to the difference in the donor†

"Has been mentioned by me the fruit (obtained) in cases of gift so also in cases of injury."

and to the difference in the occupation of the donee must be understood to be the difference in the rewards of donor and donee.

The reward of liberality (or gift) has been declared; now the author declares a cause which even without actual gift produces the fruit of gift.

*The gift of education is the highest.*

YÂJNAVALKYA.

CCXII.—Because the Brahma containing all Dharmas being greater than gifts, (therefore) by its giving, one fully attains the region (sphere) of Brahma without retrogression.—212.

* This is attributed to Aṅgira in Parâśara (B. S. S., Vol. I, Part I. p. 191.)

† Dakṣa Smṛiti III. 27. (Anandasram Edn.) The reading there is दानेषु विशेषः स्याद्धिं सायांतद्वदेवहि। The whole verse has been thus translated by M. N. Dutt. "In making a gift, the particular fruit multiplies, in order, in equal number, two-fold, thousandfold, and endlessly. Similar [is the fruit] in committing injury."

MITÂKṢARÂ.

Because "Brahma (Veda) contains all Dharmas" that is, through its knowledge (one knows all Dharma) therefore its gift is greater than all (other) gifts. Therefore 'by its giving' through the medium of instruction &c., one attains the sphere of Brahma. "Without retrogression"—where there is no retrogression. The sense is that he resides in the sphere of Brahma till the dissolution of the elements. Here the gift of the Veda is (termed) a gift in a metaphorical sense inasmuch as it merely invests another (a pupil) with a proprietary right (in such knowledge) (but it has not the other essential of gift, namely) that it is impossible to divest (the donor of his) proprietary right.

*Getting the fruit of gift without giving.*

YÂJNAVALKYA.

CCXIII.—He who, though entitled to accept, does not take gifts, attains all those excellent spheres which the persons given to liberality attain.—213.

MITÂKSARÂ.

He who, being a proper recipient, does not condescend to receive or accept gifts like gold &c., attains all those spheres which persons given to liberality do attain by making gift of those objects.

The author now mentions an exception to the above rule of refraining from the acceptance of all sorts of gifts.

*Some gifts must always be accepted.*

YÂJNAVALKYA.

CCXIV.—The *kuśa* grass, vegetables, milk, fish, perfumes, flower, sour milk, land, meat, conch, seat, barley and water should not be refused.—214.

MITÂKṢARÂ

"Barley"—fried paddy, "Land" earth.

The rest are well-known. These Kuśa &c., when offered spontaneously (without being asked) should not be refused. The word "cha" in the text includes houses &c. (Because of the following) :—

"A conch, a house, kuśa grass, perfumes, water, flowers, jewels, sour milk, meat and vegetables let him not reject." (Manu IV. 250).

So also (Manu IV. 247) :—

"He may accept from any man, perfumes [in some texts instead of *gandha* (perfume) the word "edhe" (fuel) occurs], water, roots, fruit, food, offered without

**asking and honey and clarified butter likewise a gift (which consists in) a promise of protection."**

The author now explains how it should not be refused.

*What must be accepted.*

YÂJNAVALKYA.

CCXV.—Without soliciting, these should be accepted even when offered by an evil doer, except from a harlot, a hermaphrodite, an outcast and an enemy.—215.

MITÂKṢARÂ.

If then the acceptance of these *kuśa* &c., is obligatory when offered, without being solicited, even by evil-doers, how (much more) should these not be accepted when offered by righteous men (lit. who observe the ordinances). Therefore, these should never be rejected : except in the cases of harlot, a hermaphrodite, an outcast and an enemy.

"Harlots" (*kulatâ* in Sanskrit) they who rove from one family (Kula) to another family like Svâriṇî &c. "Hermaphrodite"—the third sex.

The author now mentions another exception to the rule refraining from acceptance.

*An exception.*

YÂJNAVALKYA.

CCXVI.—For the sake of honoring the gods and guests; and for the sake of (relieving) his Gurus and dependents he may accept (gifts) from anybody ; as well as for his own maintenance.—216.

MITÂKṢARÂ.

When it becomes necessary to honor gods and guest for their sake and not for his own personal use, he may accept gift from any body excepting the out-casts and the most abominable persons.

"The Gurus"—father, mother &c. "Dependents"—those whom one is bound to maintain, wife, son, &c.

Here ends the chapter on gifts.

# CHAPTER X. ON SRADDHAS.

*An Introduction.*

I take the following extracts from Mr. Râjakumâra Sarvâdhikâri's Tagore Law Lectures 1880 as an introduction to this chapter on Śrâddhas:—

"The Ṛik-Veda enjoined several offerings to the shades of departed ancestors, and the White Yajus distinctly hinted that, in adoring the progenitors in general, our three immediate ancestors should also be remembered. Gautama and Âpastamba laid it down that the three immediate ancestors had a right to funeral oblations from their descendants, and defined the degrees of relationship within which the competence to perform the Śrâddha ceremonies should be confined. Manu commanded that not only the father, the grandfather, and the great grandfather, are entitled to obsequial offerings, but the three ancestors beyond them should also partake of butter and rice from the hands of their successive children of children's children. Even the more remote ancestors were not forgotten. If their birth and family names be unknown, balls of funeral cakes cannot be presented to them, but libations of pure water should be given in their honour, that they too from whom we may have derived the least particle of blood, may be satisfied that they live in the minds of posterity, and are gratefully remembered as the first progenitors of the family. Yâjñavalkya, the law-giver, pointed out that the maternal ancestors are equally entitled like the paternal ancestors to acts of adoration in the shape of Śrâddhas, and the impulse given by him gained accelerated strength in subsequent ages, and created that elaborate system of funeral ceremonies, which has guided, and is still moulding, in spite of foreign influences, the national character."

"The word Śrâddha is immediately derived from Śraddhâ, faith, devotion, veneration. The word Śrâddha, therefore, means an act prompted by faith or veneration. Now the word Śrâddha is derived from two Sanskrit roots: Srat, truth, and Dha, to hold. It signifies, accordingly, the holding of or belief in, truth.

"This is Śrâddha, the tribute of respect paid to the memory of our ancestors, the food offered to the manes, the solemn feast of the dead."

"Ancestor-worship had its origin in the wilds of Central Asia, and that the Greeks and the Romans and the Teutonic nations carried it, with them to the countries towards the setting-sun, and that the followers of Ormazd and the worshippers of Brahma brought it with them to Iran, and the land of five waters."

"Funeral rites are of three descriptions, the initiatory, intermediate, and the final.

"The first are those which are observed from the burning of the corpse to the touching of holy water, weapons, etc., and the cessation of impurity caused by the death of a kinsman.

"The *intermediate* ceremonies are the Śrâddhas which are performed during the first year after death, including the Sapiṇḍikaraṇa, or the first anniversary of death.

"The final rites are those which follow the Sapiṇḍikaraṇa, when the deceased is admitted amongst the ancestors of his race, and the ceremonies are thenceforth general or ancestral."

"The first set of funeral ceremonies are performed to effect by means of oblations the re-embodying of the soul of the deceased after burning his corpse. The intermediate rites are intended to raise his shade from this world, where it would else continue to wander among demons and evil spirits, up to the "ancestral region," and there deify him as it were among the manes of departed ancestors. For this end, a Śrâddha should be offered to the deceased on the day after mourning expires; twelve other Śrâddhas singly to the deceased in twelve successive months; similar obsequies should be performed at the end of the third fortnight, and also before the expiration of the sixth month, and the exequial rites Sapiṇḍikaraṇa, on the first anniversary of death, complete the number sixteen of the intermediate Śrâddhas, whose apparent scope is to raise the shade of the deceased to heaven. When the intermediate ceremonies are finished, the deceased, as we observed before, takes his proper place in the ancestral region of eternal region of eternal bliss among his ancestors, and is for ever free from the woe, misery, and evils, incident to human nature."

Now the chapter on Śrâddha (funeral oblations) is commenced.

Śrâddha is defined to be the renunciation (gift) with faith (śraddhâ) with regard to the departed, of eatables or anything equivalent to them.

It is again of two sorts, Pârvaṇa and Ekoddiṣṭa. Here that which is performed in honour of three ascendants (ancestors) is Pârvaṇa Śrâddha. That which is performed in honor of one ancestor is Ekoddiṣṭa (*lit.* in view of one.)

It is again of three sorts, *viz.*, Nitya (obligatory), Naimittika (occasional) and Kâmya (desire-accomplishing). Here *Nitya* is that Śrâddha which is ordained to be performed on the happening of (a fixed and) a certain event, such as every day, on new-moon day, on the Aṣṭakâ days, &c. Naimittika Śrâddha is that which is ordained to be performed on the happening of an uncertain event, such as on the birth of a son, and the like. Kâmya Śrâddha is that which is prescribed in order to accomplish certain desired object, such as with the desire of attaining heaven to perform Śrâddha when the moon is in the Kṛittikâ asterism, &c.

It is again of five kinds :—(1) Daily Śrâddha, (2) Pârvaṇa, Śrâddha (3) Vṛiddhi Śrâddha, (4) Ekoddiṣṭa Śrâddha and (5) Sapiṇḍikaraṇa Śrâddha.

As to the daily Śrâddha that has been ordained by the text "Food should be given daily to *manes*, &c.," (*vide ante* v. 104.) So also MANU (III. 82) :—

"Let him daily perform a funeral sacrifice (śrâddha) with food or with water or also with milk, roots, and fruits and (thus give) in exhaustible satisfaction to the manes."

*The times of S'râddha.*

Now the author, desirous of describing the Pârvaṇa and the Vṛiddhi Śrâddha, (first) declares their (proper) times :

YÂJNAVALKYA.

CCXVII.—The new moon's day, the Aṣṭakâ, the Vṛiddhi, the dark fortnight, the two solstices, getting (the particularly suitable) materials and the worthy Brâhmaṇas, the (two) equinoxes ; and the passage of the sun (from one sign of the zodiac to another).—217.

CCXVIII.—The Vyatipâta yoga, the gajachchhâya, the eclipses of the sun and the moon, and whenever the performer of Śrâddha feels so inclined—these are declared to be the times for performing Śrâddha.—218.

MITÂKṢARÂ.

The day (or period) during which the moon is not visible is called the "*new moon's*" day. If this period extends over two days, then that day, the afternoon of which is covered by such period, is to be taken. Because of the text :—

"The after-noon is (the period sacred) to the manes."

A day being divided into five (equal) parts, the fourth is called the after-noon, (whose period) is of three muhûrtas (two hours and 24 minutes, or $3 \times 48 = 144$ minutes.)

"Aṣṭakâs" (the eighth days of the moon) are four in number. They have been described by ÂŚWALÂYANA.

"On the eighth days of the four dark-fortnights of (the two seasons of) winter and Śiśira the Aṣṭakâs (are celebrated)" (II Adhyâya 4, Kandika v. 1 of Âśwalâyana Gṛihya Sûtra.)

"Vṛiddhi" (on occasions of rejoicing)—such as the the birth of a son, &c. "Dark fortnight"—(also called) *apara pakṣa,* the waning of the moon. "The two solstices"—called the southern and the northern solstice, (the tropics of Capricorn and Cancer) : the turning points of the Sun from the extreme south and the extreme north. "Materials"—dainties like the flesh of black antelope, &c. "Worthy Brâhmaṇas"—as will be described later on. "The two equinoxes"—the passage of the sun through the (first points of Aries and the Libra are equinoxes.) "The Saṅkrânti or the passage of the sun"—the time of the going of the sun from one sign of the zodiac to another sign. Though the 'solstices' and the equinoxes are (also) days of Saṅkrânti when the sun passes from one sign

to another, and so are included in the general term the "Saṅkrânti" yet their separate mention is for the sake of indicating that (special and) greater merit accrues (on the performance of śrâddha on those four particular Saṅkrântis). "Vyatîpâta"—a special kind of *yoga* (conjunction of the moon with one of the twenty-seven constellations through which it revolves.)*

"Gajachchhâyâ" (lit. elephant's shadow) is defined by the following verse:—

"When the moon is in the asterism presided over by the Pitṛis (called *Maghâ*) and at the same time the Divine Swan (sun) is in the asterism of *Hastâ* and that tithi happens to be the thirteenth day of the dark fortnight sacred to the god Yama, it is known as Gajachchhâyâ."

This tithi is called yâmyâ, Vaiśravanî or Vaivasvatî. Some say it means the elephant's shadow in its literal sense, *viz.*, the eastern quarter where the shadow of the elephants of the quarter falls. But that is not the sense here as the latter sense would make the passage refer to a *locality*, and so would be incongruous in relation to the context (where *times* are enumerated.)

"Eclipse"—the observation of the sun and moon.

That also is a proper time when the performer of a Śrâddha feels inclined to do so. The word "cha" in the text includes the anniversaries of the beginning of a yuga, &c. All the above are the (proper) times for (the performance of) a śrâddha. Though the text "Let him not eat during the eclipse of the sun or moon" forbids the taking of food (at such times), yet (it does not show that śrâddha should not be performed at such times, but it only shows that) the eater (at such a śrâddha) incurs guilt, while the giver thereof acquires merit.

*The Brâhmaṇas to be invited in the Srâddhas.*

The author now describes the 'worthy Brâhmaṇas' (who are to be feasted at) the four kinds of Śrâddhas (the daily śrâddha being excluded), to be described later on.

YÂJNAVALKYA.

CCXIX.—The most learned in all the Vedas, the Śrotriya, the knower of Brahman, the youth, the knower of the meaning of the Vedas, of the jyeṣṭhasâma, of the Trimadhu, and the Trisuparṇika.—219.

* "The day of new moon (when it falls on Ravi-vâra or Sunday, and when the moon is in certain Nakṣatras.)" M-W.

### MITÂKṢARÂ.

"In all the Vedas,"—in the Ṛigveda &c. He who, without inattentiveness of mind, is capable of studying with constancy is the most learned or agryâḥ. Śrotriya—versed in the study and recital (of the Vedas). He who knows the Brahman, (whose attributes will be) described later on, is a knower of Brahman. "The youth,"—middle aged. This attribute applies to all (the above-mentioned persons). He who knows the meaning of the mantras and the Brâhmaṇas of the Veda is a "knower of the meaning of the Veda." Jyeṣṭhasâma is a portion of the Sâma Veda. He who has taken the vow of its study and studies it with the observance of that vow is a Jyeṣṭhasâma. "Trimadhu"—is a portion of the Ṛig-Veda (I. 90. 6-8). He who has taken its vow and studies it with the observance of that vow is a Trimadhu. "Trisuparṇa" is a portion of the Ṛig and Yajur Veda (Ṛig Veda X, 114, 3-5). He who has taken its vow and studies it with the observance of that vow is a Trisuparṇaka.

The predicate mentioned later on (in verse 221) *i.e.*, "these are the Brâhmaṇas who give success to a Śrâddha" is understood here also.

###### YÂJNAVALKYA.

CCXX.—The nephew, the Ritwij, the son-in-law, a man for whom one offers sacrifices, the father-in-law, the maternal uncle, the Triṇâchiketa, the daughter's son, the pupil, a relation and a *bandhu* (a cognate kinsman).—220.

### MITÂKṢARÂ.

"Nephew"—sister's son. "Ritwij"—as has been described above, *i.e.*, one's own officiating priest. "Son-in-law"—Daughter's husband. "Triṇâchiketa"—a portion of the Yajur Veda. He who has taken its vow and studies it with the observance of that vow is a Triṇâchiketa. The rest are well-known and these are to be understood (as persons fit to be feasted in a Śrâddha) in case the first-mentioned persons "the most learned" and "Śrotriyas" &c., are not available. Because Manu (III. 147) having premised, "This is the chief rule (to be followed) in offering sacrifices to the gods and manes, known that the virtuous always observe the following subsidiary rule" mentions the sister's son and the rest (in the category of subsidiary persons in

the next verse (III. 148,) and, therefore, they are inferior to the first-mentioned persons (Śrotriya &c.)

*Translator's note* : Compare Manu III. 184—186, So also 149, 145 and 234, and 148. "As a girl is given in marriage to a person not belonging to the same Gotra and Pravara, so the Śrâddha feast should be given to such a person." Kûrma Purâṇa quoted by Bâlambhaṭṭa.

YÂJNAVALKYA.

CCXXI.—Those who are devoted to (the performance of) sacred rites, and those who are devoted to (the performance of) austerities—the Pañchâgni, the Brahmachâri, and those who are devoted to their fathers and mothers—are the Brâhmaṇâs (who give) success to a Śrâddha.—221.

MITÂKṢARÂ.

"Devoted to sacred rites"—versed in the performance of the ordained ceremonies. "Devoted to austerities"—devoted to the performance of austerities. "The Pañchâgni"—He who has kept the two fires known as *Sabhya* or the fire for cooking and heating, and a *vasathya* the fire for domestic rites as well as the three fires (called Gârhapatya, Dakṣiṇâgni and Âhavanîya). And (it also means) one who has studied the Pañchâgni vidyâ (taught in the Chhândogya Upaniṣad IV. 10.)

The "Brahmachâri" includes both the temporary and the professed (life-long students). "Devoted to father and mothers" devoted to their service.

The word "*cha*" "and," in the text implies "those who are devoted to knowledge" &c., (as mentioned in Manu III. 134 to 137.)

"Brâhmaṇas"—not Kṣatriyas &c.

"Success te a Śrâddha"—In the Śrâddhas they cause success in the shape of exhaustless reward.*

*The Brâhmaṇas to be avoided.*

The author now mentions those persons who ought to be avoided in Śrâddha.

YÂJNAVALKYA.

CCXXII.—The diseased, one having less or more limbs, the one-eyed, the son of a re-married woman as

* *Translator's note* :—Compare Âpastamba II. 17. 5-6 ; and Viṣṇu Purâṇa III. 15. 1-17. The Ritvij &c., should be fed in the Vaiśvadeva Śrâdhha, but not in the Śrâddha in honor of the Pitṛis. See also Matsya Purâṇa (Sacred Books of the Hindus) Chap. XVI. 7-18.

well, one who has broken the vow of studentship, son of an adultress (Kuṇḍa), the son of a widow (Golaka) a man with deformed nails and one with black teeth.—222.

MITÂKṢARÂ.

"The diseased"—one afflicted with a mortal disease. He who has a limb less than or in excess of those of others is "one having less or more limbs." He who sees with only one eye is called "*one-eyed.*" By this is also excluded the blind, the deaf, the impotent, the bald-headed, one afflicted with a skin disease and the rest. The son of a Punarbhû who has already been described above (see verse 67) is called a Paunarbhava or *the son of a re-married woman.* He who, being a Brahmachâri (student), has fallen from the vow of chastity, is an *avakirni* one *who has broken the vow of studentship.* "Kuṇḍa and Golaka"—Have been defined (by the following verse of (Manu III. 174).

"Two (kinds of) sons, a Kuṇḍa and a Golaka, are born by wives of other men, (he who is born) while the husband lives will be a Kuṇḍa, and (he who is begotten) after the husband's death, a Golaka."

"A man with deformed nails"—one whose nails are crooked. "Black teeth"—one whose teeth are naturally black. The phrase "these are censured in Śrâddha" is to be supplied from the subsequent verse (224).

YÂJNAVALKYA.

CCXXIII.—He who teaches for a stipulated fee, a eunuch, the reviler of maidens, he who is accused of a mortal sin (the Abhiśastaka), the betrayer of a friend, the informer, the seller of soma, and a parivindaka.—223.

MITÂKṢARÂ.

He who teaches by taking salary is one "*who teaches for a stipulated fee.*" It includes him also who learns by paying fee.

"Eunuch"—hermaphrodite. He who slanders a maiden with a true or false accusation is "*a reviler of maidens.*" He who is accused of crimes like the murder of Brâhmaṇas &c., whether truly or falsely, is an abhiśasta (*one accused of a mortal sin*). "The betrayer of a friend"—one who commits treachery towards his friend. "The informer" is one who is addicted to the publication of the

faults of others. "The seller of soma"—who sells soma in a sacrifice. Parivindaka— also called parivettâ. That younger brother who marries or kindles the sacred fire while the elder brother has not yet married or kindled the sacred fire is called a *parivettâ*. The elder brother is parivetti. As says (Manu III. 171) :—

**"He must be considered as a Parivettâ who marries or begins the performance of the Agnihotra before his elder brother, but, the latter as a Parivetti."**

Similarly the giver (of the girl in such marriage) and the sacrificing priest (ought to be excluded). Because of the following text (of Manu III. 172).

**"The elder brother who marries after the younger (Parivetti), the younger brother who marries before the elder (parivettâ); the female with whom such a marriage is contracted, he who gives her away and the sacrificing priest as the fifth all fall into hell."**

YÂJNAVALKYA.

CCXXIV.—He who forsakes his mother, father, or Guru, he who eats the food given by the son of an adultress, the son of an infidel, the husband of a parapûrvâ (re-married woman), the thief and evil-doers are censured.—244.

MITÂKṢARÂ.

Without a (sufficient) reason, he who forsakes his mother, father or Guru is '*he who forsakes his mother, father and guru* (spiritual guide).'

Similarly the forsaker of wife and son also (is excluded) as says a well-known text (Manu. XI. 11) :—

**"The old father and mother, the chaste wife and the infant son must be maintained even by committing hundred wrongful acts, such has been declared by Manu."**

He who eats (*aśnâti*), the food given by a Kuṇḍa is called a kuṇḍâśi or *who eats the food given by the son of an adultress.* This also applies to (the eater of the food given by) *Golaka* (the son begotten of a widow). Because of the text :—"He who eats the food given by those two (Kuṇḍa and Golaka) is called kundâśi."

The "infidel" is one who has no religion, his son is '*the son of an infidel.*' Parapûrvâ also called punarbhû or a re-married widow; her husband is called the para-pûrva-pati, *the husband of a re-married woman.* "Thief"—he who appropriates a thing not given to him. "Evil-doer"—he who acts against the precepts of the sacred institutes. By the use of the word "cha," "and" in the text are in-

cluded the gambler, the temple-priests and the rest. These are "censured" or prohibited in Śrâddha.

Though by the texts "the most learned in the Vedas &c.," (V. 219) the author merely by declaring the Brâhmaṇas worthy (to be entertained) at a Śrâddha has by (implication) proved, the unworthiness of those who are excluded from the former (enumeration), yet the (special) prohibition of certain persons afflicted with disease &c., has been ordained, in order to make it permissive, in case the above described (worthy) Brâhmaṇas be not available, (to entertain any other Brâhmaṇas who are free from the (latter mentioned) defects*.

*The Pârvaṇa Śrâddha.*

The author having described the times of Śrâddha and the Brâhmaṇas (fit to be invited therein), now proceeds to describe (the ritual for performing) the ceremony of the Pârvaṇa Śrâddha.

YÂJNAVALKYA.

CCXXV.—Being self-possessed, and pure, let him invite on the day before, the Brâhmaṇas. They also should remain self-restrained with regard to mind, speech and deed.—225.

MITÂKṢARÂ.

Let him invite on the day before (the Śrâddha rite is performed) the Brâhmaṇas (such as have been) mentioned above (by saying) "Deign to devote a moment to the Śrâddha" and by solicitations let him make them accept the invitation.

Or on the day (when the Śrâddha takes place he may invite). As ordained by (Manu III. 187):—

"On the day before the Śrâddha-rite is performed, or on the day when it takes place, let him invite with due respect, at least three Brâhmaṇas such as have been mentioned above."

"Self-possessed"—Being free from grief, excitement &c., (and so who) is without defect. Or he is self-possessed who has controlled his senses. "Pure"—and self-subdued. "They also"—the invited Brâhmaṇas should remain *self-restrained* or self-controlled with regard to the actions of the mind, speech and body.

YÂJNAVAKYA.

CCXXVI.—In the afternoon (the sacrificer) being clean-handed, having duly honoured with welcome those

* *Translator's note.*—Compare Manu III. 150—182. Matsya Purâṇa XVI. 14—17. (*Sacred Books of the Hindus* Vol. XVII. Part I p. 50.)

Brâhmaṇas) who have arrived and have sipped water shall make them sit down on seats.—226.

MITÂKṢARÂ.

In the 'afternoon' which has been already defined (the sacrificer) having called those invited Brâhmaṇas and having honored them with welcome words, having washed their feet and making them sip water, shall (himself being) clean-handed, cause (those) clean-handed (Brâhmaṇas) to sit down on prepared seats. Though this has been said of an afternoon in general yet it is better (if the ceremony) be completely finished during the five muhûrtas* that follow the commencement of Kutapa. Because of the following text:—

"In a day (of 12 hours) there are always fifteen well-known muhûrtas. Of them that which is the eighth muhûrta is the period called Kutapa.

"Because at mid-day the sun's (progress in the heavens) becomes slow, therefore it is specially said that endless reward is obtained by commencing at that time.

"These four muhûrtas which follow the Kutapa (together with the Kutapa) constitute the five muhûrtas sacred to the Śrâddha (manes)."

So also in another place the term Kutapa is used to designate certain accessories of Śrâddha.

"The noon, the vessel of rhinoceros horn and the blanket of Nepalese wool, the silver, the *kuśa* grass, the sesamum, the cows and the eighth is said the daughter's son.

"Because these eight destroy (tapa), sin which is also called *ku*, therefore these are renowned as Kutapa (Sin-killers)."

YÂJNAVALKYA.

CCXXVII.—In Daiva (Śrâddha) an even number, according to one's ability and so in Pitriya Śrâddha an uneven number. In a strewn and pure place sloping towards the south.—227.

MITÂKṢARÂ.

In a "Daiva Śrâddha" *i.e.*, in a Śrâddha on auspicious occasions of (rejoicing &c.,) Vṛiddhi let him seat even, equal number of Brâhmaṇs. How many? "According to one's ability" not surpassing one's means. Thus in Vaiśvadeva sacrifice two, two Brâhmaṇas for every one of the three ancestors mother and the rest (*i.e.*, paternal grandmother and paternal great grandmother. Two Brâhmaṇas or two for all these of them. So also for every one of the (three ancestors) father and the rest (*i.e.*, grandfather and great grandfather) two Brâhmaṇas or two for all three of them. So also for

* A muhûrta=48 minutes.

(the three ancestors) maternal grandfather and rest (*i.e.*, maternal great grandfather). Or even for the whole three groups (of the threes) (*i.e.*, the father, the mother and the maternal grandfather) the Vaiśvadeva may be common.

"Pitriya Śrâddha."—In Pârvaṇa Śrâddha "odd" or unequal (number of Brâhmaṇas). The phrase (let him seat) is understood. And this ought to be done in a place which is 'strewn' or totally covered, which is 'pure' by being smeared with cow dung &c., and which slopes towards the south or includes towards the south.

YÂJNAVALKYA.

CCXXVIII.—Two (Brâhmaṇas) in the Daiva (Śrâddha) facing east, three in the Pitṛiya facing west or one only in each. For the maternal grandfathers the same, the Viśva Deva (worship) may be common.—228.

MITÂKṢARÂ.

"Two in the Daiva"—In the "Daiva" or Viśvadeva Śrâddha "two" Brâhmaṇas ought to be seated facing the east. The author having already mentioned generally that "an uneven number of Brâhmaṇas in the Pitriya Śrâddha" now specifically declares (the number). "Three in the Pitṛiya."—Three Brâhmaṇas ought to be seated facing the west in place of (representing the) father and the rest. The author also mentions an alternative by declaring "or one only on each," that is, he may seat one Brâhmaṇa each in a Vaiśvadeva and in Pitṛiya Śrâddha. This alternative applies in cases where it is otherwise possible to do.

"For the maternal grandfathers, the same." (The rule) of invitation &c., in the Śrâddha is the same *viz.*, two in the Daiva, facing east, three in the Pitṛiya facing west or one only in each &c. All this should be done (for the maternal grandfathers) in the same way as in the Paternal Śrâddha. In the Śrâddha of the paternal ancestors and in the Śrâddha of the maternal ancestors the Viśvadeva worship may be performed by common.

"The word "common" (tantra)* denotes totality."

* *Translator's note.*—The word used in the text as well as in the commentary is "tantra" translated roughly by the word common. The word tantra however, as here used has a very technical meaning. For a complete explanation of the term Pûrva Mimâṁsâ Adhyâya 5 Chap. II Sûtra 13 *et. seq.* and the eleventh book of the same may be consulted. A short explanation is however given here. In a sacrifice called Nânâbîyaiṣṭi a variety of seeds is ordained to be pounded. This pounding

When two Brâhmaṇas only are available, then in Vaiśvadeva worship a vessel may be set apart (containing all the edibles) while one Brâhmaṇa each may be appointed for the other two. As said Vasiṣṭha (VIII. 30-31).

"But how can the oblation to the gods (Daiva) be made if he feeds a single Brâhmaṇa at a funeral sacrifice? Let him take (a portion) of each (kind of) food that has been prepared and put it into a vessel.

"Let him place it in the sanctuary of a god and afterwards continue (the performance of) the funeral sacrifices. Let him offer that food in the fire or give it (as alms) to a student."

*The Pârvaṇa Śrâddha*—(contd.)

*The Viśvedeva Śrâddha.*

YÂJNAVALKYA.

CCXXIX.—Having given water to wash the hands, and Kuśa seats for sitting, having obtained (their) permission, let him invoke with the *rik* (beginning with) *viśve devâsah* (R. V. II. 4. 41).—229.

MITÂKṢARÂ.

After this, for the purpose of Vaiśvadeva worship he should give water into the hands of Brâhmaṇas and give them Kuśa-seats two, joined together with their corners bent and in a place facing the south. Then he should ask the Brâhmaṇas' permission by saying "may I invoke the Viśvadevas. They should permit him by saying "Invoke." He should then invoke them (gods) by the Rik beginning with "Viśvadevasa âgata &c.," and with the Smârta hymn beginning with "âgachchhanti Mahâbhâgâ &c."

can be done in 2 days, first pounding each variety of seed in a separate mortar, thus if there be four varieties of seeds then 4 mortars will be required. The method of performing the same action is by pounding all the seeds together in one mortar when the seeds may be pounded in one mortar and when they must be pounded in separate mortars and what are the different fruits of each method may become very vital questions for a practical sacrificer. As for a practical chemist it may become a very important question to know whether in preparing a certain compound he is to combine all the ingredients at once and then to apply the chemical action upon them in common, such as heating, electrifying, melting, etc., or he is to first prepare chemically all the ingredients separately then to mix such already chemically prepared ingredients. When "a certain action is only once performed and its effect is as it were stored up" such an operation is called Tantra such as pounding all the grain seeds in one mortar. "तन्यते विस्तार्यते बहूनामुपकारो येन सकृत्प्रवर्तितेन तदिदं तन्त्रम्। तद्यथा बहूनां ब्राह्मणानां मध्ये कृतः प्रदीपस्तेषामुपकारोति न त्वनुलेपन भोजनादिवत् प्रतिपुरुषमावृत्तिलक्षणमावापमपेक्षते। एवं स्वर्गं स्तम्भेन फलम्। Jaiminîya Nyâyamâlâ vistâra, XI. I. 7.

In this (Vaiśva Deva Śrâddha) the sacred thread should be worn on the left shoulder (passing under armpit of the right hand) and circumambulation (of the united Brâhmaṇas) should be made by keeping them towards his right hand. Because of the special text (verse 232) that in the Pitṛiya (Śrâddha) the thread should be worn on the right shoulder and circumambulating by keeping on the left."

YÂJNAVALKYA.

CCXXX.—Then having strewn barley and poured water in a vessel containing the purifier with the mantra Śanno devi (R. V. X. 9. 4) and barley grains with the mantra "Yavosit" etc.—230.

CCXXXI(*a*).—He should place the arghya in their hands with the mantra Yâdivyâ &c.—231(*a*).

MITÂKṢARÂ.

Then for the Vaiśvadeva Śrâddha he should strew the ground all around the Brâhmaṇas with barley grains by circumambulating from right. Then afterwards in a 'vessel' of metal &c., containing the "purified" *i.e.*, which has two Kuśa blades he should sprinkle water with the Ṛik beginning with Śannodevi rabhiṣṭaya &c." (R.V.X. 9.-4).

Then with the mantra "yavosi dhânya rajosi &c." (Vi. Smṛ. XLVIII. 17* ; Baudhâyana III. 6-5†) he should scatter on that vessel barley grains together with perfumes and flowers.

Afterwards he should pour arghya water on the hands of the Brâhmaṇas which contain Kuśa-blades and arghya vessel reciting the mantras "yâdivyâ âpaḥ payas" &c., (Taittirîya Brâhmaṇa, II. 7. 15.) and "Viśvedeva idam vo' rghyam.' &c.

YÂJNAVALKYA.

CCXXXI & CCXXXII.—Having given water, perfumes, garland, and the gift of incense together with a lamp. So also the gift of a garment and water for washing the hand.—231 & 232.

MITÂKṢARÂ.

Then "having given water" to wash hands let him make gift in their proper order of scent and flowers, incense and a lamp. So also the gift of a garment must be made.

* Jolly's Edition p. 108.
† Hultz's „ p. 89.
Mysore „ p. 321.

For particulars of the perfumes &c., the other law books (Smṛitis) may be consulted as ordained in Viṣṇu (LXXIX.)

"He may give sandal, saffron, camphor, also wood or Padmaka wood instead of an ointment."

And of flowers the following have been ordained :—

"In Śrâddha the flowers called *Jâti, mallikâ,* white *yuthikâ* are praised. So also all flowers that grow in water and the champaka flower."*

The following flowers should be avoided :—

"Flowers having nasty odours or no odour at all or those that grow on old trees (sacred to some tutelary deity) and all flowers that have blood-red color should be discarded."

[Śaṅkha Smṛiti XIV. 15 (Ânandâśrama, p. 386).]

(In connection with the above the following rule should also be) observed :—

"He must not give flowers, grown on thorny plants. He may give white and sweet-smelling flowers though grown on thorny plants. (He must not give) red. But though red he may give saffron and aquatic flowers." (Viṣṇu LXXIX. 9 and 10).

The particulars regarding incense has also been described by Viṣṇu (LXXIX. 9 and 10) :—

"He must not give any products or member of animals instead of incense. He may give bdellium mixed up with honey and clarified butter, Sandal, aloe-wood, deodar wood and Savala &c."

Śaṅkha† has described the particulars about the lamp :—

"The lamp should be given (fully) with clarified butter otherwise with sesamum oil. But let him carefully avoid the lamp containing fat or marrow.

"*The garment.*—Let him give white garment which is new, not torn and whose both ends are intact." All these ceremonial works in a Vaiśvadeva worship should be performed facing the west.

The Pitṛiya ceremonial should be performed facing the south. As said Vriddha Śâtâtapa‡ :—

"He should give (oblation &c.) in that of Gods, facing west, in that of Fathers, facing, south. In Pârvaṇa Śrâddha all ceremonies must be preceded by sacrifice to Gods according to Law."

*(Pârvaṇa Śrâddha).*

*Pitṛiya Śrâddha.*

YÂJNAVALKYA.

CCXXXII. (Continued)—Then having done the Apasavya and (performed) circumambulation of the Pitṛis (Fathers) to the left.—232.

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* This verse with a slightly different reading occurs also in Parâśara Mâdhava (B. S. S. Vol. I part II. p. 393). There it is assigned to the Mârkaṇḍeya Purâṇa. But the Editor in a footnote remarks that it is not found in that Purâṇa.

† XIV. 17 (Ânandâśram p. 387. But the reading is a little different.)

‡ Not found in any printed edition.

CCXXXIII.—Having given doubled kuśa blades, having invoked the Pitṛis with the *rik* uśantastu &c., with their permission let him then mutter " Âyantunaḥ." —233.

MITÂKṢARÂ.

(So far the ceremony of Vaiśvadeva-Kâṇḍa has been described). Then after the Vaiśvadeva-Kâṇḍa, (he should place the sacred thread) '*apasavya*' *i.e.*, he should wear the sacrificial cord in the manner called *prâchinâvîta* (suspending the cord over the right shoulder).

By saying 'then' the author here indicates that the ceremony is to be performed according to Kâṇḍâ samaya method.

For the three ancestors, *viz.*, the father and the rest, he should first give water to (the Brâhmaṇas) and then give uneven kuśa blades (double-folded) and circumambulating from the left, *i.e.*, beginning from the left hand side, he should place seats for their accommodation and then he should again give water. Because (of the following text of) Âśvalâyana (IV. 7. 7) :—

**"Having given water to the Brâhmaṇas."**
**"Having given to them double-folded Darbha blades and a seat."**
**"Having again given water to them."**

This giving of water to the Brâhmaṇas twice *viz.*, in the beginning (and) in the end both in the Vaiśvadeva and the Pitṛiya Śrâddhas is to be understood to have been ordained for the performance of one ritual act for all objects in orderly succession before performing another act for all objects in the same order.

Then having asked the Brâhmaṇas " I shall invoke the fathers, grandfathers and great grandfathers " and being permitted (by them) by saying " you may invoke ; " then having invoked the forefathers and the rest by the Rik " Uśantastvâ nidhîmahi &c.," (Ṛ. V. X. 16. 12) he should contemplate them by the mantra " Âyantunaḥ Pitaraḥ &c."

YÂJNAVALKYA.

CCXXXIV.—Having scattered sesamum all round (with the mantra) 'apahatâ ;' the purpose of barley should be served by sesamum, (all the other) oblations &c., should be done as before.—234.

CCXXXV.—Having given arghya water, having collected their dripplings in a vessel according to pro-

per method, he turns the vessel downwards with the mantra Pitribhya Sthânamasi.—235.

MITÂKṢARÂ.

"The purpose of barley"—the things that are to be performed by barley such as scattering &c., should be done by sesamum (*i.e.*, the latter should be substituted for barley). Then he should do the other oblations &c., such as beginning with the putting or laying down of the vessel and ending with covering it, as before. The detail in this is as follows :—

The sesamum should be scattered around the Brâhmaṇas from the left side beginning with the mantra.

"The Asuras and the Râkṣasas are driven away &c. (apahatâ)."*

He should pour water in three vessels of silver &c., within which are thrown kûrchas (bunches) made of uneven Kuśa-blades with the mantra "Śannodevî &c." † Then with the mantra "Tilosisoma Daivatya &c." (Âśvalâyana Gṛihya Sûtras IV. 7. 8).‡, he should throw sesamum, flowers and sandal. Then placing the arghya vessels before the Brâhmaṇas reciting "Svadhâ Arghya" and finishing with the mantra "Yâdivyâ &c." let him pour arghya water into the hands of the Brâhmaṇas saying :—"Father! this is thy arghya, grandfather! this is thy arghya, great grandfather! this is thy arghya."

In this case also three vessels should be placed one for each or one for every two.

Having thus given arghya water "the drippings of those arghya" *i.e.*, the arghya waters that have dropped from the hands of the Brâhmaṇas should be collected in the vessel sacred to Pitṛis.

Having placed on the ground a kuśa-figure facing the south he should upset over it that vessel (containing the drippings) turned downwards with the mantra. "Pitṛibhya sthânamasi." §

He should place over it arghya vessels and the strainers. Then let him offer (to the Brâhmaṇas) perfumes, flowers, incense, lights

* Vâjasaneyi Saṁhitâ II. 29; Âśvalâyana Śrauta Sûtra II. 69.

† For luck and help the divine waters &c. R. V. X. 9. 4. Consult the Daily Practice of the Hindus. S. B. H. XX.

‡ "Sesamum art thou, Soma is thy deity at the Gosava sacrifice, thou hast been created by the Gods. By the ancients thou hast been offered. Through the funeral oblations render the fathers and these worlds propitious to us. Swadhâ adoration." S. B. E. Vol. XXIX. pp. 251—252.

§ This mantra occurs also in Bṛihat Parâśara Saṁhitâ V. 203.

and clothes, with the formulas "Father, this is thy perfume. Father, this is thy flower etc."

YÂJNAVALKYA.

CCXXXVI.—Having taken food besmeared with ghee and desirous of offering it in the fire he asks and on being permitted by being said "Do offer," he should sacrifice into the fire as in Pitṛiyajña.—236.

CCXXXVII.—The remainings of the sacrifice he should place with attention into vessels procured according to his means particularly in silver.—237.

MITÂKSARÂ.

Afterwards taking food besmeared or annointed with ghee and desirous of offering it in fire let him ask the Brâhmaṇas. "I will offer it in fire." The ghee is specified in order to exclude pulses, vegetables, pot herbs, &c.

Then being permitted by them by (the word) "offer it" he should, placing the sacred thread on the right shoulder and establishing the fire taking up the food with the ladle, offer it into the fire by proper sacrificial method of *avadâna* * (sacrificial portions) repeating the mantras :—(A. V. XVIII-4-72 and 71) :—

**"To Soma with the Pitṛis, Svadhâ adoration. To Agni Kavyavâhana, svadhâ adoration."** †

He should, having offered oblations, according to the ritual, the Piṇḍa pitṛiyajña, place the remainder of the oblations cleansing the ladle in vessels of the Pitṛis procured according to one's means especially in silver ones but never in earthenware vessels. Nor (should he place the remnant) in the Vaiśvadeva vessels.

"With attention"—with concentration of mind.

Here in Pârvaṇa śrâddha which is (a portion or sub-division) included in Piṇḍapitṛiyajña though by saying "in Fire" no special (fire) is indicated yet for a person who keeps the sacred fire, the *homa* is to be offered in the Dakṣiṇâ fire when there is properly consecrated Dakṣiṇâ fire, this rule being applicable in the case of a person who has completely established fire (Sarvâdhâna) and when there is an

* "Cutting or dividing into pieces ; a part, portion." M.-W.

† "To Soma connected with the Fathers Hail ! and homage !
"To Agni, bearer of oblation to the Manes, be hail ! and homage." (Griffiths).
"To Soma with the Fathers [be] *svadhâ* [and] homage,
"To Agni, carrier of the *kavyas*, [be] *Svadhâ* [and] homage." (Whitney).

absence of aupâsana or nuptial's Fire (fire kindled at wedding and kept permanently.)

Because the text "the householder should daily perform the smârta works in nuptial fire" (*Vide* supra. V. 97), shows an exception to this rule (which is one of general applicability). As also said Mârkaṇḍeya :—

"The person who keeps sacred fire should offer oblations into the Dakṣiṇâ fire with care. The person who does not keep sacred fire should offer in the *aupâsana* Fire, or in the absence of fire (he should offer oblation) into the twice-born (Brâhmaṇas) or in water."

For a person who has half established fire (ardhâdhâna), the *homa* is to be performed in aupâsana (nuptial) Fire which (as a matter of course) exists for a person who keeps sacred fire ; (so also) for a person who does not keep sacred fire (it must still be done) in aupâsana (nuptial or domestic) fire only.

So also in the three rites of anvaṣṭakâ * &c., the ceremonial observances of Piṇḍa pitṛiyajña must be followed.

In the four rites of kâmya &c., the *homa* is to be made on the hand of the Brâhmaṇas (and not in fire) as said the authors of the Gṛiha sûtras :—

"The ânvaṣṭakya, the Purvedyu (the previous day), the monthly, and the Pârvaṇa Śrâddhas, the kâmya śrâddhas performed for the attainment of some desired object (kâmya), the *Śrâddha* performed on auspicious occasions (abhyudaya), the śrâddha on the aṣṭamî (eighth day of the moon) and the Ekkoddiṣṭa śrâddha are the eight (kinds of śrâddhas). In the first four of these the homa is ordained for those who keep fire, to be in fire, the latter four the homa is in the hands of Pitrya-Brâhmaṇas (the Brâhmaṇas representing the Fathers.)"

The meaning of the above is this :—

The (rule of) aṣṭaka is (thus) ordained :—

"On the eighth days of the four dark fortnights of the two seasons of winter and Śiśira the aṣṭakas are celebrated." (Âśvalâyana II)

In this (the śrâddha performed) on the ninth day (of the moon, *i.e.*, on the day *following* the aṣṭaka) is called "anvâṣṭâkya" (that which is performed) on the seventh day (of the moon) is "Pûrvedyu" or the śrâddha performed on the day preceding the aṣṭaka.

"Monthly."—The śrâddha ordained to be performed according to the ritual of the anvâṣṭâkya on the fifth day of the moon or on any other day of the dark fortnight.

* "The ninth day in the latter half of the three (or four) months following the full moon in Agrahâyaṇa, Pauṣa, Mâgha (and Phâlguna)." M-W.

Anvâṣṭâkya "A Śrâddha or funeral ceremony performed on the anvâṣṭaka." M.-W.

"Pârvaṇa."—is that śrâddha which is ordained to be performed after the Piṇḍa pitṛiyajña on the new moon day.

"Kâmya" is that śrâddha which is ordained to be performed on the day when the moon is in the asterism of kṛittikâ &c., with the object of attaining heaven, &c.

"Abhyudaya."—śrâddha is that which is ordained to be performed on the occasion of the birth of a son or a grandson or of digging of a tank, of planting a garden, or consecrating (an image of any) deity.

"Aṣṭami" Śrâddha is the same as Aṣṭâka.

"Ekoddiṣṭa"—Here by the word Ekoddiṣṭa, sapiṇḍa karaṇa is indicated, because in the latter Ekkoddiṣṭa is also present (or is performed). It does not mean the śrâddha of Pârvaṇa only, for though it is direct Ekkoddiṣṭa, yet that (Sapiṇḍikaraṇa) is absent there.

Or according to the opinion of the commentator on Gṛihya Sûtras it may mean even the direct Ekkoddiṣṭa, because in the direct Ekkoddiṣṭa also the offering of *homa* is on the hand.

Of these eight ceremonies in the first four (*i. e.*, Anvâṣṭakya, Pûrvedyu, monthly, and Pârvaṇa) the homa (is to be offered) in fire by a person who keeps sacred fire. In the latter four ceremonies the *homa* is offered on the hand of the Pitrya Brâhmaṇa, so also of a person who does not keep sacred fire and also of that person (twice-born, whose father is dead) the *homa* is on the hand (according to the text "of a twice-born whose father is dead, the Pârvaṇa is always") and of the text*:—

**"The twice-born whose father being dead does not offer monthly Śrâddhas on the waning of the moon becomes liable to perform Prâyaśchitta or penance."**

So also in Kâmya, Abhyudayaka, Aṣṭaka and Ekkoddiṣṭa, the homa offering is on hand as according to Manu (Chap. III. 212) :—

**But "If no sacred fire is available he shall place the offerings into the hand of a Brâhmaṇa."**

Prohibition is declared of the separate eating of the food placed (as an offering) on the hand. As say the authors of Gṛihya Sûtras :—

**"The unwise (only) eat separately the food placed as an offering on the hand. Their Fathers are not satisfied, and they do not obtain the last food. That food which has been offered on the hand that which is given afterwards, both these should be eaten in one state, there is no separate state in them."**

Now the author describes the method of placing the food before the invited guests :—

*A verse of very nearly the same meaning is assigned to Laugâkṣi in Parâśara Mâdhava (B. S. S. Vol. I. pt. 2 p : 308 and 445).

YÂJNAVALKYA.

CCXXXVIII.—Having placed the eatables (on a plate and) having consecrated it with the mantra "Pṛithivî te pâtram." "The earth is thy vessel," and having uttered the mantras "Idam Viṣṇuḥ" he should cause the invited Brâhmaṇas to place their thumb on the food.—238.

MITÂKṢARÂ.

Having placed in the plates "eatables" like boiled rice, broth, rice boiled in milk and sugar, clarified butter &c., and having consecrated the plates with the mantra (*a*) "The earth is thy vessel" he should cause the thumb of the invited Brâhmaṇas put in the food with the mantra (*b*) "Idam Viṣṇuḥ vichakrame" "through all this world strode Viṣṇuḥ, &c." In so doing in the Vaiśvadeva ceremony the hosts should have the sacred thread on his left shoulder (yajñopaviti) and recite the mantra (*c*) "O Viṣṇu protect the *havya* food," and in the ceremony (in honor) of the ancestors he should place the sacred thread on his right shoulder (prâchinavitî) reciting the mantra (*d*) "O Viṣṇu protect the *kavya* food." For thus it is remembered by MANU (?) "Then let him say in succession "O Viṣṇu protect thou the *havya* and *kavya* offerings."

YÂJNAVALKYA.

CCXXXIX.—Having silently recited the Gâyatri mantra, with its vyâhṛitis together with the three Rik verses beginning with Madhuvâtâḥ &c., he should address the invited guests by saying "Eat as you please," and they should also eat with speech controlled.—239.

(*a*) Hiraṇyakeśin Gṛihya sûtra II. 11. 4. "The earth is thy vessel, the heaven is thy lid. I sacrifice thee into the up-breathing and downbreathing of the Brâhmaṇas. Thou art imperishable, do not perish for the Fathers yonder, in yon world. The earth is steady, Agni is its surveyor in order that what has been given may not be lost."

(*b*) Ṛigveda I. 2 2. 17. and the four verses that follow it "Through all this world strode Viṣṇu, thrice his foot he planted, and the whole was gathered in his footstep's dust."

(*c*) Yajurveda I. 4. or Taittiriya Saṁhitâ, I. 13. 1.

The vessel of food should be carried with both hands. Manu III. 224, 225.

(*d*) Not traceable.

MITÂKṢARÂ.

Then after thus (placing the plates of food before the guests) he should, in the Vaiśvadeva ceremony, invoke the Devas with water containing barley with the mantra:—"Viśvebhyo devebhya idam annam pariviṣṭam pariveksyamâṇam châtripteḥ" "to the Viśvadevas is this food so served and waited upon, let it be to their satisfaction." In the rites for the manes the *âpośana* water should have sesamum in it, and the father should be invoked with the mantra, "This food is presented to my father, of such and such Gotra, named so and so, let this food served to him and waited upon be to his satisfaction." Similarly, the grandfather and great grandfather also. After this the *âpośana* water should be given to the guests, and he should recite the Gâyatri, with the Vyahṛitis already mentioned before and should mutter silently the three Ṛik verses beginning with "Madhuvâta (*a*) &c., and he should repeat thrice "Madhu" "Madhu" "Madhu," and then address the invited guests:—"Yathâ sukham juṣadhvam" "Eat, sirs, at your pleasure." For thus it has been declared by *Pâraskara* and others:—

"Having taken the food intended in the sacrifice for the Devas and Pitṛis, and having recited the Gâyatri and the Madhuvâta hymns (*a*) he should offer the âpośana water and having addressed the guests "Eat at your pleasure," he should recite the Gâyatri along with its Vyâhṛitis thrice, or once only. He should recite the three hymns beginning with "Madhuvâta" &c., and should utter three times the word Madhu, Madhu, Madhu."

"They should also eat with speech controlled":—the invited Brâhmaṇas should eat, with their speech controlled, namely, in silence.

YÂJNAVALKYA.

CCXL.—He should give them food which is agreeable and sacrificial (holy), without anger and without haste, till they are satisfied and (even after). He should recite, all the while silently (while the guests are eating), sacred texts, (and when the guests have

(*a*) For Madhuvâta hymns see Yajurveda XIII. 2. 7. "The winds waft sweets, the rivers pour sweets, for the man who keeps the Law: So may the plants be sweet for us," &c.

Compare Manu. III. 228. For Âpośana or Gaṇḍuṣa (sipping the water before eating see verse 31 page 79).

been fully gratified) he should also mutter the former prayers (the Gâyatri and the Madhuvâta hymns).—240.

MITÂKṢARÂ.

"Food," consisting of five sorts that which is hard, (and requires mastication), that which is soft, that which is licked, that which is sucked, and that which is drunk. "Agreeable," that which is pleasant to the invited guests, or which was liked by the deceased or is liked by the hosts. "Sacrificial," fit to be offered as an oblation in Śrâddha, namely, rice, śâli rice, barley, wheat, kidney-bean (mudga) mâṣa-bean, munyanna (the food of ascetics) *viz.*, nîvâra grain (wild rice), kâlaśâka or the pot-herb, ocimum sanctum, mahâśalka or a kind of prawn or sea-crab, cardamom, dry ginger, black pepper, assafœtida, raw sugar, refined sugar, camphor, rock salt, lake salt, jack-fruit, cocoa-nut, plantain, jujube, gavya (preparation of cow's milk &c), milk, curd, clarified butter, rice boiled in milk and sugar, honey (or wine), and meat &c., these are to be understood as sacrificial foods, well-known in other Smṛitis.

By using the word "sacrificial" it is also declared by implication, that food which is not fit for sacrifice, and which has been prohibited in other Smṛitis are not to be employed in the Śrâddhas, such as Kodrava grain (Paspalum scrobiculatum), Masura grain, chanaka (gram), kulittha (dolichos biflorus), Pulaka (shrivelled grain), niṣpâla (simbî), râjamâsa (barbati), pumpkin (the white), egg-fruit (brinjal), apodakî (a sort of pot-herb), the shoot of bamboo, long pepper, the vacha root, śatapuṣpa, uṣara salt, biḍa salt, and the milk of wild buffalo or of châmari antelope, nor the preparations of such milk, such as curd, clarified butter or rice cooked with sugar in such milk. All these are prohibited.

"Without anger." Though there may be occasion to get rightly angry. "Without haste." Without hurry or excitement.

The word "should give" is to be construed with the words "till they are satisfied" (that is, he should go on plying them with food till they are surfeited).

"And (even after)"—the word "tu" meaning "and" indicates that even after the guests have been satisfied, he should give food, so that some may remain on the plates, because the remainder of food is the allotted share of the servants. For says MANU (III-246):—"They declare the fragments which have fallen on the

ground at a (Śrâddha) to the manes, to be the share of honest, dutiful servants."

So also "he should recite sacred texts till they are satisfied" namely texts like the Puruṣasûkta (Ṛigveda X. 90. 1) and Pâvmâni hymns &c.

After reciting these hymns while they are eating, and having known that the guests have been satisfied, "He should mutter also the former prayers," that is, the Gâyatri with its vyâhritis should be muttered by him as mentioned before.

*Translator's notes*:—For haviṣya food see Viṣṇu Purâṇa Book III. Ch. XVI. Mârkaṇḍeya P. Chap. XLIX; 70 *et seq*. Viṣṇu Smṛiti LXXIX. 17-18.

For the hymns to be murmured, while the guests are eating, see Śânkhyâyana Gṛihya Sûtra IV. 1. 8. Viṣṇu Smṛiti LXXIII. 14-15.

YÂJNAVALKYA.

CCXLI.—Taking the food (in his hands he should ask the guests) "are you satisfied?" and as regards the remainder, having received their permission, he should scatter that food on the ground. And he should give water once to each (guest on the hand for final Âpośana). —241.

MITÂKṢARÂ.

Then "taking up" *all* "the food," and having asked them, "are you satisfied," and having received the reply from them "We are satisfied," and (then again asking them) "there is some remainder, what is to be done with it," and getting the reply "Eat in the company of your relatives" and after he has *accepted* (the permission) he should deposit *that food*, in front of the Brâhmaṇa representing the deceased Father, near the leavings on the ground upon blades of kuśa grass with the ends turned towards the south. And after having sprinkled it with water containing sesamum with the Ṛig formula "Ye Agnidagdhâ" &c., he should again throw sesamum and water (on it)."

After that "he should give water" for gaṇḍûṣa sipping, "once" to each (Brâhmaṇa guest).

*Translator's notes*:—Compare Vi. Smṛ. LXXIII. 17, MANU, III. 251-253.

*All* :—the remainder of the food after being eaten.

*Having accepted* means here having received permission by the words "Eat with your relatives," and having accepted it." (Abhyupag amya-anujñâm prâpya). As says MANU (III. 253) :—

" Next let him inform (his guests) who have finished their meal, of the food which remains ; with the permission of the Brâhmaṇas let him dispose (of that), as they may direct."

The words of MANU " let him dispose of that as they may direct " show that he must do as they say even though it be otherwise. This is made clear by " Aśvalâyana Gṛihya Sûtra IV. 11. 26-30. (See also Śaṅkhâyana G. S. IV. 2. 5.)

If the Brâhmaṇas say "Give us the remainder of the food," he should give it to them. But if they say " Eat it along with your friends " then he should do so.

Before the Brâhmaṇas have performed the final gaṇḍuṣa, he should offer the piṇḍas to the ancestors.

According to Yâjñavalkya, (supported by Âśvalâyana) the piṇḍas are offered *after* the Brâhmaṇas are fed. But MANU ordains the offering of the piṇḍas *before* the Brâhmaṇas are fed. Compare MANU III. 244 :—

" Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kuśa grass), down on the ground in front of (his guests), when they have finished their meal."

" That food "—the food about which permission has been obtained. Taking a portion out of that food, the piṇḍa offering should be made.

The scattering on the ground ordained by MANU in III. 244, is to be on the blades of Kuśa grass as mentioned in Vi. Smṛ. LXXXI. 21-22. Some hold that it should be on the ground.

" Ye Agnidagdhâ &c." The whole Mantra is :—

"येऽग्निदग्धाः कुले जाता येऽप्यदग्धाः कुले मम।
भूमौ दत्तेन तृप्यन्तु तृप्ता यांतु परां गतिम् ॥"

" Those in my family who have been cremated in fire, and those in my family who have not been so cremated, let them be satisfied with this food strewn on the ground, and being satisfied let them attain the highest end."

Reciting this, the food should be strewn on the ground in front of that Brâhmaṇa guest, who represents the deceased father.

In giving the final gaṇḍuṣa water for sipping he should begin with the Brâhmaṇas sitting facing the north, and then to those facing the east as in the Vi. Smṛiti (LXXIII. 25).

The hands should not be washeld for accepting the gaṇḍuṣa water. Half of the gaṇḍuṣa water should be drunk and the other half should be thrown on the ground. In drinking, the formula " Amritâpidhânam asi " should be uttered. In throwing the water on the ground the following mantra should be recited :—

"रौरवेऽपुण्यनिलये पद्मार्बुदनिवासिनाम् ।
अर्थिनामुदकं दत्तमक्षय्यमुपतिष्ठतु ॥"

" Those dwelling in Rauravas the hell of the sinners for myriads of years, may they get satisfaction inexhaustible by this water given for them."

Then the hands should be washed while still seated on the chair.

The Kuśa finger ring should be taken out before washing the hands. The hands should be washed in some earthen dish &c.

YÂJNAVALKYA.

CCXLII.—Having taken up all food along with sesamum, and facing south, near the leavings, he should offer piṇḍas, even as (in the ritual of) pitṛi-yajña.—242.

## MITÂKṢÂRA.

Then according to the analogy of the ritual laid down for Piṇḍas, Pitṛi-Yajña, where the charu mess has been cooked, and the oblation to fire has been made, then with the remainder of that charu mixed with the rest of all the food, the piṇḍa oblations should be made (to the Fathers). But where the charu mess has not been cooked, then taking up all the food cooked for feeding the Brâhmaṇas, and "along with sesamum," by mixing it with sesamum, and "facing south," and "near the leavings," "he should offer piṇḍa" oblations in the manner of Piṇḍa-Pitṛi-Yajña.

### BÂLAMBHAṬṬA'S GLOSS.

"All food"—all kinds of food.

"Near"—on the ground strewn with Kuśa grass, near the altar. This in the case of the person who keeps fire. But in the case of one who is devoid of such fire, the place for piṇḍa oblation is near the leaving. According to *Atri* it should be three aratnis distant from the leavings.

An aratni is equal to a cubit of the middle length, from the elbow to the tip of the little finger, a fist.

Some say it should be in the very vicinity of the leavings. Others hold that it should be at a distance of one cubit from the leavings. According to *Vyâsa* the distance should be one aratni only. In any case, the oblation should not be offered in the immediate neighbourhood of the leavings.

The piṇḍas should be offered on a square or circular altar or vedi.

The size of the piṇḍas varies according to the naturè of the Śrâddha. In the Pârvaṇa Ś. it should be of the size of a wet âmalaki, in the ekoddiṣṭa Ś. of the size of a bilva fruit, or kharjura fruit. Or always of the size of a badari fruit. In Sapiṇḍikarṇa it should be 12 angulis long and thick like Ekoddiṣṭa. In Nava-Ś., a little thicker than Ekoddiṣṭa. In Daśa-gâtra Ś., still more thick.

### *The Giving of the Akṣayya Water.*

### YÂJNAVALKYA.

CCXLIII.—Thus also (he should give piṇḍas) to (his) maternal grandfather (and the rest). Then he should give water for âchamana sipping (to the Brâhmaṇa guests). Then he should cause to be recited the benedictory speech, and also (the making of the Akṣayya-udaka).—243.

## MITÂKṢARÂ.

In the same manner the obsequiel rites should be performed regarding the maternal grandfathers (and the rest) beginning with the invocation of the Viśvadevas and ending with the offering of the piṇḍa cakes. After this he should give water to the Brâhmaṇas for

sipping. Then he should cause a "Svastivâchya"—that is, he should cause the Brâhmaṇas to recite Svasti-formulæ by telling them "Now recite Svasti."

When they have said "Svasti," he should pour water on the hands of the Brâhmaṇas and saying "say ye that let the rite be (conducive of) exhaustless (akṣayyam) merit." They should say "Let it be exhaustless-akṣayyam astu."

*Note.*—This Śrâddha of the maternal grandfathers &c., is obligatory on the Putrikâputra as well as on that daughter's son whose maternal grandfather has got no male issue. For such is the opinion of *Dhaumya.*

YÂJNAVALKYA.

CCXLIV.—Then having given fee (to the guests) to the best of his power he should say "I shall now utter Svadhâ." Being permitted (by the guests) by the words "cause it to be uttered," he should say "let svadhâ be pronounced on the ancestors."—244.

MITÂKṢARÂ.

Afterwards, to the best of his power, having given dakṣiṇâ-fee with gold, or silver &c, he should say "May I cause now svadhâ to be recited." Those Brâhmaṇas should give permission by saying, "Cause it to be uttered." He should then say "utter svadhâ for the *ancestors,*" *viz.*, for the father and the rest, and for the maternal grandfather and the rest. Thus he should cause the svadhâ to be recited.

*Translator's notes.*—Compare MANU III. 252. Vi. Smṛ. XXIII. 36-37.

The gold should be the dakṣiṇâ given to the Brâhmaṇas invited in the Vaiśvadeva Śrâddha, and the silver to those in the Pitṛi Śrâddha, according to *Pâ askara,* Jamadagni and Śaunaka. Sacred thread and betel leaves should also be given as present. The order in which Dakṣiṇâ should be given is that first the Pitṛi-guests, and then the Deva guests.

YÂJNAVALKYA.

CCXLV.—And they should say "svadhâ." Having said so, he should sprinkle water on the ground. He should say "let Viśvadevas be satisfied." And the Brâhmaṇas have (also) said (so), he should mutter silently this (next verse).—245.

MITÂKṢARÂ.

And those Brâhmaṇas should say "let svadhâ be." When they have said so, then he should sprinkle water on the ground through

a Kamaṇḍalu. After that he should say "Let the Viśvadevas be satisfied." The Brâhmaṇas should respond "Be satisfied the Viśvadevas." This being said, he should recite the following stanza.

YÂJNAVALKYA.

CCXLVI.—Thus "May the liberal-minded abound with us! May the Vedas and the progeny also (increase)! And may faith not forsake us! May we have plenty to bestow!"—246.

MITÂKṢARÂ.

"Liberal-minded"—the givers of gold and the rest. "With us"—in our family. "May abound"—may they be many. "May the Vedas increase"—through our regularly studying, teaching, and knowing their meaning. "And the progeny also" increase by the unbroken succession of sons, grandsons and the rest. "And may faith," or the reverence for ancestral rites, "not forsake us" or not depart from us. "And to bestow" gold, &c., "plenty," unlimited in quantity, may be to us. "Thus"—means that he should silently pray thus.

*Translator's notes:*—Compare MANU III. 259. Vi. Smṛ. LXXIII. 28.

The word "iti" is not in the Yâjñavalkya's text, but it is found in MANU and other Smṛitis where tho same Mantra occurs *verbatim*. The metre also requires the addition of "iti" at the end of "astu."

In the Viṣṇu Smṛiti (LXXIII.. 30) there is this additional prayer:—

(The second half of the benediction shall be as follows), "May we have plenty of food, and may we receive guests. May others come to beg of us, and may not we be obliged to beg of any one."

The invited Brâhmaṇas should respond by saying: "Thus let it be."

*Dismissal of Brâhmaṇas.*

YÂJNAVALKYA.

CCXLVII.—Having said thus, (and) having spoken pleasant words, and having saluted them, he should dismiss (the Manes). The (method of) dismissal is by reciting "Help us, Deep-skilled, &c., with a pleased heart, beginning with the Father."—247.

MITÂKṢARÂ.

"Thus," having "said" muttered silently, the prayer mantra mentioned above, and "having spoken pleasant words," to this effect "Blessed have we become by our house being sanctified with the dust

of your feet, and by your taking the trouble of eating this humble and unworthy repast of pot-herbs, &c., yea, we are very much obliged to you." "And having saluted" by bowing after circumambulating them. "He should dismiss"—How should he dismiss them? He mentions that next. He should recite the Ṛig verse (VII. 38.8) commencing with "Deep-skilled in Law eternal, O Vâjins, help us, &c."

"Beginning with the father"—he should dismiss the Manes of the great grandfather first, and ending with the Viśvadevas, holding a Kuśa grass in his hands, and saying "Arise O Fathers." "With pleased heart"—with a delighted mind. Thus "the dismissal" should be performed by him.

*Translator's notes.*—The verse वाजे, &c., is given below:—from Ṛig Veda VII. 38. 8.

"वाजे वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः।
अस्य मध्वः पिवत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥"

"Deep-skilled in Law eternal, deathless, Singers, O Vâjins, help us in each fray for booty.

Drink of this meath, be satisfied, be joyful: then go on paths which Gods are wont to travel."

The salutation should be made by all the family members of the host, with their folded hands. The Brâhmaṇas should bless them by putting up husked barley into their folded hands according to *Śaunaka*.

The doubt arises as to the method of dismissing the Manes, as to how it should be done. Should it begin with the dismissal of the Father first, then of the grandfather, and then of the great grandfather or how? The answer is that the dismissal is in the reverse order of the offering of the piṇḍas. First the Manes of the great-grandfather should be dismissed, then the grandfather and then the father.

In dismissing the Pitṛis, the *root* of the Kuśa-grass should be grasped, while in dismissing the Viśvadevas the *top* of the Kuśa should be clutched.

After dismissing the Fathers, he should dismiss the two Brâhmaṇas representing the Viśvadevas, according to Śaunaka.

In the text of the Yâjñavalkya the prayer for blessing is enjoined to be recited *after* praying to the Viśvadevas (see above, verse 245.) According to ***Prâchetas***, it should be uttered *before* the prayer to Viśvadevas. According to Pâraskara it is to be *after* the Svasti-vâchana.

According to MANU (III. 258), it should be *after* the invited Brâhmaṇas have been dismissed.

YÂJNAVALKYA.

CCXLVIII.—Then he should dismiss the Brâhmaṇas, after having turned up the Pitṛi-pâtra, *viz.*, the arghya-pâtra in which the droppings were collected before.—248.

## MITÂKṢARÂ.

"The arghya-pâtra in which, before" at the time of finishing of the giving of arghya, "those droppings" from the hands of the Brâhmaṇas when the arghya water was given, "were collected" or deposited, that Pitṛi-pâtra which was so long nyubja, or face-down, should now be turned up with its face upwards, and then the (invited) Brâhmaṇas should be dismissed.

It should be observed that this is to be done *after* the recital of the prayer for benediction, and before the uttering of the Vâje-Vâje Ṛig hymn. This is inferred from the construction of the stanza, where the participial affix "tvâ" in "Kṛitvâ"—"after having done" is employed in the text.

### BÂLAMBHAṬṬA'S GLOSS.

The doubt arises that dismissal had already been taught before, why is it repeated here? It is answered by Vijñâneśvara by saying "it should be observed &c." This is in fact supplementary to the last stanza. This is also what Parâśara says.

### YÂJNAVALKYA.

CCXLIX.—Then having followed them and having circumambulated them, he should eat the remnant of the food offered to the Pitṛis. He should also remain that night as a Brâhmachârî, along with the invited Brâhmaṇas.—249.

## MITÂKṢARÂ.

Then "following" the departing guests up to the boundary (of his village), and being permitted by them by saying "now desist," and then by "circumambulating them" he should return home; and eat along with his family members the remnant of the Śrâddha food, "eaten by the Pitṛis."

This is a niyama rule and not a Parisaṅkhya (he must eat the remnant of the Śrâddha food). But with regard to the meat food (offered in Śrâddha) he may eat it, if he is inclined to eat it (but not bound to do so), as has already been mentioned before in stanza, 179.

The performer of the Śrâddha along with the Brâhmaṇas fed therein should remain chaste observing the vow of Brahmacharya during the night of that day on which the Śrâddha was performed.

The force of the word "also" indicates that he should not take a second meal &c., that day: as say the texts:—

"Brushing the teeth, chewing the betel leaves, bathing by rubbing oil on the body, and not taking any food, sexual intercouse,

taking medicines and eating food given by another, these seven acts should be avoided by the performer of Śrâddha."

"Taking a second meal, undertaking a journey, carrying a load, sacred study, conjugal intercourse, giving alms, accepting gifts, and fire-offering, these eight acts should be avoided by the performer of a Śrâddha."

*Translator's Notes*:—The Brahma-Purâṇa says that the feet of the guests should be worshipped with ghee mixed with curd: and with scented water, and they should be propitiated with salutations.

According to *Vṛiddha-Yogî*, he should follow the departing guests for eight paces, accompanied by his wife, children &c.

After their departure, the place of eating should be swept of all remnants as says MANU (III. 265).

These remnants so swept should be buried in ground by digging a trench according to *Prâchetas*.

After thus clearing the remnants the Bali Vaiśvadeva should be done as says MANU III. 265. A different rule is laid down in the Brahmâṇḍa-Purâṇa and in the Bhavişya.

He should not take that day any food which has not been offered to the Pitṛis. But if there be no remnant of such food remaining, he should cook fresh food, but never fasting on the Śrâddha day. But if the Śrâddha day falls on a fast-day like ekâdaśî he should smell the food.

According to others, he should eat even on a fast day.

Therefore the commentator has said that this eating on a Śrâddha day is a Niyama or a restrictive rule, (and on no account should it be left unobserved). (Eating is natural to man, but when a sacred text says that one should eat on such a day, it makes eating a niyama—the man has no option left, he *must* eat on that day—he cannot fast that day. It cannot be a Parisaṅkhya rule which occurs only then when *two* rules present themselves for application, and one is selected).

The commentator mentions a special case with regard to the meat offered in Śrâddha. For with regard to it, he is not obliged to take it, if he has no inclination for it.

Compare also the Matsya Purâṇa, Ch. XVII. 31-36 (S. B. H. Vol. XVII. pt. 1, p: 57).

## *Vṛiddhi Śrâddha.*

The author having described the Pârvaṇa Śrâddha now describes the Vṛiddhi Śrâddha.

YÂJNAVALKYA.

CCL.—Thus (also) in the Vṛiddhi Śrâddha he should worship the Nândi-mukha Pitṛis, the movement to be from (left to) right, and the piṇḍas should be mixed with curd and Karkandhû fruit, and all rites to be with barley.—250.

MITÂKṢARÂ.

"In the Vṛiddhi" in the Śrâddha on the occasion of the birth of a son, "thus" in the manner described above, he should worship the Pitṛis *i.e.*, honour them.

The author now mentions the special mode of ritual with regard to this (Vṛiddhi Śrâddha). "His movement to be from left to right." He whose method of performing the ceremony is from left to right is called "whose movement is from left to right." That is to say, he moves from left to right in offering the piṇḍas.

The word "Nândimukha" qualifies the word "Pitṛis." Hence it means that in all texts relating to invocation &c., the word "Nândimukha" should be added everywhere to the word "Pitṛi," thus, "I shall now invoke the Nândimukha fathers; I shall now invoke the Nândimukha grandfathers, &c."

How should he worship them? The author answers "He should worship them by offering piṇḍas mixed with curd and Karkandhu," Karkandhu is *badari* fruit or jujube. The piṇḍas should have these two things (curd and jujube) in addition, and all the rites that are performed with sesamum (in Pârvana Śrâddha) should be here done with barley.

The number af Brâhmaṇas to be invited here is the same as mentioned before, *viz.*, "even in the Viśvadeva and odds in Pitṛi" (verse 227).

By mentioning that the movement should be from left to right, the author indicates by implication that other special ceremonies mentioned in other Smṛitis regarding Vriddhi Śrâddha should also be observed. As says Âśvalâyana:—"Now in the Abhyudayika (śrâddha) there should be an even-number of Brâhmaṇas, the Darbha blades should have no roots, one should sit facing the east, the sacred thread should be hung on the left shoulder (yajñopaviti), the rite is performed from left to right, barley is to be used instead of sesamum, there should be offered scents and the rest double (of that in ordinary śrâddha) and he should give straight unbroken Darbha blades and a seat." (III. 5. 13-15).

The pouring of barley should be done with the mantra 'यवोसि सोमदेवत्यो गोसवे देवनिर्मतिः । प्रत्नवद्भिः प्रत्तः पुष्ट्या नान्दीमुखान्पितृनिमाल्लोकान्प्रीणयाहि नः स्वाहा' इति यवावपनम् ।

"Barley art thou; Soma is thy deity; at the Gosava sacrifice thou hast been created by the gods. By the ancients thou hast been

offered. Through the pusṭi oblation render the Nândi-mukha Fathers and these worlds propitious to us, Svâhâ."

*Note*:—This is the mantra for offering arghya.

O Viśvedevas, this is your arghya. O Nândi-mukha fathers, this is your arghya." Thus the arghya should be offered according to the sex of the ancestors.

The homa should be offered on the hand with these two mantras:—"To Agni, Kavyavâhana svâhâ, to Soma, Pitrimat svâhâ."

He should cause to be recited the five Ṛig verses containing the word Madhu ending with upasmai gâyata in the place of the three Ṛig verses containing the word Madhu and beginning with madhuvata ritayata &c.

And as the sixth verse he should cause to be recited the Ṛik "Akṣannamî madanta."

After the invited Brâhmaṇas have rinsed their mouth after eating (âchamana), he should cause the place of eating to be plastered with cow-dung, and having spread the darbha blades with their points facing east on that ground, he should offer to each ancestor two piṇḍas made of the remainder of the food eaten by the Brâhmaṇas by mixing it with curd and ghee. These are the several other rites which should be observed in this ceremony.

Though the verse merely says "Worship the Fathers" in general terms yet all the three śrâddhas and their order should be learnt from other Smṛitis as says the Śatâtapa* :—

"First the Śrâddha offering should be made to the deceased mother, after that the śrâddha of the fathers (father, grandfather, great grandfather) then the śrâddha of the maternal grandfathers (maternal grandfather, maternal great grandfather and maternal great great grandfather). These are the three śrâddhas ordained in the Vṛiddhi śrâddha."

*Translator's notes*:—Compare Śaṅkhyana IV. 1-4, A. II. 5, 10, IV. 7. G. IV. 4 (2, 3). Kh. III. 5. 35, H. II. 10-13, Ah. 21, 1. 9.

The five Ṛik verses beginning with upasmai gâyata are Ṛigveda IX. 11. 1-5, and the Ṛik verse akṣannamî mandanta is I. 82. 2.

### *The Ekoddiṣṭa Śrâddha.*

The author now describes the Ekoddiṣṭa Śrâddha.

YÂJNAVALKYA.

CCLI.—The ekoddiṣṭa śrâddha is without the Devas, there is only one arghya vessel, and there is only one

* This verse is assigned to Prachetâ in Parâśara Mâdhava (B. S. S., Vol. I., pt. 2, p. 459).

pavitravaka (bunch of kuśa grass) and it is deviod of invocation, and fire-offering and it is with the sacred thread suspended by the right shoulder.—251.

MITÂKṢARÂ.

"Ekoddiṣṭa," that Śrâddha ceremony which is directed to a single (person recently deceased) is the rite bearing the name of "Ekoddiṣṭa Śrâddha," and we infer by the mention in verse 254 of the words "śeṣam pûrvavat âcharet," "he should do the rest as before," that all the rites described in the pârvaṇa Śrâddha are applicable in Ekoddiṣṭa Śrâddha also. So the author does not repeat them here, but mentions only those rites which are peculiar to it.

"Without the Devas," without the Viśvadeva offerings. "One arghya," the arghya vessel should be one only. "One pavitraka," there should be one blade (bunch) of kuśa grass for the purposes of straining. "Devoid of invocation," no inviting takes place here. "Devoid of fire-offering," there is no putting of food into the fire as a whole. "Sacred thread suspended by the right shoulder," the holy thread should be in the form called prâchînavîti. This shows by implication that in the Abhyudayika Śrâddha mentioned in the preceding verse the sacred thread should be suspended in the ordinary manner from the left shoulder, *viz.*, it should be yajñopavîti.

***Translator's notes*:—See the Gṛihyasûtras of Śaṅkhâyana IV. 2. Âśvalâyana, IV. 7. 1; Pâraskara III. 10. 50 *et seq.***

YÂJNAVALKYA.

CCLII.—(In this ekoddiṣṭa) Upatiṣṭhatâm (may it reach the deceased father) should be used in the place of akṣayyam (may it be imperishable). And in thus dismissing the Brâhmaṇas he should say abhiramyatâm (be satisfied) and they should reply abhiratâḥsma (we are satisfied).—252.

MITÂKSARÂ.

Moreover instead of the ordinary svasti word akṣayyam as required by the verse 243, "Then he should cause to be recited the benedictory speech, and also (the making of) the Akṣayya-udaka," he should use instead Upatiṣṭhatâm (may approach the father) instead of "imperishable."

And in dismissing the invited Brâhmaṇas, after reciting silently the mantra "vâje vâje" as ordained by verse 247 he should, taking

the dharva blade in his hand, recite in addition abhiramyatâm "be satisfied." The invited guests should say "we are satisfied."

The above verse indicates that it is well-known.

The verse should be completed by adding the words "the remaining rites are like those mentioned in the pârvaṇa śrâddha as described before."

This ekoddiṣṭa should be performed at mid-day, as says Devala:—

"In the forenoon the rites in honour of the Devas should be performed and in the afternoon those in honour of the forefathers. But in the midday the rite of ekoddiṣṭa should be performed regarding a person recently deceased whole morning is the time for the performance of Vriddhi Śrâddha."

In verse 249 it was ordained that "he should eat the remnant of the food offered to the pitṛis." But an exception to this is mentioned with regard to some particular kinds of ekoddiṣṭas, as says the following:—

"What remains at the ceremony of navaśrâddha, what ordinarily remains as stale food in one's home, and the remnants of the food after the husband and wife have finished their meal these (three kinds of remnants) should never be eaten."

A nava-śrâddha or a śrâddha in honour of a recently deceased person is thus described:—

"Nava-śrâddha is said to be that ceremony which is performed on the first day, on the third day and on the fifth, seventh, ninth and eleventh days after the death of the deceased person." *

In these ekoddiṣṭa śrâddhas the remnant of the food is not to be eaten.

*Sapiṇḍikaraṇa.*

The author now describes (the rite of) sapiṇḍikaraṇa. Let him prepare four vessels containing,

YÂJNAVALKYA.

CCLIII and CCLIV.—Scents, water and sesamum for the sake of arghya. Let him pour in the Pitṛi vessels (the water of) the Preta vessel, with the two mantras beginning with ye samânâ. He should do the rest according to the previous rites. This sapiṇḍikaraṇa, and the

* In Parâśara Mâdhava (B. S. S, Vol. I, pt. 2, p. 448), this verse is assigned to Aṅgirâ.

(last-mentioned) should be performed for a female also.—253 and 254.

MITÂKṢARÂ.

Let him take according to the previous-mentioned rule, for the purpose of the preparation of arghya, four vessels containing scents, water and sesamum. By mentioning that four vessels containing sesamum it is shown that four Brâhmaṇas should be invited to represent the group of pitṛis. Of course, two Brâhmaṇas should be invited to represent the Vaiśvadevas, as already fixed.

Then here dividing the water containing in the Preta vessel, leaving a little behind, he should pour it into the Pitṛi vessels with the two mantras beginning with "ye samânaḥ samanasaḥ" &c. (Vâjasaneyi Saṁhitâ XIX 45, 46).

"The rest," beginning with the invocation of the Viśvadevas and ending with the dismissing of the Brâhmaṇas, he should perform "according to the previous rites" *viz.*, according to the rites of Pârvaṇa Śrâddha.

With the water remaining in the arghya vessel for the Preta, and giving arghya water in the hand of the Brâhmaṇa, he should finish the remaining ceremony like ekoddiṣṭa. With regard to the remaining three Brâhmaṇas representing the Pitṛis the ceremony should be like that in the Pârvaṇa Śrâddha.

"This sapiṇḍikaraṇa" and the previously mentioned ekoddiṣṭa "should be performed for a female also," *i.e.*, it should be performed for one's deceased mother also. By so saying it is shown by implication that in Pârvaṇa Śrâddha the ceremony for mother is not to be performed.

*Note.*

1. Now (follows) the Sapiṇḍikaraṇa (*i.e.*, reception of a dead person into the community of Piṇḍa-offerings with the other Manes).

2. When one year has elapsed, or three half-months.

3. Or on a day when something good happens.

4. He fills four water-pots with sesamum, scents and water.

5. Three for fathers, one for the (newly) dead person, and pours the pot that belongs to the (newly) dead person out into the pots of the fathers with the two verses. "They who commonly" (Vâjasaneyi Saṁhitâ XIX, 45, 46).

7. Thus also the lump (of flour).

8. This is the Sapiṇḍikaraṇa (Śaṅkhâyana-Gṛihya-sûtra, IV Adhyâya, Khaṇḍa 3).

50. When the Piṇḍas are prepared, the deceased person, if he has sons, shall be considered as the first of the (three) Fathers (to whom Piṇḍas are offered).

51. The fourth one should be left out.

52. Some (make Piṇḍa offerings to a deceased person) separately through one year (before admitting him to a share in the common Pitṛiyajña).

53. But there is a rule, "There can be no fourth Piṇḍa"—for this is stated in the Śruti.

54. Every day he shall give food to him (*i.e.*, to the deceased person), and if he was a Brâhmaṇa, a vessel with water.

55. Some offer also a Piṇḍa. (Pâraskara-Gṛihya-sûtra. III Kâṇḍa, 10 Kaṇḍikâ, 55).

## A DISCUSSION.

### *An Erroneous View.*

Some say that the word Preta in the verse means the great grandfather of the father (the fourth ancestor, and not a person recently deceased). (They give the following reason):—

Because of this fourth ancestor there is cessation of the offering of Piṇḍas &c., after the time of Sapiṇḍikaraṇa ceremony, because he becomes then merged into the remaining three. (Before one's father dies, the father used to offer Piṇḍas &c., to his three ancestors. But after the death of the father, on the completion of the Sapiṇḍikaraṇa ceremony the fourth ancestor or the great great grandfather of the son ceases to receive any Piṇḍas and therefore, the water in the fourth pot which represented him is called the Preta pot and henceforth this fourth ancestor will not receive any separate oblation but through his three successors. This is the meaning of the symbolism of mixing his water with the water of the three other pots). The Preta pâtra cannot mean the pot representing the immediately and recently deceased person. For, if it were so then mixing the water of the pot of the recently deceased person with three other waters would indicate that the recently deceased person had merged into his three higher ancestors and there should be a cessation of the offering of Piṇḍa and water to him after Sapiṇḍikaraṇa. But this is not right according to all views. Therefore YAMA has said:— "He who entertains with a separate Piṇḍa a recently deceased person (Preta) after the Sapiṇḍikaraṇa ceremony has been done for him, becomes thereby a transgressor of law and is considered as a patricide."

(If it be objected how the word Preta can be applied to the fourth ancestor, we reply) that the word Preta is properly applied to the fourth ancestor also because it is made up of two words Pra meaning completely (prakarṣena) and Itaḥ meaning passed away. (He who has passed away completely is a Preta, *viz.*, a fourth ancestor no longer having a direct communication with his progeny). More-

over we see the word Preta employed in this sense in passages like the following :—"Pretebhyaḥ eva nipriṇiyâta &c.," where the word Preta is employed to designate any deceased person and not necessarily a recently deceased person.

Moreover there is the following text showing that there is prohibition of Śrâddha &c., of a Preta after the completion of the Sapiṇḍikaraṇa ceremony and this cannot be applied to a person recently dead for in his case the Śrâddha is enjoined on the new-moon and other days. The text above referred to is the following :—

"The Sapiṇḍikaraṇa Śrâddha should be performed by first performing the Deva Śrâddha. He should feed the Pitṛis therein and henceforward he should not regard (or offer food to) the Preta." (Here the word Preta certainly means the fourth ancestor who ceases to get Piṇḍa after the Sapiṇḍikaraṇa of the father).

Moreover, the text (Manu V. 60).

**"The relation of Sapiṇḍahood ceases with the seventh ancestor" is valid only in that alternative where the fourth ancestor is considered as merged in his three successors. The fourth ancestor shares in the three Piṇḍas by pervasion, the fifth ancestor pervades two Piṇḍas, the sixth ancestor pervades one Piṇḍa, the seventh pervades none. So Sapiṇḍahood ceases with the seventh ancestor because he gets no Piṇḍa.**

Moreover, the word Pitṛipâtra in the above verse also indicates that the water of the Pretapâtra should be poured into the pots beginning with the Pitṛipâtra, *viz.*, with the pot containing for the father and then in the pot representing the grandfather and then in that of the great grandfather. This is possible only in our interpretation of the text where the word Pitṛi is taken in its primary sense meaning father and therefore the water of the Preta pâtra or in the pot of the fourth ancestor is poured into the pots beginning with that of the father. The verse is not otherwise possible of giving a reasonable interpretation for then the great grandfather would not be the chief and the final person.

Therefore, the true interpretation of the text is that the water of the Pretapâtra or the fourth pot representing the great great grandfather should be poured into the other three pots representing the father, grandfather, and the great grandfather called collectively the Pitṛipâtras.

## THE REFUTATION OF THE ABOVE VIEW.

This view is not correct. Because in this verse here the object is not to teach the cessation of the offerings of Piṇḍas &c., after the

mixing of one Piṇḍa with the other three, but the object is that by the cessation of the Pretahood or ghostliness of the deceased father there should accrue to the deceased the condition of Pitṛihood or felicity. The condition of Pretahood or that of a shade or ghost is a condition of suffering extreme pain caused by hunger and thirst. As says Mârkaṇḍeya :—" The sojourn of all men in the region of the Pretas or the shades is declared to be for one year; there exists in that region hunger and thirst every day, O son of Bhrigu."

The condition of obtaining Pitṛihood is getting into relation with the celestial divinities called Śrâddha Devatâs, *viz.*, Vasu, Âditya and Rudra. By the previously described ekoddiṣṭa ceremonies finishing up to the Sapiṇḍikaraṇa there is the cessation of Pretahood and the attainment of Pitṛihood, a fact which we learn from the ancients, from the texts like the following :—" For whom (deceased) there are not given these sixteen Preta Śrâddhas, his Pretahood remains firmly fixed though hundreds of other Śrâddhas may be given for him." So also the following text :—" He should prepare four Piṇḍas and mix the first with the remaining ones, henceforward the Preta enjoys (everything offered) in common with the Pitṛis." All these texts show that the object of the mixture of the Piṇḍas is the bringing about of the cessation of Pretahood of the deceased.

As regards the text of the YAMA :—

**" He who entertains with a separate Piṇḍa a recently deceased person (Preta) after the Sapiṇḍikaraṇa ceremony has been done for him, &c."**

As quoted by our opponent this also supports our view by ordaining that after Sapiṇḍikaraṇa there is a prohibition of giving of separate Piṇḍas to the recently deceased as was done for one year in the manner of Ekoddiṣṭa. This text of YAMA indicates that after Sapiṇḍikaraṇa the deceased having entered the rank of the Pitṛis gets Piṇḍas along with his other ancestors according to the rules of Pârvaṇa Śrâddha. And this interpretation of the text of YAMA shows that after Sapiṇḍakaraṇa no longer separate Piṇḍas are given to the deceased, but in all Śrâddhas henceforward whether they be annual or fortnightly the rites would be in the form of that Ekoddiṣṭa ordained for a person whose Sapiṇḍikaraṇa has been performed.

***Translator's note*** **:—The Śrâddha on the anniversary days of a deceased person is also an Ekoddiṣṭa Śrâddha but if it is not like the Ekoddiṣṭa of pre-Sapiṇḍikaraṇa days.**

Though again here is quoted another text by our opponent *viz.*,

Punaḥ pretam na nirdiśet, "and henceforward he should not regard (or offer food) to the Preta," yet it has not that meaning. It really means "henceforward he should not indicate the deceased by uttering the word Preta, but he should always use the word Pitṛi with regard to him when the Sapiṇḍikaraṇa has been performed.

Moreover, the word Preta has not only an etymological meaning indicating a person who has passed away for good (pra-ita) but it is a rûḍhi word here meaning a condition of suffering of particular pain during this period of puragatory. The word Preta thus means here the person in purgatory.

Though the word Preta is employed to denote in some passages as quoted by our opponent, a deceased person in general yet there also such a person is called Preta because he had experienced that condition of Pretahood previously, though he has now transcended that condition.

As regards the objection based on the text "that Sapiṇḍahood ceases in the seventh" we reply that that text does not conflict with our explanation, for the first Piṇḍa pervades (is effacious up to) the fourth ancestor, the second Piṇḍa pervades up to the fifth ancestor and the third Piṇḍa pervades up to the sixth and there is cessation in the seventh.

Moreover, the Sapiṇḍa relationship does not depend upon the relationship of the deceased through the offering of Piṇḍas and his getting it or not, because such a definition is open to the objection of non-pervasion (not including every case.) On the other hand, we have already mentioned before (in the chapter on marriage) that the relation of Sapiṇḍahood depends upon one's having the same particles of matter of one's corporeal body.

The objection as regards the use of the word Pitṛipâtra that is also futile, because the word Pitṛi there denotes those persons whose Pretahood has ceased and who obtained the status of being in the company of Śrâddha Devatâs. Therefore, the word Pitṛipâtreṣu "in the vessels of the Pitṛis" does not mean "in the vessels of the father, &c.," but it means "in the vessels of the Fathers" (technically so called.) So there is no objection on that scope.

Thus it has been established, by refutation of our opponent's view, that the water in the pot representing a person recently deceased, and his Piṇḍa also should be mixed with the waters and the Piṇḍas representing his three ancestors. But the teacher (Viśvarûpa) has

explained the verse in a way as to support the former view (the (Pûrvapakṣa.) (It may be, that it is not his opinion, but he wants to indicate the other side's view only. He does not mean to endorse that view, but to indicate the existence of this view only.)

And this Sapiṇḍikaraṇa of his deceased father is to be understood (only then) when the three ancestors, the grandfather and the rest, are dead. But when the father has died, but the grandfather or the great grandfather is alive, there is verily no Sapiṇḍikaraṇa of the deceased father. Because of the following text:—"Those who have died out of their order, for them there is to be performed no Sapiṇḍikaraṇa."

But as to the following text of MANU (III. 221):—

**"But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather."**

That also is for the sake of making the rule that henceforward the word Pitṛi should be employed with regard to the deceased father and not the word Preta, and that verse is not for the purpose of teaching that two Piṇḍas should be offered to great grandfather and the great great grandfather.

"Says an objector" but what about the following text (Manu III. 220):—

**"But when the father is alive he should indeed offer Piṇḍas to the higher ones only. So also when one's father is dead and the grandfather is alive."**

That text also is to be construed with the words "He should offer Piṇḍas to the higher ones only," (and not to the deceased father.)

But how should he offer Piṇḍas in the two cases (where the father is *dead* and a higher ancestor is alive; and where the father is *alive*, and the higher ones are dead)? To this the answer is given by the above text of MANU "He shall after pronouncing father's name, (end with) mentioning that of his great grandfather." That is, by taking the first (*i.e.*, father) and the last (great grandfather) it is indicated that the ritual should be in these words always:—Pitṛibhyaḥ, pitâmahebhyaḥ, prapitâmahebhyaḥ) "to the father, grandfather, and the great grandfather of the particular person I offer this Piṇḍa." (But the formula should never) begin with the words "to the grandfather or to the great grandfather," nor end with the words "to the great great-grandfather," nor with the words "to the father of the grandfather."

***Translator's Notes*:—There are two cases, first where the father is alive and the higher ancestors are dead; and the second where the father is dead, and any one of the higher ancestors is alive. In the first case the formula should run thus:—**

"Pituḥ pitṛibhyaḥ pitâmahebhyaḥ prapitamahebhyaḥ." "To the father's father, grand-father, and great-grandfather." It should never begin with the words "to the grandfather or the great-grandfather," nor should it ever end with the words "to the great-great-grandfather" or "to the father of the great-grandfather."

And hence it follows that since the words "father and the rest" are expressive of relationship only, therefore, in the case of father being alive, the formula should be in these terms. "To the father, grandfather and the great-grandfather of the father." Similarly where the grandfather is alive, the formula should be "to the father, grandfather and the great-grandfather of the grandfather". (In other words, the formula should always begin with the word "Pitṛi" and end with the word Prapitâmaha).

And, therefore, in the Piṇḍapitṛiyajña the words "Śundhantâm pitaraḥ" etc., of the mantras (Âśvâlayana Śrauta Sûtra II. 6. 14) (or Âpastambhaśrautasûtra I. 7. 13) are not altered according to grammatical requirement (but the word "Pitṛi" is always used).

Though there is a text of VIṢṆU (LXXV. 4).

"He whose father is dead (but whose grandfather is alive) must first of all offer a Piṇḍa to his father, after that two Piṇḍas to the two ancestors coming before his grandfather".

The meaning of this is, that when the grandfather is alive, and the father is dead, then having offered one Piṇḍa to the father, according to the ritual of Ekoddiṣṭa, he should give two Piṇḍas to the two higher ancestors, beginning with the grandfather of the father (*i.e.*, to his great-great-grandfather) and the father of the great-great-grandfather according to the Pârvaṇa Śraddha rite. For, of course, his own great-grandfather is always entitled to receive his offering of Piṇḍa, (as well as his grandfather if he were dead). But since the grandfather is alive, he offers the Piṇḍa to his (own) great-grandfather by his own right and to his fourth and fifth ascendants (because his grandfather offers Śraddha to them).

The employment of proper words in the formula in offering Piṇḍas to such ancestors has already been mentioned before (*viz.*, the formula is "to the father, the grandfather and the great-grandfather of my grandfather the Piṇḍa is offered)."

*Translator's Notes* :—Compare the three rules of Viṣṇusmṛiti LXXV. 1-3. "He who makes the Śrâddha-offering while his father is alive, must offer it to those persons to whom his father offers (his) Śrâddhas). (If he offers a Śrâddha) while both his father and grandfather are alive, (he must offer it to those persons) to whom his grandfather (offer his Śrâddhas). While his father, grandfather, and great-grandfather are alive, he must offer no Śraddha at all."

In fact, these two texts of MANU and VIṢṆU do not teach the Sapiṇḍikaraṇa of a person who has died out of his order but it only teaches that his Śrâddha is to be performed by Ekoddiṣṭa rite. This is the case also in other instances of particular kinds of deaths as mentioned later on.

Similarly it must be understood that there is an absence of Sapiṇḍikaraṇa in the case of that person also who has been killed by a cow or by a Brâhmaṇa and the like. As says KÂTYÂYANA :—

"When a father is killed by a Bâhmaṇa and the like or has become an outcaste or an ascetic or has died in an inverted order (leaving grandfather alive) then he should offer Piṇḍas to those persons to whom his father used to offer Śrâddha (and not to his deceased father)."

Though it may have been possible to perform Sapiṇḍikaraṇa of a person (dying in proper order yet it is not to be so) if the father is killed by a cow or a Brâhmaṇa, because that is the inference to be drawn from the above verse, where he is passed over and the Śrâddha of the grandfather and the rest has been ordained to be performed according to the Pârvaṇa rite. It clearly shows that no Sapiṇḍikaraṇa takes place in such contingencies.

So also is another Smṛiti :—

"Those men whose issues have been cut off for them there is no Sapiṇḍa. Nor should there be performed for them the sixteen ekoddiṣṭa Śrâddhas (which are performed during the first year of the death in the case of the other person)."

*Translator's Note* :—But as a matter of usage, good men now-a-days perform Sapiṇḍikaraṇa of such persons also though opposed to the text of MANU and VIṢṆU. Otherwise such deceased persons would always remain in the painful state of purgatory or Preta-Loka. In fact Brahma Purâṇa endorses this modern innovation. So also is the dictum of the Skanda Purâṇa, SUMANTU and of HEMADRI and MADANAPARIJÂTA.—BÂLAMBHATTA.

*The case of the Mother.*

There is a doubt as regards the gotra to be used in offering Piṇḍa &c., to a deceased mother. Should it be offered by reciting her husband's gotra or the gotra of her father? Because there are seen texts on both sides. Such as :—

"A married woman falls of her own gotra after her marriage as soon as the ceremony of walking seven steps is completed. All ceremonies of offering Piṇḍa and water to her should be done through (the recital of her) husband's gotra. This and other texts like this show that a married woman gets her husband's gotra."

While the texts like the following show that she retains her father's gotra.

"She should perform no ceremony abandoning the father's gotra and the gotra of her husband. Or, as the women have at their birth the gotra of their father so at time of their death (they have the same gotra) retaining their paternal sept (gotra)."

Thus there having arisen this doubt (arising from these two conflicting views) it follows that the father's gotra is retained throughout her life in cases of those marriages which have taken place according to the rites of the Asuras and the rest as well as in the Putrikâ-karaṇa marriage where the father of the bride stipulates that

a son born to her would be considered his son and continue his lineage. Because in every one of such marriages there are specific texts (that the paternal gotra is not lost) and because (in the case of Putrikâ-karaṇa marriage) there is never the completion of the gift of the girl (by the father of the girl to the husband because the father has reserved the right to the offspring of such a marriage).

In the cases of the marriages which are performed according to the rites of BRÂHMA and the rest (according to the four approved forms of marriage) there is an option in such cases according to the maxim of "Vrihiyava" (rice and barley) as well as the maxim of Bṛihatrathantarasâma.*

And with regard to this also the decision is to be made according to the family usage as taught in the following verse (Manu IV. 178):—

"By that road on which his father has travelled and by which his grandfather has walked, let him go by that road of the good men, for by so walking he incurs no guilt."†

(This text shows that there is an option in cases of the gotra of a girl married according to the BRÂHMA or other approved forms, yet even here we must abide by the custom prevailing in his family through succession of generation. Without making such reconciliation of the above two conflicting texts there is no other mode of harmonising them. In other words, these texts apply to different subjects altogether (one to the cases of approved marriages and the other to the cases of disapproved marriages and Putrikâkaraṇa).

Where however no decision can be arrived at through scripture or through custom there one is at liberty to follow his own inclination, but here his wish is the law according to the text "according to his self-satisfaction." (MANU II. 6). It is similar to the case of Upanayana where an option is also allowed as to the time of Upanayana, *viz.*, that it may take place either in the eighth year of birth or the eighth year of the conception (see *Supra* verse 14 p. 55).

*Sapiṇḍikaraṇa of the Mother.*

In the Sapiṇḍikaraṇa of the mother also there are seen contradictory texts. Thus herein among these texts is the following :—‡

* "Having the Bṛihat and Rathantara Sâmans for a Sâman." M.-W.

† "Let him walk in that path of holy men which his fathers and his grandfathers followed; which he walks in that, he will not suffer harm." Bühler's Manu (S. B. E. XXV. pp. 156-157).

‡ This is assigned to Saṅkha in Pârasara Mâdhava (Vol. I pt. 2 p: 456 B. S.S.).

"It is declared in the Smritis that the Sapindikarana (of the mother) with the grandmother and others (is to be made).

This is in answer to the question "how the Sapindikarana of the mother should be done by the sons."

So also PAIṬHINASI has said that the Śapindikarana of the wife also should be performed by the husband (with the Manes) of his mother and the rest in the following text :—

"Of the wife dying without a son the husband should perform her Sapindikarana. With her mother-in-law and the rest should indeed be her Sapindakarana."

YAMA has said that her Sapindikarana should be with her (deceased) husband :—

"With the one (*viz.*, with the) husband (alone and not with other three ancestors) should be performed the sapindikarana of a woman. Because even after her death she (retains her) unity (with her deceased husband) through the recitation of the mantras, offering of fire-oblations and performance of vows."

But UŚANAS has declared that the Sapindikarana should be with the maternal grandfather (of the performer of Śrâddha ) :—

"As the sons performed the Sapindikarana of their father with their grandfather on the completion of full one year, in the same manner, they should perform the Sapindikarana of their mother with (her father, *viz.*, with their) maternal grandfather."*

"The adorable Śiva has said that as the father is united with the grandfather on the completion of full one year (by the rite of Sapindikarana) by the sons, so the mother (should be united) with the maternal grandfather in the same manner."

(The Vyavasthâ or decision however is thus stated by Vijñâneśvara). Thus there being these contradictory texts, (their reconciliation is) that when the wife has died without any son then the husband should perform her Sapindikarana with his own mother only. But (if on the death of the father) the mother has followed the deceased father on the funeral pyre (by becoming a Satî) then the son should perform the Sapindikarana of his mother with his father only. But a son born from a woman married by the rites of Asura &c., as well as a Putrikâ-son should perform the Sapindikarana of his mother with his maternal grandfather only (*viz.*, with her father). A son born to a woman married by Brâhma rites &c., may perform the Sapindikarana of his mother with his father or with his maternal grandfather or with his paternal grandmother at his option.

But here also (in the matter of option) if there is a fixed family usage then he must do so according to that usage alone. But if there be no such fixed family usage then he may follow the dictum of

* In Parâsara Mâdhava B. S. S. Vol. I. Pt. 2 p. 59, it is assigned to Sumantû.

MANU and perform the Sapiṇḍikaraṇa according to his self-satisfaction (MANU II. 6.).

*Translator's Note.*—There were four views regarding the Sapiṇḍikaraṇa of a deceased woman. She may have died (1) without leaving any son but a husband surviving her. (2) She might have died at the same time with her husband by self-immolation or Satîsm. (3) She might have survived her husband for some time and then died leaving her son behind. In this case it must be seen in what form her marriage was contracted with her deceased husband. (a) Was it by the four approved forms of marriages ? (b) Was it by the four disapproved forms of marriages ? (c) Was it by the Putrikâ-form of marriage ? In case (1) the Sapiṇḍikaraṇa is done by the husband with his mother. In the second case of Satîsm the Sapiṇḍikaraṇa is made by the son with her husband whose funeral pyre she has ascended. In the third case clause (a) there is option. In the third case clauses (b) and (c) the Sapiṇḍikaraṇa is with her father.

*The deceased Mother and the Pârvaṇa Śrâddha.*

Here also (inspite of the above vyavasthâ) by whatever form the Sapiṇḍikaraṇa of mother has taken place, where there is ordained by scriptures a separate Śrâddha for the mother, such as on occasions of Anvaṣṭaka &c., there the Pârvaṇa Śrâddha should be performed by associating the deceased mother with one's deceased paternal grandmother and the rest. As says the following text :—

"In the Anvaṣṭaka Śrâddhas, in the Vṛiddhi Śrâddhas, in the Śrâddhas performed at Gayâ (and other places of pilgrimage and on the Mahâlayâ day) and on the day of the waning moon, he should perform the Śrâddha of the mother separately. In other cases (her Srâddha should be performed) with her husband."

There (in Anvaṣṭaka &c.,) the Pârvaṇa Śrâddha should be performed by associating the mother with maternal grandmother &c. In cases other than Anvaṣṭaka &c., the mother's Śrâddha should be performed by associating her with her husband. Where according to the above text her Śrâddha is ordained to be done by associating her with her husband, it is in that case where her Sapiṇḍikaraṇa has taken place with her husband, because there she participates in the funeral oblations given to her husband. But (even) where her Sapiṇḍikaraṇa has taken place with one's maternal grandfather (*i.e.*, with her father) there (also) her Śrâddha should be done by associating her with him only (*i.e.*, with her husband). As says ŚÂTÂTAPAH :—With regard to the Pârvaṇa Śrâddha :—

"On the performance of Sapiṇḍikaraṇa the deceased gets the unity of form with her husband and her father, consequently she becomes a co-sharer in the oblations offered to them."

This being so *viz.*, (on occasions of Pârvaṇa Śrâddha, no separate Śrâddha is necessary for her except on the special cases of Anvaṣṭaka &c., it follows) that where the Sapiṇḍikaraṇa of one's mother has taken

place with his maternal grandfather, there the Śrâddha of the maternal grandfather becomes a nitya or obligatory duty just as the Śrâddha of one's father is a nitya duty. But where the Sapiṇḍikaraṇa of the mother has taken place with her husband or with one's paternal grandfather there the Śrâddha of the maternal grandfather is not a nitya duty. If one does it daily there is prosperity for him (in the future life). If he does not do so daily he incurs no sin. For such is the decision.

THE UDA-KUMBHA ŚRÂDDHA

(Now the author treats of the offering of a pitcher full of water during the first year of the deceased ancestor either daily or monthly).

YÂJNAVALKYA.

CCLV. For him even whose Sapiṇḍikaraṇa may have taken place before the expiry of a year, he should give for one year food with a pot full of water, to a twice-born (Brâhmaṇa.)—255.

MITÂKṢARÂ.

For him also whose Sapiṇḍikaraṇa has taken place before the expiry of full one year, in honour of him daily or monthly, up to the end of the year, according to one's ability, (cooked) food accompanied with a pitcher full of water should be given by him to a Brâhmaṇa.

By saying "before the expiry of the year" it is shown by implication that Sapiṇḍikaraṇa may take place either on the completion of a year or before that. As says ÂŚVALÂYANA (Gṛihya Pariśiṣṭa III. 11):—

"Now Sapiṇḍikaraṇa takes place when one year has expired or on the twelfth day."*

KÂTYÂYANA also has said—

"Then Sapiṇḍikaraṇa takes place on the completion of one year, or when three-half months have elapsed or when before such expiry there happens to take place some lucky event (such as the birth of a son &c.")†

Thus four cases have been shown by the scriptures, (1) on the twelfth day, (2) when three-half months have elapsed, (3) when some auspicious events (vṛiddhi) has happened and (4) when one year has elapsed.

* In Parâśara Mâdhava, (B. S. S. Vol. I. pt. 2. p : 451) it is referred to Atri. I have not been able to trace it in any printed edition of Atri. Tr.

† Not found in any printed edition of Kâtyâyana. The learned Editor of Parâśara Mâdhavya on the authority of some Mss. says that "this quotation belongs to Atri." (B. S. S. Vol. I. pt. 2. p : 45).

(The vyavasthâ is as follows). Among these (four alternatives) the Sapiṇḍikaraṇa of the father should be done by the son on the twelfth day, if he (the son) keeps the sacred fire. Because without Sapiṇḍikaraṇa he (the son) would not be entitled to perform the Śrauta ceremony like Piṇḍapitṛi-Yajña (and being a Sâgnika Brâhmaṇa he cannot allow the daily ceremony to remain undone for one year). As says the following text * :—

"When the performer of this ceremony keeps the sacred fire (is Sâgnika) or where the deceased also was a Sâgnika, then the Sapiṇḍikaraṇa of the father should be done on the twelfth day."

But a person who does not keep the sacred fire (is Nirâgni) he may perform the Sapiṇḍikaraṇa either when the three-half months have elapsed, or when an auspicious event has happened or when one year has elapsed.

*A Doubt.*

Here arises a doubt:—When before the end of one year there takes place the Sapiṇḍikaraṇa, then, should it (Sapiṇḍikaraṇa) be performed after first having finished the offering of the sixteen Śrâddhas (to be described below) or whether, *after* the performance of Sapiṇḍikaraṇa should those Śrâddhas be performed when their proper time arrives? This is the doubt because authorities are seen supporting both alternatives. Thus one authority† says :—

"Having finished the performances of the sixteen Srâddhas, the Sapiṇḍikaraṇa should be performed. Ii should never be performed so long as the sixteen Śrâddhas remain ungiven." The sixteen Śrâddhas are shown in the following Sloka ‡ :—The sixteen Śrâddhas are these (1) that offered on the twelfth day, (2) that offered on the Tripakṣa, (3) that offered on the sixth month, (4) monthly, (5) at the end of the year. These are declared by the wise as the sixteen Śrâddhas.

*Translator's Notes*:—The word "Tripakṣa" here is doubtful. If it means three-half months then the number of Śrâddhas will be more than sixteen as there are eight three-half months in a year. The sense seems to be that only one Tripakṣa should be taken, *viz.*, the first only. Thus the first Śrâddha should take place on the twelfth day, second on the completion of a month, the third on the completion of a month and a half and fourth up to fourteenth for every month, for ten months and the fifteenth after the death and lastly the sixteenth on the anniversary of death.

On the other hand is the following text:—

"He, whose Sapiṇḍikaraṇa may take place before the expiry of a year, for him also the monthly (Śrâddha) and giving of the pitcher full of water should be done throughout the year."

*This is referred to Gobhila or Kâtyâyana in Pârâśara Mâdhava (B. S. S. Vol. I. pt. 2. p : 452). The verses in that Smṛiti referring to Sapiṇḍikaraṇa are somewhat different from those given in the Mitâkṣarâ. Tr.

† Laugâkṣi, according to Parâśara Mâdhava (B. S. S. Vol. I. pt. 2. p : 449).

‡ Jâtûkarṇya., according to Parâśara Mâdhava (B. S. S. Vol. I. pt 2 p. 449).

(The Vyavasthâ here is as follows). The first (and best) case is that after performing Sapiṇḍikaraṇa, these sixteen Srâddhas (or any of the remaining of them) should be performed when their proper time arrives, because these could not have been performed before their proper time had arrived, for one is not entitled to perform them before their time. No doubt there is a text saying "after finishing the sixteen Śrâddhas, the Sapiṇḍikaraṇa should be done (even when it is done) before the expiry of one year," yet that rule applies to times of distress (where the performer is poor or expects through ill health his own speedy demise &c). When through this rule for times of distress one performs the Preta Śrâddhas before Sapiṇḍikaraṇa, then he should perform them according to the Ekoddiṣṭa rite.

But when one follows the first and the best alternative (as mentioned above, *viz.*, that even after Sapiṇḍikaraṇa he should perform the sixteen Śrâddhas at their proper times) then when so performing the sixteen Śrâddhas at their proper time he may do so either by the method of Pârvaṇa or by Ekoddiṣṭa (according to the family custom, *viz.*,) as he does the usual annual Śrâddhas, so must he do the monthly Śrâddhas. (On this there is the following Smṛiti authority)* :—

"When one performs the sixteen Śrâddhas before Sapiṇḍikaraṇa, then he should perform them all according to the method of Ekoddiṣṭa. But when he performs the sixteen Śrâddhas after Sapiṇḍikaraṇa, then again he should do them all according to the method of his doing the usual annual Śrâddha (by the Pârvaṇa method if the annual is done in that way and by the Ekoddiṣṭa method if it is done by that way in his family)."

And this Sapiṇḍikaraṇa along with the Preta Śrâddha should be done by one of the brothers only where there are many brothers and partition with regard to their enjoyment of their paternal state. The performance by one alone is sufficient to fulfil the requirements of law. It should not be done by all of them. Because of the following authority :—

"The nava-śrâddha, the sapiṇḍikaraṇa and the sixteen śrâddhas as well, should be performed by one person only though there may be other brothers enjoying partition-heritage."

*Translator's Note* :—As a rule the eldest brother generally performs the Śrâddha. In Daivakarma every partition brother performs his own ceremony separately but not so in Sapiṇḍikaraṇa. The nava-śrâddhas are those performed within the twelve days of the deceased.

This Sapiṇḍikaraṇa along with the Pretaśrâddha must necessarily be performed by the sons of all those men who have not died

* Paiṭhinasî, according to Parâśara Mâdhava (B. S. S. Vol. I. pt. 2. p. 454).

as Sannyâsins, because the object of Sapiṇḍikaraṇa is to release the deceased from the state of Preta-hood (in the purgatory). It (the Sapiṇḍikaraṇa Pretaśrâddha) should not be performed for the Sannyâsins. As says UŚANASÂ :—

"For the hermits (Yatis) there should never be performed Ekoddiṣṭa. When the eleventh day of their death arrives, the Pârvaṇa-śrâddha is ordained for them. There Śapiṇḍikaraṇa should not be done by their sons and the rest by the mere fact of their holding the three-fold stand (tridaṇḍa) they never enter into the condition of Preta-hood."*

If in the absence of a son, the rite of cremation has been performed by some Sagotra and the rest then by that person alone should be performed the Preta rites up to the end of ten days, according to the following authority† :—

"Whether a person is Sagotra or Asagotra, whether a female or a male whoever gives oblation to the deceased on the first day should complete it by giving it up to the tenth day".

For the Śûdras also this (Pretasapiṇḍikaraṇa) should be performed, but without the recitation of mantras, on the twelfth day, because of the following authority of VIṢṆU (XXI. 20) :—

"In the same manner Sapiṇḍikaraṇa without the recitation of the mantras is ordained for the Śûdras also, on the twelfth day."

After the Sapiṇḍikaraṇa all the annual and the Pârvaṇa śrâddhas and the rest should be done by the son alone as an obligatory duty while the persons other than the sons the duty is not obligatory.

*The times of Ekoddiṣṭa.*

The author now mentions the times on which Ekoddiṣṭa should be performed.

YÂJNAVALKYA.

CCLVI. So also on the (lunar) day of death, should be performed thus (the Ekoddiṣṭa) every month, up to the end of the year, and themselves (thereafter) every year. The first (Ekoddiṣṭa Śrâddha) on the eleventh day.—256.

MITÂKṢARÂ.

On the day (tithi) of death, every month, up to the end "of the year," the Ekoddiṣṭa should be performed. After the Sapiṇḍi-

* These two verses are referred in Parâśara Mâdhava (B. S. S. Vol. I. pt. 2, p. 458) to Auśanas VII. 19-20.

† In Parâśara Mâdhava (B. S. S. Vol. I. pt. 2. p : 290), this is assigned to Gṛihya Pariśiṣṭa.

karaṇa (at the end of the year) the Ekoddiṣṭa only (and not Pârvaṇa) should be performed annually only (and not monthly on the lunar day of death corresponding). "The first" Ekoddiṣṭa, which is the model or archetype (prakṛiti) for all subsequent Ekoddiṣṭas, should be performed on the eleventh day (of death).

If the (lunar) day of death be not known, then the Ekoddiṣṭa should be performed on the day he gets the news of the death, or on the following new moon day, because of this Smṛiti authority :—"If the day of the death be not known, then on the new moon day or on the day when one gets the news." "On the new moon day" means the new moon day of the month in which the deceased had left home on journey, because of the following Smṛiti authority :—

"The Ekoddiṣṭa offering should be given on the day on which the deceased had left home for foreign parts, or on the day of the waning of the moon (the new moon day) of that month."

"On the day of death." Regarding this rule JÂTŪKARṆYA has laid down the following special modification of it with regard to persons who had maintained the sacred fire (Ahitâgni) :—

"The Śrâddhas (by a Śâgnika) which are to be performed after Tripakṣa should be performed on the day corresponding to the lunar day of death. But the Śrâddhas performed before the Tripakṣa by a twice-born who keeps the sacred fire should begin from the day after the cremation (and the performer should not wait for the coming round of the mṛitahâ or the corresponding lunar day of death."

In this case (of the Sâgnika) the ceremonies for the deceased (Preta) which are to be done *before* the Tripakṣa (including the collection of the calcined bones) are to be done, in the case of a person keeping the sacred fire, commencing with the day of the cremation. But those Śrâddhas which are to be done *after* the Tripakṣa, should be done on the day of death only (*viz.*, on the lunar tithi corresponding to the day of death.) This is the meaning of the text of JÂTŪKARṆYA.

But in the case of a person who does not keep (any) sacred fire, all ceremonies (whether before or after Tripakṣa) should be done on the lunar day of death (tithi) only.

"The first (Śrâddha) on the eleventh day." Some say that this is illustrative of the case of aśaucha (*viz.*, hereby the death impurity is removed for the kinsmen of the deceased and not the Preta-hood of the deceased). They say that since no sacred rites can be performed by a person who is impure owing to the occurrence of death in his family, because of text "all ceremonies should be performed by a person who is pure" and thus ceremonial purity is a necessary

condition precedent to the performance of all rites, like Śrâddha &c., so this eleventh day Śrâddha has the removal of aśaucha or death impurity as its purpose. And because VIṢṆU (XXI. 1—2) has expressly ordained that the eleventh day Ekoddiṣṭa (or the first Śrâddha) should be performed by all classes in general, after the passing away of the period of aśaucha or impurity, by premising in general for all castes "Now then on the day after the aśaucha or death impurity is over" VIṢṆU lays down the precept (in XXI. 2.) for the performance of the first Ekoddiṣṭa (showing thereby that the object of this Śrâddha is the removal of the death impurity or aśaucha).

But this opinion is incorrect, because it is opposed to the tradition of PAIṬHINASI :—

"That Śrâddha which is to be done on the eleventh day is ordained as a general (or a model) Śrâddha, (and is not taught for the removal of impurity). The periods of impurity for the four castes are different for each one (and do not cease on the eleventh day)." The above view is also opposed to the text of ŚANKHA also :—"The first (âdya) Śrâddha should be performed on the eleventh day, though he may be impure ceremonially. The performer of the Śrâddha is considered to be pure for the time being, while he performs the Śrâddha, after that he again becomes impure."

The text of VIṢṆU dealing as it does with rules falling under the general heading of aśaucha, is also reconcilable as applying to the topic of ten day's impurity.

"And so also thus every year." The best of the Yogis (YÂJNAVALKYA) has taught hereby that the annual Śrâddha (which is to be performed every year,) *on the anniversary of the day (lunar tithi) of the death of the deceased* should be by Ekoddiṣṭa rite, (and not by Pârvaṇa rite). And to the same effect is another Smṛiti text :—

"The good offices (Śrâddha) for the deceased father and mother should be performed every year; *without the Vaiśvadeva ceremony*, he should feast Brâhmaṇas at that Śrâddha and he should offer one Piṇḍa only (Ekoddiṣṭa) to each deceased parent."

YAMA also has said :—

"The son should perform separately the Ekoddiṣṭa on the anniversary day of death (lunar tithi) for his father and mother, every year, after Sapiṇḍîkaraṇa."

But VYÂSA (goes further) and *prohibits* the Pârvaṇa ritual at this annual Śrâddha :—

"Of him who abandoning the Ekoddiṣṭa ritual, performs the annual Śrâddha by Pârvaṇa ritual, that ceremony should be known as not performed at all, and that man is as a patricide."

But JAMADAGNI ordains the Pârvaṇa ceremony for this annual Śrâddha :—

"Having finished the Sapiṇḍikaraṇa, the Aurasa son should perform on the anniversary day of death of his father and mother the Śrâddha according to the Darśa rite (Pârvana) observing the rules."

ŚATÂTAPA also says the same :—

"After performing Sapiṇḍikaraṇa, let the learned performer always do according to the Pârvaṇa rite every year (the Śrâddha of his parents) for this is the rule taught by CHÂGALEYA."

Thus there being conflicting text, the lawyers of the southern schools (Dâkṣiṇâtya) give the following vyavasthâ to reconcile these texts. The Aurasa and Kṣetraja sons should perform the annual Śrâddha of their father and mother, on the anniversary day of death, by the Pârvaṇa ritual only; while the Dattaka and other kinds of sons should perform it by the Ekoddiṣṭa ritual. Because of the following text of JÂTÛKARṆYA :—

"Let the Kṣetraja and the Aurasa sons perform the annual (pratyabdam) Śrâddha by the Pârvaṇa ritual alone and let the other ten kinds of sons do it by the Ekoddiṣṭa ritual."

But this is not correct. In the text of JÂTÛKARṆYA, relied upon by the lawyers of the southern schools, there is no mention of "the anniversary day of death;" on the other hand, the text says "Pratyabdam" "every year or annual." And there are many Pratyabda or annual Śrâddhas which do not fall on the death anniversary, such as the annual Śrâddha which is to be performed on the third lunar day called the akṣaya tṛitîyâ and the Śrâddhas performed in the months of Mâgha and Vaiśakha on the full moon days, and so on. Therefore the vyavasthâ of the Dâkṣiṇâtyas by which they make the Pârvaṇa and Ekoddiṣṭa Śrâddhas to be performed on the new moon day but by different kinds of sons is not all comprehensive (because it leaves out the cases of the Śrâddhas performed on the full moon days and the third day of the moon as mentioned above). As regards the text of PARÂŚARA :—*

"For the father who has attained Devahood, the Aurasa sons should everywhere perform the tri-ancestral Śrâddha. For men of diverse gotras, the Śrâddha should be for a single person on the coming of the death day (the lunar tithi on which the deceased had died)."

This also does not sufficiently reconcile the above conflicting statements and cannot be considered as a decisive text; for its meaning is this For a father who has attained Devahood, *viz.*, whose

* Not in Parâśara Smṛiti.

Sapiṇḍikaraṇa has been done, the Aurasa son should always perform the tri-ancestral rite, *viz.*, the Pârvaṇa rite. But for men of diverse gotras, *viz.*, kinsmen belonging to separate gotras such as the maternal uncles &c., the Śrâddha which is to be performed on the new moon day that Śrâddha should be for a single person, *viz.*, by the Ekoddiṣṭa method only.

Moreover PAIṬHINASI has said that :—

**"Even after Sapiṇḍikaraṇa, the Ekoddiṣṭa rite alone should be observed by the Aurasa son." Even in the following text :—"The Ekoddiṣṭa verily should be done by the Aurasa son on the (anniversary of) the day of death, after Sapiṇḍikaraṇa of the father and mother and not the Pârvaṇa."**

*The opinion of the Northern Lawyers.*

The northern lawyers again reconcile it in this way. On the new moon day, or on the dark fortnight of Bhâdrapada, if the death anniversary falls in any one of these periods, then the annual Śrâddha should be by the Pârvaṇa rite, but if the death anniversary falls on any other day then it should be by the Ekoddiṣṭa rite only. (And they quote the following Smṛiti † in support of their view) :—

**"For him who has died on the new moon day or on any day of the dark fortnight sacred to the fathers, the ceremony should be by Pârvaṇa rite and never by the Ekoddiṣṭa rite."**

This view also is not approved by the elders, because the text above quoted is of uncertain origin, while there are many texts of well ascertained origin, which declare that the Pârvaṇa should be performed on the anniversary day of death, and because if it were to be confined to those persons only, who had died on the new moon day, or in the Pretapakṣa, then there would be a great unnecessary curtailment in the scope given to the Pârvaṇa rite which is not reasonable. Moreover, it would lead to the undesirable result that a general text will find no scope, (a contingency not to be thought of because then a general text would be set aside altogether). A general text is curtailed by a special text or a special text becomes an upasaṁhâra of a general rule there only, where knowing the relationship between the general and the particular rule, both rules give a useful meaning (and find their full scope, though in different spheres). As "Let the hotâ recite *seventeen* verses for the wooden sticks (sâmidheni) to be thrown into the fire to feed it." This text is read (in the Aittariya Brâhmaṇa I. 1) not in connection with the commencement of any ceremony, (*i.e.*, it is an *anarabhyâdhîta-vidhi*, a rule

† Śaṅkha, according to Parâśara Mâdhava, (B. S. S, Vol. I pt. 2 p : 446.)

standing by itself out of connection with some particular sacrifice to which it might be referred so that it must be considered as a general rule. It is not in the context with the general text of the Aittirîya Saṁhita II. 5, 8, 2, which enjoins *fifteen* wooden sticks). Therefore, this text enjoining *seventeen* wooden sticks, has its scope fully in the ectype or the modified sacrifice only, (and not in the archetype or the model sacrifice where *fifteen* sticks are only used). Therefore, this sentence about the *seventeen* sticks, having found a scope through its relationship with the general characteristics of the Sâmidheni fire-sticks, it is applied to the modified sacrifices like Mitravinda and the rest where it teaches new (apûrva) relationship in the subject-matter of Mitravinda sacrifices and the rest where in kindling the sacred fire, seventeen sticks are used. [Therefore, this general rule (of the Aittariya Brâhmaṇa) finding its scope fully in the chapter of sacrifices like Mitravinda &c., properly is an upasaṁhâra of the special rule enjoining 15 fire-sticks and belongs to that context only and not to the ordinary general type where 15 sticks only are used. If there also 17 sticks be used then the general rule of 15 sticks would find no scope].

*Translator's Note.*—In order to understand this passage it is necessary to refer to Jaimini's Pûrvamîmâṁsâ III. 6, 9. A discussion is held in that Adhyâya regarding texts which may be applicable to a model sacrifice (prakṛiti) and the texts which are confined only to the modified sacrifice (vikṛiti). We give the following quotation from that Mîmaṁsâ :—

"There are seventeen mantras called Sâmidheni used for offering sacrificial fuel into a sacred fire. The subject that these Mantras are connected with is a model sacrifice."

**प्रकरणविशेषात्तु विकृतौ विरोधि स्यात्**

Not so ; because a particular text occurs in a particular context ; it is not to be introduced into a modified sacrifice, because it will conflict with it, or "In asmuch as in the context itself there is another detail mentioned, that which is different from this detail, must pertain to this ectype."

There is another passage (Ait. Br. I. 1) speaking of the recitation of *seventeen* Sâmidheni verses. In regard to this, doubt arises as to whether this number seventeen is to apply to the archetype (model sacrifice) or it should apply to the ectype (modified sacrifice). The conclusion is that the number seventeen must apply to the ectypes alone ; and out of the several ectypes of the Darśa Pûrṇamâsa it is only at the Mitravinda and a few others that the number of Sâmidheni is to be seventeen.

The following explanation of the sûtra by Mr. Kuṇṭe is taken from his Ṣaddarśana Chintâṇikâ :—

"There are two kinds of texts—the one connected with a model sacrifice, and the other, a general statement not connected with any context. Both of these treat of the same subject and both are to be used in a model sacrifice. Thus two texts, bearing on the same subject, speak of the same thing. This is a case of tautology.

How is it to be obviated ? A text which is directly connected with a context is to be used in a model sacrifice only; and all general texts, not connected with any context, are to be introduced into a modified sacrifice."

See also Aittariya Brâhmaṇa by Haug, Page 6, note 12.

"These verses are called Sâmidhenis. They are only eleven in number; but by repeating the first and last verses thrice, the number is brought to fifteen. They are mentioned in Âsval. Śr. S. 1, 2.; several are taken from the Ṛigveda III, 27, as the first (pra vo vâjâ abhidyavo); fourth (samidhyamâna) 13th, 14th, and 15th (ilenyo) verses. Besides these three, Âśv. mentions: agna âyâhi vîtaye (VI,16, 10—12, three verses), agnim dûtam vṛiṇîmahe (1, 12, 1.), and samiddho agna (V.28, 5, 6, two verses). They are repeated monotonously without observing the usual three accents. The number of the sâmidhenis is generally stated as fifteen; but now and then, seventeen are mentioned, as in the case of the Dikṣanîya iṣṭi. The two additional mantras are called Dhâyya, *i.e*, verses to be repeated when an additional wooden stick, after the ceremony of kindling is over, is thrown into the fire, in order to feed it. They are mentioned in Sâyaṇa's commentary on Ṛigveda Saṁhitâ (Vol. II. page 762 ed. M. Müller). S. Asval. 4, 2, two Dhayyas at the Dikṣanîya iṣṭi." Haug.

"The Mîmâmsâ writers make another classification of Vidhis as follows: The *Chodana* (command) is usually understood to be an injunction to do some particular act. But sometimes a *Chodana* may fix a principle without reference to any specific act. Such a *Chodanâ* is called an Anârabhyadhîta Vidhi. Dr. Thibaut in his translation of the Artha Saṁgraha by Laugâkṣi Bhâṣkara explains an Anârabhyadhîta Vidhi to be "a rule which stands by itself, out of connection with some particular sacrifice to which it might be referred, so that it must be considered as a general rule." In the Smṛiti law many of the Vidhis would come under this category. (It is called also the Pillar maxim). Tagore Law Lectures 1905. pp. 54 and 290.

But here both (kinds of texts, whether pro-Pârvaṇa or pro-Ekoddiṣṭa) have the death-day as their subject and consequently they do not both find their scope under this explanation. Therefore here it would be right to exclude the alternative of the Ekoddiṣṭa, thus giving it a scope, and thus make a restrictive rule regarding the Pârvaṇa. (In other words, the scope of Ekoddiṣṭa should be curtailed and a niyama rule should be made with regard to Pârvaṇa, as would be shown later on in giving the Siddhânta view.)

And, moreover, it is not right to try to reconcile these texts by the Vyavasthâ that we should treat the Ekoddiṣṭa texts as having for their subject the death-day of the father and mother, while the Pârvaṇa texts as having for their subject the death-day of relatives other than the parents. For in both cases (whether pro-Pârvaṇa or Pro-Ekoddiṣṭa texts) the words used are "father," "mother," and "sons." Thus the pro-Ekoddiṣṭa text of Yama quoted above says:—

"The *son* should perform separately the Ekoddiṣṭa on the anniversary day of death for his *father and mother*, every year after the Sapiṇḍikaraṇa."

Similarly, the Pro-Pârvaṇa text of Jamadagni says :—

"Having finished the Sapiṇḍikaraṇa the *Aurasa son* should perform on the anniversary of the death of his *father and mother* the Śrâddha according to the Pârvaṇa rite."

(Thus both sorts of texts deal with the rite to be performed by the son for his parents, and do not contemplate the case of any other relative.)

(There is another Vyavasthâ made by some.) Though some say that on the death-day of the father and mother, the *Sâgnika* should perform the Pârvaṇa Śrâddha and the *Nirâgnika* should perform the Ekoddiṣṭa, and though they rely on the following text of Sumantu :—

"The twice-born son who maintains the sacred fire (is Sâgnika) should perform the Pârvaṇa for his parents every year, while the wise who is Nirâgni should perform the Ekoddiṣṭa on the anniversary of their death."

Yet that should be discarded because opposed to the opinions of the Good. Thus there is the following Smṛiti text :—

"Those Brâhmaṇas who maintain many sacred fires (all the Śrauta and Smârta Fires) and those also who have only one fire, for them after the Sapiṇḍikaraṇa there should be Ekkoddiṣṭa and never the Pârvaṇa."

### *The Vyavasthâ of Vijñâneśvara.*

Here (in this conflict of rulings) the decision is to be thus :—

For the Sannyâsins (deceased), on the death-day the Pârvaṇa alone should be performed by the son. Because of the following (decisive text)—of PRACHETAS :—

"For a Sannyâsin (Yati) there is no Ekoddiṣṭa here for he has taken up the triple staff., and because there is no Sapiṇḍikaraṇa for him here. For him there is always the Pârvaṇa."

(For others) who have died on the New Moon day or during the Preta-pakṣa (the dark fortnight of Bhâdra sacred to the Manes) there is Pârvaṇa alone and (never Ekkoddiṣṭa). And thus the (text quoted by the Northern Lawyers) "for him who has died on the New moon day or during the Preta-pakṣa, the Pârvaṇa should be performed and never the Ekoddiṣṭa" also finds its scope and is in fact a Niyama or restrictive rule, curtailing the scope of the Ekoddiṣṭa. While for those whose death day is neither the New moon day nor the Preta-pakṣa, or who are not Sannyâsins, there may be performed either the Pârvaṇa or the Ekoddiṣṭa, at the option of the performer, on the maxim of "barley or rice." But this option even becomes limited (vyavasthita vikalpa) where there is a well ascertained family usage, for there the performer must abide by the usage

of his family. But where there is no such family usage, he may follow his will. No need of further prolixity.

*The place of throwing the Piṇḍas.*

The author now teaches a rule which is applicable to all Śrâddhas with the exception of the daily (nitya) śrâddhas:—

YÂJNAVALKYA.

CCLVII.—But let him give the piṇḍas to a cow, or a goat or to the Brâhmaṇas: or let him throw them even in fire or water. While the Brâhmaṇas are still present, he should not sweep the leavings of the (food) of the twice-born.—257.

MITÂKṢARÂ.

This is the method of disposing of the piṇḍas or the single piṇḍa, that have been offered before. They should be given to a cow or a goat or to the Brâhmaṇa who asks for them. Or he may throw them in fire or fathomless water.

Moreover he should not sweep, *i.e.*, should not remove the leavings of the twice-born, while the Brâhmaṇa, are still present at the place of dinner.

*The different kinds food offered at Śraddha, and their different rewards to the giver.*

Now the author teaches the fruits accruing to the giver of different kinds of food.

YÂJNAVALKYA.

CCLVIII.—(The Pitṛis are satisfied) verily for a month with the haviṣya (sacrificial food), but for a year with the milk-rice, with the fish, with the meat of gazelles, with mutton, with the flesh of birds, with the flesh of kids, with flesh of spotted deer.—258.

CCLIX.—With the flesh of black antelope, with that of Ruru deer, with the meat of boars, and with the meat of hares respectively for a period progressively increasing by a month are satisfied when offered to the Grandfathers here.—259.

## MITÂKṢARÂ.

"Haviṣya" fit for offering in sacrifice, such as, sesamum grains, rice &c., as says Manu (III. 267):—

**"The ancestors of men are satisfied for one month with sesamum grains, rice, barley, mâṣa beans, water, roots, and fruits, which have been given according to the prescribed rule."**

This food is called haviṣya food. "With this food the ancestors are satisfied for a month"—this sentence occurring at the end of stanza 259 should be read here to complete the sentence.

"With milk-rice" with the rice boiled in cow's milk they are satisfied for a year, because of the Smṛiti (Manu III. 271) "One year with cow-milk and milk-rice."

"With the fish" *i.e.*, with the fish that is allowable, such as pâṭhîna &c. The word mâtsya in the text is formed by the affix "añ" added to matsya with the force of *tasya idam* (P. iv. 3. 154. See my Aṣṭâdhyâyi, p : 802).

"Gazelle or harina" is the copper-colored deer.

"Ena or black antelope" is black colored. As described in the AYUR-VEDA:—"Know Ena to be the black antelope, while the copper colored is called the gazelle or harina." The word harîṇaka in the text is formed by the affix "añ" with the force of *tasya idaṃ* (P. iv. 3. 154).

The sheep is called urabhra also, the meat of urabhra is aurabhra or mutton.

"Of birds" *i.e.*, of birds allowed as food. "Chhâga" means goat, its meat is called "the flesh of kids."

"Pṛiṣat" is the spotted deer. The flesh of the spotted deer is called pârṣata. "Ena" is the black antelope, its meat is called "ainam." "Ruru" is the same as Śambara, the meat of ruru is called raurava. "Varâha" is the wild sow or boar, its meat is called vârâham. The meat of śaśa or hare is called śâśam. "Respectively for a period progressively increasing by a month," that is, with the meat of these animals, fish, &c., offered to the ancestors, they are satisfied for a month more than the meat of the animal preceding it in the series. (Compare Manu III. 267-271.)

### YÂJNAVALKYA.

CCLX and CCLXI.—He who gives the meat of rhinoceros or of mahâ-śalka (lobster), or honey, or the ascetic's rice, even, or the flesh of the red goat, or

the mahâ-śâka, or the flesh of vârdhriṇasa, or gives offerings stationed at Gayâ, he causes all that to give enjoyment to the Pitṛis for endless time, so also he who gives on the varṣâ-trayo-daśi especially when the moon happens to be in the asterism of Maghâ that day.—260-61.

MITÂKṢARÂ.

Moreover the meat of "Khaḍga" or rhinoceros, of "mahâ-śalka" (*lit.* large-scaled) a kind of prawn or sea crab, or "honey" from bees, or the "ascetic's rice," namely, all wild grains like nîvâra, &c., or the flesh of "loha" or red sheep, or mahâśâka (a kind of pot-herb), or the flesh "vârdhriṇasa"* or the white sheep. Another name of this vârdhriṇasa is "tri-piba" well-known among the sacrificers as says the following verse:—"The tri-piba is a descripit old ram called by the sacrificers vârdhriṇasa in śrâddha ceremonial." He is called tri-piba or drinking through three organs, because owing to his old age his two ears touch the water while drinking with his tongue. He who gives anything at Gayâ, even though it be merely vegetables only (all that gives eternal satisfaction.)

The force of "cha" "and" in the verse is to indicate that same is the case if the śrâddha is offered at Gaṅgadvâra, &c., as says the following verse† :—

"The Śrâddha offered at Gaṅgâdvâra, Prayâga, Naimiṣa, Puṣkara, Arbuda as well as at Gayâ, attains the imperishableness."

"Enjoys endlessness" that is he gets the merit of being the cause of conducing to endless fruits. The phrase "enjoys endlessness" is to be read with every one of the above words.

Similarly, whatever (if how so little) which is given on the "varṣa-trayodaśi," namely, the thirteenth day of the dark fortnight of Bhâdrapada, especially when the moon is in the Maghâ asterism, all that conduces to endlessness.

Though here the ascetic's rice, meat and honey are apparently enjoined for all the four castes in general to be offered in śrâddha,

* "A rhinoceros (probably so called as having a leather-like snout); according to some also 'a bird with a black neck, red head, and white wings;' an old white he-goat or a kind of crane." M-W.

† Śaṅkha, according to Parâśara Mâdhava (B. S. S., vol. I., pt. 2, p. 304.) But see Śaṅkha XIV. 27-29 (Ânandâśram, p. 387) where the reading is different from that given above. Tr.

yet the adjustment (vyavasthâ) made by PULASTYA is worthy of respectful consideration. Says he:—

The ascetic's rice is said to be for the Brâhmaṇa, the meat for the Kṣatriya and Vaiśya and the offering of honey is especially for the Śûdra, while all the rest of the unprohibited articles are fit offerings for all the four classes."

The meaning of this is that the "ascetic's rice" like nîvâra, &c., mentioned above as the fit offering in śrâddha, is the principal offering for a Brâhmaṇa whereby he gets all fruit. And all the meat offerings mentioned above are the chief offerings of the Kṣatriyas and Vaiśyas. And the offering of honey mentioned above is fit for the śûdras. And what article is outside of this triad and is "unprohibited" or is not in conflict (with some text) such as dwelling houses, &c., or which are ordained by some other texts, such as the sacrificial food, and kâlaśâka, &c., that is, the giver of all fruits for all the four classes.

Now the author teaches the different fruits obtained by making śrâddha on particular tithis or lunar days.

YÂJNAVALKYA.

CCLXII, CCLXIII and CCLXIV.—He who offers śrâddha on the first day of the moon and so on (up to the fifteenth day) with the exception of the fourteenth day, obtains the following rewards respectively:—a daughter, a son-in-law, cattle, good sons, game, husbandry, commerce, the two-hoofed and one-hoofed animals, the sacred lustred sons, gold and silver with other metals, the superiority of birth and obtains all desires always. On the fourteenth day of the moon, he should offer śrâddha for those who have been killed by weapons. —262-264.

MITÂKṢARÂ.

"A daughter":—Possessing beauty, auspicious signs and good conduct. "The husband of the daughter," *i.e.*, the son-in-law possessing intelligence, beauty and auspicious marks. "Beasts" small beasts like goats, &c. "Good sons who are well-behaved, who walk on right path." "(Game)",—*i.e.*, success in game. "Agriculture" that is fruit of agriculture. "Commerce" that is profit in commerce. "Two-hoofed" like the cow and the rest. "One-hoofed" like horses and the rest. "Sons possessing Brahma-lustre,"

*i.e.*, sons who have that energy which is the result of studying the Vedas and acting upon its meaning. This lustre is called Brahma-Varchas. "Svarṇa-rupye" that is gold and silver with the exception of these the metal like zinc, lead, &c., are called Kupyaka or base metals. "Superiority of caste" the conditions of high position among one's castemen. "All desires" the object of desire are called desires, such as Svarga or Heaven, sons, beasts, &c. These fourteen kinds of fruits, beginning with a daughter and ending with "all desires" are the results of offering śrâddhas on the fourteen Tithis beginning with the "pratipat" or the first lunar day of the dark fortnight ending with the amâvasya or the new moon day, (which are fifteen in number and therefore) with the exception of the fourteenth day of the moon. Thus of the fourteen days or tithis the giver of śrâddha obtains these fourteen rewards respectively, (*e.g.*, the performer of śrâddha on pratipat gets a good daughter, on dvitîya or the second day of the moon gets a good son-in-law, on the third day of the moon gets a large stock of small beasts like goats, &c.) Those who are killed by weapons, to them he should offer śrâdhha on the fourteenth day of the dark fortnight by the rule of ekoddiṣṭa, provided they have not been killed by Brâhmaṇas and others. As says the following SMṚITI text* :—

"Even of that father who has obtained sameness (with the pitṛis) but who was killed by weapons, the ekoddiṣṭa should be performed by the sons on the fourteenth day of the dark fortnight of the Mahâlayâ."

"Obtaining sameness" means whose Sapiṇḍikaraṇa has been performed. Of a person killed by weapons even after sapiṇḍikaraṇa, the śrâddha should be performed on the Mahâlayâ, that is on the fourteenth day of the dark fortnight of the month of Bhâdrapada. Śrâddha of such a person only should be performed on that day, and of no other, thus this is a niyama rule it does not mean that a person killed by weapons should get śrâddha on the fourteenth day of the moon and no other day, therefore (it being a niyama rule, it follows) that the śrâddha on the day of the anniversary of the death of a person killed by weapons, and on other days ordained by the texts should be performed for him and that the rule is not confined to the śrâddha performed on the fourteenth day of the dark fortnight of the Bhâdrapada. So that other śrâddhas as they come up whether they be pârvaṇa or ekoddiṣṭa should be performed also for him. Because of the following text of ŚAUNAKA :—

"In the dark fortnight of prauṣṭhapada as well as every month likewise."

* Sumantu, according to Parâśara Mâdhava (B. S. S., vol. I., pt. 2, pp. 327-328.)

The author now describes the specific fruit of offering śrâddha on a specific asterism :—

YÂJNAVALKYA.

CCLXV-CCLXVIII.—(He who performs śrâddha on a day when the moon is in the asterism of) Kṛittikâ, obtains heaven, (in Rohini obtains) offspring, (in Mrigaśiras) strength, (in Ârdrâ) valour, (in Punarvasu) crop, (in Puṣyâ) force, (in Aśleṣâ) son, (in Maghâ) superiority, (in Pûrvâ-Phalguni) good luck, (in Uttarâ-Phalguni) prosperity, (in Hastâ) leadership, (in Chitrâ) good fortune, (in Svâtî) unresisted authority, (in Viśâkhâ) commerce and the like, (in Anurâḍhâ) health, (in Jyeṣṭhâ) fame, (in Mûlâ) freedom from sorrow, (in Purva-âṣaḍha) the highest end, (in Uttara-âṣadha) wealth, (in Śrâvaṇa) the Vedas, (in Dhaniṣṭhâ) success in treatment of diseases, (in Śatabhiṣâ) baser metals (called kupya), (in Pûrva-bhâdra-pada) cows, (in Uttara-Bhâdra-pada) goat, (in Revatî) sheep, (in Aśvini) horses, (in Bharaṇî) long life,—all these objects of desires, one obtains who offers śrâddha according to rule, on these asterisms beginning with Kṛittikâ and ending with Bharaṇî, respectively, full of faith, and belief in after life, being devoid of arrogance and envy.—265-268.

MITÂKṢARÂ.

He, who offers śrâddha in the various asterisms beginning with Kṛittikâ and ending with Bharanî, respectively obtains the objects of desires like heaven up to long life provided he has faith and belief and is free from arrogance and envy.

"Âstika" or "he who has faith" is a person who has viśvâsa or faith. "Śraddhâvân" or "who has belief" is one who is endowed with great reverence. "Devoid of arrogance and envy" means, devoid of haughtiness and jealousy. "Svarga or heaven" is a condition of intense happiness. "Offspring" whether male or female without any specification. "Ojas or strength" means, the intensity of spiritual power. "Saurya or valour" means, fearlessness.

"Kṣetra, field or crop" means, fruitful harvest. "Balam or force" means, the bodily strength. "Putra" means, a son possessing good qualities. "Śreṣṭhyam" means, superiority amongst castemen. "Saubhâgyam" or good luck means popularity among men. "Prosperity" such as riches &c. "Leadership" being foremost in every thing. "Śubham" good in general. "Pravṛittachakrata" or unresisted or unopposed authority or command. "Commerce and the like" such as agriculture, banking, dairy farming by keeping cow &c. "Health" is freedom from disease. "Fame" is distinction. "Freedom from sorrow," the absence of grief produced from loss of desired objects. "The highest end," the attainment of the world of Brahman. "Wealth" like gold and the rest. "The Vedas" like the Ṛig-veda &c. "Success as a physician" means, obtaining the fruit of medicines administered. "Kupyam" metals other than gold and silver, such as copper &c. "Cows are well-known. So also the goat, sheep, horses and longevity or long life."

In the verse 259 it was stated that the ancestors are satisfied for a period progressively increasing by a month. By this it is shown that the ancestors obtain satisfaction through śrâddha. This appears unreasonable, for men go to heaven or hell owing to the force of the acts, good or bad, done by them, (how can the effects of those acts be interfered with) by the possibility of food and drink &c., offered by the sons &c.? And even if it be possible, how they themselves being impotent or powerless, can award them fruits of heaven ? and the rest ?. To this objection the author says :—

YÂJNAVALKYA.

CCLXIX-CCLXX.—The Vasus, the Rudras, and the sons of Aditi are the deities of Śrâddha and known as Pitṛis. They give satisfaction to the ancestors of men when they are propitiated through śrâddha offering.

The ancestors of men being thus satisfied, give longevity, progeny, wealth, learning, heaven, emancipation, pleasures and even a kingdom (to the offerer of śrâddha).—269-270.

MITÂKṢARÂ.

By the words "father &c." are denoted merely the souls of the deceased men like Devadatta &c., who are the direct

objects of the offering of śrâddha oblations in the ceremony, but they refer to the presiding deities of "father &c." namely the gods Vasus and the rest. (The term father thus means the deceased father as well as the gods Vasus, the grandfather means the deceased grandfather as well as the gods Rudras, and the great grandfather means the deceased great grandfather as well as the gods Âdityas). As in ordinary language the proper name Devadatta does not mean merely the physical body of the person, nor the soul merely of that person, but the body qualified by the possession of the soul both taken together, so in the śrâddha offering the names "father, devadatta &c." denote the soul Devadatta plus the devas presiding over that soul. Therefore, these presiding devas, Vasus and the rest, being satisfied by the food and drink offered by the sons and the rest, satisfy in their turn those souls of Devadatta &c. and reward the offerer of śrâddha with fruits like heaven and as a mother during pregnancy by eating the food presented by another as a dohada gift with the object of nourishing the fœtus in the womb not only gets satisfaction herself, but gives satisfaction to the fœtus in her womb also, as well as confers on the giver of the dohada gifts of food &c., the good merit of such gift, so also the Vasus, the Rudras and the sons of Aditi, namely the Âdityas, are the real pitṛis denoted by the term "father," "grandfather" and "great grandfather" respectively, and merely the souls of Devadatta &c. These devas are the śrâddha devatâs, the true recipients of the offerings in the ceremony of śrâddha. Moreover they themselves being satisfied, satisfy in their turn the ancestors of the men, namely, the souls of Devadatta &c., because they are possessed of great wisdom and power. Not only they satisfy the dead ancestors, but they give to the offerer of Śrâddha, life, progeny, wealth, learning, heaven, emancipation and pleasures. "These ancestors of men being satisfied give also kingdom even." The force of the word "cha" in the text "sukhâni cha" indicates that other rewards also are conferred by them as mentioned in other scriptures. These ancestors of men, namely Vasus &ç., being satisfied, give men all good things.

Here ends the Chapter on Śrâddhas.

## CHAPTER XI—THE WORSHIP OF GANAPATI.

The means of obtaining visible and invisible fruits of sacrificial action have been described above, now before mentioning their full method and the means of accomplishing them without any obstacles, the author now mentions the causes that prognosticate the coming evil or obstacle, so that being fore-warned one may be able to ward off the coming evil.

(Desirous of teaching the ceremony of Śânti rite in the next chapter) the ceremonial rite which are the means of obtaining visible and invisible fruits have been described before and later on will be mentioned the full form and the method of accomplishing those rites, therefore, the author first mentions the (two-fold) causes, the agent (kâraka), active in producing obstacles to the completion of these ceremonial rites and the (jñâpaka) cause or the omens indicating the presence of the obstructions, so that by taking proper precautions there may be an absence of obstacles and the Śânti rite to be taught hereafter might be performed without any hitch or hinderance.

YÂJNAVALKYA.

CCLXXI.—VINÂYAKA has been appointed for the purpose of bringing about obstacles in the performance of sacred rites, and he has been put at the head of all the hosts of Devas (Gaṇa) by Rudra and Brahmâ as well as (by Viṣṇu).—271.

MITÂKṢARÂ.

By the next six verses beginning with the present verse by knowing the both sorts of causes, so that there may be absence beforehand of any obstacle, as well as there may be the removal of any obstacle already arisen, the author mentions the cause of the obstacle in these verses. It is thus that by knowing the both sorts of causes of a disease one can cure a disease (so both sorts of causes which obstruct a Karma or help the Karma, a Karma is properly performed).

"VINÂYAKA" is the same as Vighneśvara or Lord of obstacles. He has been appointed to bring about obstructions in the ceremonies performed as means to accomplish certain ends of man,

as well as bring about obstructions in the obtaining of the fruits of such rites. (Thus he has twofold duty, *viz.*, distort the *means* taken, and the *fruits* resulting from a ceremony). "Has been appointed" has been given the office of the obstructor (in the divine hierarchy). "By Rudra and Brahmâ" by force of the word "and," Viṣṇu is to be read into the verse. (The appointment is made by all the three Brahmâ, Viṣṇu and Maheśvara). "Of Gaṇas" like Puṣpadanta and the rest. "In the headship" as the Lord over all the Gaṇas.

*Translator's note*:—In fact Gaṇapati is the primal cause of all obstructions in the means and the fruits of ceremonies. Man may perform a ceremony but his means may be obstructed, or he may employ all proper means and yet the result of the ceremony be obstructed. Thus the function of Gaṇapati is twofold to prevent a man from taking proper means and secondly, to prevent the accrual of the fruits of actions even where proper means are taken.

Thus having mentioned the agent cause of obstruction, the author now mentions in the following verses the Jñâpaka cause indicating the presence of obstacles.

YÂJNAVALKYA.

CCLXXII.—He, who is obsessed by him (has the following marks). Learn his symptoms now. In dreams [he dreams that] he bathes in (or enters) deep water or sees head-shaven persons.—272.*

CCLXXIII.—Or dreams of persons wearing red garments*, or dreams that he mounts on carnivorous animals or he dreams that he is in the company of low-caste people or surrounded by asses and camels.—273.

CCLXXIV (*a*).—He dreams that while going he is followed by others.—274(a).

MITÂKṢARÂ.

"Obsessed by him" possessed by Vinâyaka. He who is so possessed as the following marks of symptoms know or learn that from me, O Sages. The allusion to the sages here is in order to show commencement of a new topic of Śânti or propitiatory rites in the next chapter.

"Svapne" in the condition of dream. "He bathes in deep water" he is carried away by the current or sinks in it. He dreams of persons with shaven heads. "Red garments" or dresses and mantles

* This perhaps refers to Buddhists.

or beddings having red, blue or other colours. "Carnivorous animals" the animals that eat raw flesh, among birds like vultures &c., and among wild beasts like tigers &c. He dreams that he mounts on them. Similarly "by low caste men" like Chânḍâlas &c., by asses or donkeys, by camels called Kramelaka he dreams in dreams that he is surrounded by such.

"While walking" or going he finds himself followed "by others," by enemies pursuing from behind and "he considers himself followed" or overpowered or surrounded by these.

Having mentioned thus the dreaming of dreams, the author now mentions the perceptible outward symptom of the person who is obsessed by Vinâyaka.

YÂJNAVALKYA.

CCLXXIV (*b*).—He is absent-minded, unsuccessful in his undertakings, and depressed without any cause.—274(b).

CCLXXV.—A person obsessed by him does not obtain the kingdom though he be the son of a king, the girl does not obtain a husband, the woman does not get children nor does she conceive.—275.

CCLXXVI.—Nor does a learned Srotriya obtain professorship, nor does a pupil obtain teaching nor does the merchant get profit, nor does an agriculturist get crop.—276

MITÂKṢARÂ.

"Absent-minded" with distracted mind. "Fruitless in his attempts" unsuccessful in his undertakings. He who is so is called the Vimanâ, Viphalârambhaḥ. He never gets the fruit of the acts. "He grieves without any occasion" without any cause he becomes low in spirits or is depressed. "Though a king's son" though born in the royal family he does not obtain kingdom though possessed of princely attributes like learning, bravery, patience &c.

"A girl" having beauty, auspicious marks and good family does not obtain a desirable husband.

"A woman" though pregnant does not get any children (she gets abortion), or though in her courses she does not conceive.

"Teaching," *i.e.*, the pupil though taught does not grasp the sense of the thing taught. A Śrotriya though possessing learning and the knowledge of the sense of the sacred lore does not obtain Âchârya-hood or professorship. A pupil though endowed with humility and good conduct does not obtain teaching lectures from his teacher, *i.e.*, does not get the desired teaching. Thus everywhere "does not obtain the desired fruit" should be added to complete the sentence.

"The merchant" the person living upon trade, though an expert therein does not obtain "profit" by the sale and purchase &c., of grain &c." The agriculturist" tilling the soil and though labouring therein with industry does not obtain the fruit of agriculture.

Thus it should be understood that a person obsessed by Vinâyaka does not obtain the fruit of his undertakings in the various professions and arts in which he may be engaged for obtaining his livelihood.

Thus having described the Kâraka cause (the agent) and the Jñâpaka cause (the indicatory marks or omens &c.), the author now teaches the rite by which the obstruction might be removed.

YÂJNAVALKYA.

CCLXXVII(*a*). Of him there should be a bathing on a holy day according to (the following rite).—277(a).

MITÂKṢARÂ.

"Of him" of a person obsessed by Vinâyaka or of that person who though not actually obsessed, is anxious to remove the approach of such obsession in future. "Bathing" there should be the sacred bath. "On a holy" that is, on a time in which the stars &c., are propitious to him. "On a day" in the day time and not in night time. "According to rite" according to the ceremony taught in the scripture, accompanied with all its ingredients and means of accomplishing that rite.

The author now teaches the rite of the sacred bath.

YÂJNAVALKYA.

CCLXXVII(*b*).—With the paste of white mustard and with ghee the body should be besmeared.—277(b).

CCLXXVIII.—So also the head should be besmeared with Sarvauṣadhi and with all sweet scents. He

should be seated on Bhadrâsana and the holy Brâhmaṇas should pronounce the Svasti.—278.

MITÂKṢARÂ.

"With the paste of white mustard" with the paste of the mustard called Siddhârtha or yellow mustard. "With ghee" with ghee well agitated and made an emulsion. "Besmeared" rubbed over the whole body. "So with Sarvauṣadhi" *viz.*, with the medicinal drugs called Priyaṅgu, Nâgakesara &c. "With all sweet scents" like sandal paste, aguru musk &c. "With the head annointed with these" and "being seated on Bhadrâsana" to be described hereafter, and while "twice-born" Brâhmaṇas, who are "holy" endowed with learning of the Vedas and good manners and having handsome appearance and over four in number should pronounce the blessing on him when asked "Recite, Ye venerable Sirs, Svasti." The sense is that he should ask these four Brâhmaṇas to recite the Puṇyâha formula according to the method given in one's particular Gṛihya Sûtra.

YÂJNAVALKYA.

CCLXXIX.—He should throw into the water pots the earth brought from the stable of horses and elephants, from anthill, from the confluence of rivers and from a pond, as well as Rochana, the scents and Guggula.—279.

CCLXXX.—(These should be thrown into waters) which were brought in four vessels of the same colour from a pond. And then the Bhadrâsana should be spread made of the hide of a red bull.—280.

MITÂKṢARÂ.

Moreover he should throw five kinds of earth, *viz.*, the earth brought from the stable of horses, the stables of elephants, the anthill, the confluence of rivers and from a pond which does not dry up in summer together with the drug called Gorochanâ and the scents like the sandal paste, saffron, musk &c., and Guggula or resin incense into those waters. Those waters which were brought even in one-coloured four vessels or pitchers which are good, *viz.*, which are without any holes, are clear and free from blackness from a pond which does not dry up in summer or from the confluence of two rivers.

Then should be spread out the Bhadrâsana (Bhadra meaning pleasant and Âsana seat) made of Śriparṇa* on the hide of a bull whose colour should be red and which should be spread with the neck towards the east and skin towards north or whose hair should be pointing out.

Then the above-mentioned water in which had been mixed the five sorts of earth and the various perfumes and which are contained in four pitchers adorned with mango leaves &c. and the necks of the pitchers being surrounded with various garlands of flowers and smeared with sandal paste and adorned with new untorn cloth, the four pitchers should be placed on the four quarters the East &c., on a platform pure and plastered, on which is painted the figure of Svastika with five colours and on which is placed the hide of a red bull with its hair bristling up and its neck pointing to the East, and on which should be spread another seat covered with white cloth. This is called the Bhadrâsana or the auspicious seat. On this seat should be seated the person obsessed by Vinâyaka. Being thus seated the Brâhmaṇas pronounce Svasti (blessing.)

Moreover, after the Svastivâchana is done, and after the ladies dressed in night's cloak and possessing good qualities and being handsome and whose sons and husbands are alive, have pronounced the Maṅgala chant, the family priest touching the pitcher placed in the eastern quarter, and grasping it in his hand, should sprinkle its water on the obsessed person, with the following Mantra :—

YÂJNAVALKYA.

CCLXXXI.—Having thousand eyes and hundred streams, and made pure by sages, with that water I sprinkle thee, may these sacred waters sanctify thee.—281.

MITÂKṢARÂ.

"Having thousand eyes" having manifold power. "Hundred streams" having many currents. That water which has been made sacred or sanctified by sages like Manu and the rest and whose sanctity is produced by sages, by that water, thee who art obsessed by Vinâyaka I sprinkle with the object of removing the evil influence of Vinâyaka. May these waters themselves so pure purify thee.

* "Premna spinosa or longifolia; a lotus; Pistia stratiotes, Salmalia malabarica, and a species of Solanum." M.-W.

Then afterwards taking hold of the second pitcher placed on the south quarter, let the Guru sprinkle him with the following mantra :—

YÂJNAVALKYA.

CCLXXXII.—Let the king Varuṇa be auspicious to thee, and auspicious be Sûrya and Bṛihaspati, auspicious [be] also Indra and Vâyu, and may the seven Ṛiṣis give thee auspiciousness.—282.

MITÂKṢARÂ.

"Bhadram" means auspiciousness or prosperity. May the King Varuṇa give thee prosperity, may Sûrya give thee prosperity, may Bṛihaspati give thee prosperity, may Indra give thee prosperity, may Vâyu give thee prosperity and may the seven sages give thee prosperity.

Then taking hold of the third pitcher he should sprinkle him with the following mantra :—

YÂJNAVALKYA.

CCLXXXIII.—Whatever ill luck may be in thy hair, whatever in the parting of thy hair, and whatever in the crown of the head or in thy forehead or in thy two ears and eyes may these waters destroy them always.—283.

MITÂKṢARÂ.

"Whatever ill luck" or want of prosperity may be in thy hair, or in the parting line of thy hair, or in the crown of thy head, or in the forehead, or in thy two ears, or in thy two eyes may all that ill luck, the goddesses of water destroy or remove.

After that taking hold of the fourth pitcher of water, let him sprinkle him with all the above three mantras. This is done by the force of the text "the fourth with all the mantras."

YÂJNAVALKYA.

CCLXXXIV.—Of him thus bathed, let the Guru taking in his left hand in which Kuśâ had been placed a ladle made of Udumbara tree pour through it mustard oil on his head (as if offering) Homa (to the following).—284.

MITÂKṢARÂ.

On the head of the person thus bathed in the afore-mentioned way, the Homa should be performed by the preceptor (Âcharya) with the following mantras, all the while pouring mustard oil on the head with a ladle made of Udumbara tree (Ficus glomerata).

YÂJNA VALKYA.

CCLXXXV.—To Mita, Sammita, Sâla, Kaṭankaṭa, Kuṣmâṇḍa, and Râjaputra, with the word Svâhâ added at the end of each.—285.

MITÂKṢARÂ.

With Mita, Sammita &c., which are the names of Vinâyaka, with the word Svâhâ at the end and the Praṇava Om in the beginning let him perform the Homa. The word "Juhuyât" of the last verse should be added here to complete the sense. By the addition of the word Svâhâ, the terms Mita &c., should take the declension of the fourth case. Thus there arise the following six mantras:— "Om Mitâya svâhâ, Om Sammitâya svâhâ, Om Sâlâya svâhâ, Om Kaṭaṅkatâya svâhâ, Om Kuṣmâṇḍâya svâhâ, Om Râjaputrâya svâhâ."

YÂJNAVALKYA.

CCLXXXVI.—With the names (of Vinâyaka mentioned above) and with Bali mantras accompanied with Namaskâra, let him give (offering) where the four roads meet in a winnowing basket having spread Kuśâ grass on all sides.—286.

MITÂKṢARÂ.

Having finished (the Homa offering on the head of the obsessed), let him offer in the Laukika fire, Charu offering cooked according to the rule of Sthâlipâka in that Laukika fire with the very same six mantras. Then whatever remains of that Charu let him offer Bali offering with Bali mantras to Indra, Agni, Yama, Nirṛiti, Varuṇa, Vâyu, Soma, Îśâna, Brahmâ and lastly Ananta, with these names being in the dative case and with the word Namaḥ added to them.

*Translator's note*:—The Laukika Agni is ordinary fire and the Sthâlipâka method of cooking Charu or boiled rice is given in Gṛihya Sûtras. The Bali mantras in this case would be 10, *viz.*, Om Indrâya Namaḥ, Om Agnaye Namaḥ &c.

Then what should be next done? To this the author answers.

YÂJNAVALKYA.

CCLXXXVII.—Then having taken all the following things and bowing his head on the ground let him invoke Ambikâ, the mother of Vinâyaka:—Husk and unhusked rice as well as cooked rice mixed with sesamum paste, fish, raw and cooked fish, so also raw and cooked flesh.—287.

CCLXXXVIII.—Flower of various colours, perfumes and liquor of three kinds also, radish, Purikâs, Apûpa and so also Kunderaka decorated with garlands.—288.

CCLXXXIX.—Rice mixed with curds, pâyasa (milked rice), Guḍapiṣṭam together with modakas having brought all these, and having then placed his head on the ground.—289.

CCXC.(*a*)—Let him perform Upasthâna of Vinâyaka and of Ambikâ, his mother.—290.

MITÂKṢARÂ.

Afterwards he should place the things mentioned above, such as the husked and unhusked rice &c., in front of Vinâyaka and his mother, Ambikâ, and bowing his head on the ground he should salute them with the folloing Gâyatri mantras respectively.

To Vinâyaka he should address this mantra Tat Puruṣâya vidmahe Vakratuṇḍâya dhîmahi, tat-nodanti prachodayât. "We know that Spirit, and meditate on him having crooked neck, may that tusked one illumine our intellect."

Then with the following Mantra perform Namaskâra of Ambikâ:—

Subhagâyai vidmahe kâmamâlinyai dhîmahi tanno gaurî prachodayât. "We know the most prosperous, we meditate on the lady adorned with the garland of desire, may that Gouri command our intelligence."

Having thus saluted Vinâyaka and Ambikâ, having placed the remaining of the offering on a winnowing basket on which kuśâ grass is spread he should place it at the junction of the four roads with the following mantras:—May the Devas accept this bali, *viz.*,

the Âdityas, Vasus, Maruts, the two Aśvinas, Rudras, Suparṇas, Pannagas, Grahas, Asuras, Yâtudhânas, Piśachâs, Uragas, Mâtaras, Śâkinis, Yakṣas, Vetâlas, Yoginîs, Pûtanâs, Śivâs, Jrimbhakas, Siddhas, Gandharvas, The Mâyâvins, Vidyâdharas, Naras, Dikpâlas, Lokapâlas as well as all the great leaders of obstructions, all the Vighna Vinâyakas. May all the peace-makers of the worlds, may Brahmâ and the great Ṛiṣis be not obstructive to me, may they not be evilly inclined towards me, may they not be opposed to me, may they be friendly to me and satisfied, may all the Bhûtas and Pretas bring me all happiness.

(The author of the commentary now explains the words of the verses of Yajñavalkya):—

"Kritâ-akritan" fully husked and imperfectly husked rice, that is rice whose husk has been removed, and the rice whose husk has not been removed, but which have been pounded only once. "Palalam" is a kind of paste of sesamum. The odana or cooked rice mixed with the sesamum paste is called Palalaudana. "Fish" raw and cooked. "So also flesh" that is raw and cooked flesh. "Variegated flower" that is flower of the colour of red, yellow and various other colours. "Sweet scents" such as sandal paste &c., "Liquor" the three kinds of Spirituous liquors called Gauḍi (made from Gooḍa or raw sugar), Mâdhvi (made from honey), and Paiṣṭhi (Spirituous liquor distilled from rice or other grain). "Mûlaka" a kind of sweetmeat of the form of the root called radish or mûlaka. "Pûrikas" fried cakes well-known as Puris. "Apûpas" a kind of sweet meat cake prepared from wheat boiled in Ghee (called mâla-pûya). "Uṇḍerakâ" is a kind of cake. "Sraja" garland, *viz.*, a garland consisting of unfried and fried small balls of wheat and dough. "Dadhyannam" *viz.*, rice mixed with curd. "Pâyasam" rice cooked in milk., "Guḍa-piṣṭam" the cakes prepared from the pounded rice and other grains like śâlî &c., mixed with raw sugar. "Modakas" the sweet balls called laḍḍus.

Then let him perform the upasthâna or prayer addressed to Vinâyaka and his mother with the mantra mentioned in the verse 291 below. But before doing so let him offer arghya and añjali as described (below):-

YÂJNAVALKYA.

CCXC(*b.*)—After having given arghya with durva-grass, sesamum and flowers let him give añjali with the same.—290(b).

MITÂKṢARÂ.

What should be done next before reciting the upasthâna mantras? To this the author says that after having given arghya with water filled with sweet flowers let him give a handful (Añjali) consisting of durva-grass, mustard and flowers. After offering of this añjali, let him recite the prayer mantras given below. This is the construction of the verse.

The author now mentions the upasthâna mantra :—

YÂJNAVALKYA.

CCXCI.—" Grant me beauty, Oh Lady! grant me fame and so also grant me prosperity. Grant me sons, grant me wealth and grant me all desired objects."—291.

MITÂKṢARÂ.

In praying to Vinâyaka substitute the words " Oh Lord! " in the place of " Oh Lady! " in the above mantra.

(Then the Yajamâna should feed the Brâhmaṇas &c., as mentioned below).

YÂJNAVALKYA.

CCXCII.—Then dressed in white raiments, and garlanded with white flowers, and rubbing all white sandal paste let him feed Brâhmaṇas, and present to his Guru a pair of garments also.—292.

MITÂKṢARÂ.

Then after the Abhiṣeka bath is over, the yajamâna or the obsessed person being dressed in white raiments and wearing white garlands and being annointed with white sandal paste should feed the Brâhmaṇas (who officiated in the ceremony). Let him also give according to his power a pair of clothes to his Guru provided he is endowed with good qualities and versed in the study of Vedas and knows the rules of performing the Vinâyaka bath. The word " Api," meaning also, indicates that he should give fees to the officiating Brâhmaṇas also according to his means in honour of Vinâyaka.

A SUMMARY OF THE PROCEDURE.

The method of procedure and the order in which each rite is to be performed is shown below. First the Guru possessing the above-mentioned qualities with the help of four Brâhmaṇas should

prepare the Bhadrâsana, after which he should place near it (the images of) Vinayâka and his mother Ambikâ and worship them with scents and flowers &c., with the two mantras given above. Then having cooked a mess of charu and having pronounced punyâha on the Yajamâna seated on the bhadrâsana, they should sprinkle him with the waters of the four jars. After which homa should be performed on the head of the Yajamâna by pouring a stream of mustard oil. After which homa should be performed in fire with the charu. After which bali offering should be given on all the four sides of the hall of worship (Abhiṣeka-Śâlâ) the lokapâlas, Indra, Agni and the rest. (All this should be done by the family priest or Guru) but the Yajamâna after the bath should dress himself in white raiments and in the company of his Guru should offer Upahâras to Vinâyaka and Ambikâ and stooping down with his head on the ground,and giving arghya with flower and water and añjali with durvâ, mustard and flower should pray to Vinâyaka and Ambikâ with the mantra "grant beauty" &c. Then the Guru putting the remainder of the upahâra in a winnowing basket and having bowed down his head on the ground to the deities, should carry the basket to the meeting of the four roads and leave it there. After this the Yajamâna should present the Guru a pair of cloths and his fee and feed also the Brâhmaṇas.

Here ends the ritual of the bathing of a person obsessed by Vinâyaka.

The author, now, in order to show another fruit of this Vinâyaka bath by way of supplement to the above-mentioned description of the ceremony of this Vinâyaka bath, says as follows :—

YÂJNAVALKYA.

CCXCIII.—Having thus worshipped Vinâyaka and the Grahas according to rule, he obtains the fruit of all actions as well as gets the highest fortune.—293.

MITÂKṢARÂ.

"Thus" according to the above-mentioned method "having worshipped Vinâyaka he obtains the fruit of all acts" *viz.*, there is no obstructions any longer to the bearing of fruits of his karmas. (In other words, all sacred karmas or rites performed by him produce their proper results). The author mentions further also another result of this Vinâyaka worship by saying "He obtains incomparable splendour or highest fortune ;" the meaning is that a person who desires to

get good fortune should worship Vinâyaka according to the method above laid down.

The author now also mentions as a hint to what he would dilate later on in the Pûjâ of Grahas or worship of planets for those who desire to perform Śânti for removing the maleficient influences of planets like âdityas &c., or who desires to obtain prosperity &c., and for which purpose the ceremony of the worship of planets will be described in the next chapter. Therefore, as an allusion by anticipation to what has to come hereafter the author says "the Grahas according to rule," the meaning of which is that a person, worshipping a planet like the Sun &c., according to their rules to be mentioned hereafter, obtains the success of all karmas as well as gets good fortune.

The author now mentions the nitya or the eternal as well as the kâmya or the transitory fruits of some worships.

YÂJNAVALKYA.

CCXCIV.—He who always offers Pûjâ of the Âditya and makes tilaka of Swâmi Kârtikeya and Mahâ Gaṇapati, obtains all success.—294.

MITÂKṢARÂ.

A man who worships "always" daily, the adorable Âditya with red sandal paste, saffron and red flowers, and he who always worships Skanda and Mahâ Gaṇapati obtains "success" *viz.*, emancipation by means of the arising in him of the knowledge of the Supreme Self. (Though the worship is a kâmya one at first, yet by continuing it daily it leads to eternal reward.)

So also one obtains "success" or wished for result, by making a tilaka (image) of Gold &c., or of Silver &c., of Âditya, Skanda and Gaṇapati, or of any one of them. This is the Kâmya or transitory reward of this form of worship. According to a Smṛiti text the same is the result if one makes the two eyes of the deity even. (The word tilaka means a full sized image. One who cannot make a full sized image in gold or silver, he may make merely the eyes of these deities and he will get the same rewards.)

Here ends the chapter on the worship of Gaṇapati.

*Translator's note*:—The whole of this chapter is an abridgement and versification of the XIVth Khaṇḍa of the second Puruṣa of the Mânava Gṛihya Sûtra. A summary of it is given below :—

(1) Now (we) shall explain the Vinâyakas. (2) Śâlakaṭaṅkaṭaḥ, Kûṣmâṇḍarâjaputraḥ, Usmitaḥ and Devayajñaḥ are the four Vinâyakas. (3) Those possessed by these manifest the following signs (or symptoms). (4) He breaks clods of earth. (5) He cuts or tears grasses or straws. (6) He draws lines on the limbs of his body. (7) He dreams of water. (8) He sees shaven men. (9) He sees men with matted locks of hair. (10) He sees ascetics wearing red dress or other coloured dress. (11) He dreams of camels, pigs, asses, sweepers (Châṇḍâlas) and similar other unholy and low caste people. (12) He moves in the sky (in his dreams). (13) While walking on a road he imagines that some one is following him behind his back.

(14) Verily these persons obsessed by Vinâyakas if they are sons of kings and possessed of princely qualities do not obtain kingdom. (15) Damsels possessing auspicious marks and desirous of getting husbands do not get husbands. (16) Married women possessing all good qualities and desirous of getting offsprings do not get children. (17) Of women observing all the rules of good conduct the children die (untimely deaths). (18) A learned Brâhmaṇa (Śrotriya) being a teacher does not get teachership (their literary works do not attain the rank of those works written by Âchâryas). (19) To pupils there arise many obstacles in the prosecution (their) of studies. (20) Of traders, their stock in trade is destroyed. (21) Of agriculturists the fruit of agriculture is meagre.

(22) Now the penance for the removal of these obstacles is being described. (23) Let the obsessed person bring earth from the holes dug up by wild animals and rats, Rochana and Guggula. (24) Let him bring waters from four streams in four water vessels which must be faultless and entire. (25) Then in these pitchers should be thrown scents, essences, medicinal herbs and gems of all kinds. And on them should be placed the thread to tie round the hand for the sake of auspiciousness as well as curd, honey and ghee. (26) Then the obsessed person should be made to sit, after these things have been procured, on the hide of a bull which had never been castrated and the priests should bathe him with that water reciting the following mantras :—"Sahasrâkṣam śatadhâram" &c. (the same as the verse 281). Then they should recite Agninâ dattâ, Indreṇa dattâ, Somena dattâ, Varuṇena dattâ, Vâyunâ dattâ, Viṣṇuna dattâ, Bṛihaspatina dattâ, Viśvaiḥ Devaiḥ dattâ, Sarvaiḥ Devaiḥ dattâ, auṣadhaya-âpo-varuṇasammitâh, tabhiṣṭvâbhiṣinchâmi pavamâniḥ punah tu tvâ. Reciting these mantras they should bathe him thoroughly. Then they should recite the following mantras Yat te keśeṣu &c. (the same as the verses 283 and 282).

(27) Of the person who has been so bathed, at the night there should be performed four Homa offerings on his head with freshly pressed mustard oil, by pouring that oil on his head through a ladle of Udumbara, reciting the following four mantras :—Om Śalakaṭankaṭâya Svâhâ, Om Kuṣmâṇḍarâjaputrâya svâha, Om Usmitâya svâhâ, Om Devayajanâya svâhâ.

*Translator's note.*—These four mantras have been broken up into six by some curious mistake of the versificator of this passage, where the Vinâyakas have also been raised from four to six in number.

(28) After this where the four roads meet in a village or where the four roads meet in a town or the four roads meet in a forest he should spread out Darbhas with their heads pointing at four directions and place on it in a new winnowing basket the Bali offering consisting of the following articles, (the same as mentioned in

the verses 287 and 288 with very slight differences). (29) After this the Devas should be invoked. Then several Devas are mentioned, *viz.*, Dvimukhaḥ, Śyenaḥ, Vakaḥ, Yakṣaḥ, Kalaha, Bhîruḥ, Vinâyakaḥ, Kuṣmâṇḍarâjaputraḥ, Yajñâvikṣepi, Kulaṅgâpamârî, Yûpakeśî, Suparakroḍî, Haimavataḥ, Jambhakaḥ, Virupâkṣaḥ, Lohitâkṣaḥ, Vaiśravaṇaḥ, Mahâsenaḥ, Mahâdevaḥ, Mahârâjah. Then he should utter "Let these Devas be pleased, and being pleased, please me, being satisfied, satisfy me.

(30) Then exactly at midnight the Âchârya (who was staying all the while with the Bali offering at the crossing of the four roads) should return home and offer the following prayer to mother Ambikâ :—"O Lady of prosperity (Bhagavatî), give me prosperity (Bhava). O Lady of good complexion (Varṇavatî) give me good complexion. O Lady of beauty give me beauty. O Lady of Energy, give me energy. O Lady possessing many sons give me sons. O Lady having everything, grant me all my desires."

(31) After this when the sun has risen he should in an auspicious muhûrta having finished the Pûjâ of the sun, offer him Arghya, pray to him thus :—"Reverence be to Thee, O Lord, of hundred rays and destroyer of darkness, destroy all my ill luck O God and bless me with good luck.—32-33.

Then Brâhmaṇas should be fed and a bull cow should be given in Dakṣiṇâ.

Sir Râmakṛiṣṇa Gopâla Bhandârkar writes in his work on Vaiṣṇavism, Śaivism, and minor religious systems (p. 148) :—

"Yâjnavalkya in his Smṛti (I, 271 ff.) gives the same ceremony and frequently in the same words. But the ceremony appears in a somewhat more developed or complicated form. * * * *

"The form of the ceremony contained in the Sûtra is unquestionably more ancient than that contained in the other work. But the difference between the two shows that during the period that had elapsed between the composition of the Sûtra and that of the Smṛti, the four Vinâyakas had become one Gaṇapati-Vinâyaka, having Ambikâ for his mother. It will thus be seen that, in his own nature, this last god is an unfriendly or malignant spirit, but capable of being made friendly and benignant by propitiatory rites. In this respect, he resembles Rudra himself. That the Vinâyakas had come to be objects of faith before the Christian era, may be taken to follow from the occurrence of the ceremony mentioned above in a Gṛhyasûtra. But the one Gaṇapati-Vinâyaka, the son of Ambikâ, was introduced into the Hindu pantheon much later. None of the Gupta inscriptions which I subjected to an examination on a former occasion* contains any mention of his name or announces any gift or benefaction in his honour. But in two of the caves at Ellorâ, there are groups of images of Kâla, Kâlî, the Seven Mothers or Śaktis, and Gaṇapati†. These caves are to be referred to the latter part of the eighth century. So that between the end of the fifth and the end of the eighth century the Gaṇapati cult must have come into practice, and the Smṛti of Yâjnavalkya must have been written not earlier than the sixth century."

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*See my 'Peep into the Early History of India;' Journ. Bo. Br. Roy. As. Soc. Vol. XX, pp. 356 ff.

† In Râvaṇa-ki-khâî, in the circumambulatory passage and Râmeśvara temples. See Cave-Temples by Fergusson and Burgess.

## CHAPTER XII.—ON THE PROPITIATION OF THE PLANETS.

*The Graha Yajña.*

In the verse 293 the author mentioned that by worshipping the Grahas (the planets) according to rule one obtains the fruit of sacrifices (Karma) as well as he gets good fortune (Śri). This shows that by the worship of the planets there results the success in all undertakings by the removal of obstructions which prevent the fruitions of Karmas and it was further mentioned therein that one obtains good fortune also. Thus two fruits of the worship of the planets have already been mentioned. The author now mentions another fruit of such worship.

YÂJNAVALKYA.

CCXCV.—A person desirous of Śrî or good fortune, or desirous of Śânti or propitiation should perform Graha Yajña (sacrifice to the planets). So also a person desirous of rain, long life and health. Similarly if he desires to perform sorcery also.—295.

MITÂKṢARÂ.

"Desirous of good fortune" this is merely a repetition of what has already been said in the verse 293. "Desirous of Śânti" desirous of pacifying the malefic influences that produce calamities. "Desirous of vṛiṣṭi" desirous of having good rain for the growth of his crops &c.

*Translator's note* :—This chapter on Graha Śânti is very similar to Chapter 93 of the Matsya Purâṇa. Instead of Vṛiṣṭi the verse 2 of Matsya Purâṇa has the word Vṛiddhi which seems to be the better reading than Vṛiṣṭi.

"Life" living for a time by conquering untimely death. "Puṣṭi" health or bodily freedom from all ailments. He who desires these (rain, life and health) is called desirous-of-rain-life-and health. Those who desire good fortune &c., should perform "Grahayajñam" or worship of the planets. "Similarly performing sorcery also." Sorcery is causing of injury to another by invisible means. He who wishes to cause such injury may also perform Grahayajña or worship of the planets.

*The Names of the Nine Planets.*

The author now mentions the names of these planets.

YÂJNAVALKYA.

CCXCVI.—Sûrya (The sun), Soma (the moon), Mahiputra (the son of the earth, Mars), Somaputra (the son of the moon, Mercury), Bṛihaspati (Jupiter), Śukra (Venus), Śanaichara (Saturn), Râhu (the ascending node) and Ketu (the descending node), these are remembered as Grahas.—296.

MITÂKṢARÂ.

These Sûrya and the rest are the nine Grahas or planets.

*The colour and ingredients of pûjâ of planets.*

It has been mentioned that the planets should be worshipped. The author now describes the method of such worship.

YÂJNAVALKYA.

CCXCVII.—The images of the planets should be made respectively of copper, crystal, red sandal wood, of gold for the two planets (Mercury and Jupiter), silver, iron, lead, and bell-metal.—297.

CCXCVIII.—Or they may be inscribed on a piece of cloth in their own colours, or they may be figured on the platform in sandal wood pastes of different colour. To them should be presented raiments and flowers of their respective colours.—298.

CCXCIX.—So also should be offered scents, bracelets, incense as well as Guggula. And to every deity should be offered boiled rice (charu) with their respective mantras (as mentioned in the next verse).—299.

MITÂKṢARÂ.

The images of the sun &c., should be made respectively of copper &c. If these images cannot be procured then their images should be drawn on cloths of their respective colour, or even on the ground with coloured powders of their respective colour. The construction of the verse 298 is that the figures should be inscribed on the cloth on the ground with sweet scents like red sandal paste &c., coloured with the special colour of each planet.

## THE DHYÂNA OF THE PLANETS.

The further details as regards arms &c., whether two &c. for purposes of dhyâna should be learnt from the MATSYA PÛRÂṆA (Chapters 93 and 94 Ânandâśram series S. B. H. Vol. XVII. part I.). Thus "The image of the sun should always be made as seated on a lotus having a lotus in his (left) hand, and having the (yellow) colour of the pollen of lotus and seated on a chariot drawn by seven horses, and having two arms, (one holding a lotus and the other in the posture of blessing)."

"The figure of the boon-giving moon should be made having two hands holding a club in one (left hand, and the right raised in the posture of blessing). His colour should be white, dressed in white raiments and white ornaments and seated on a chariot drawn by ten horses."

"The son of the Earth (Mars) should be made as having four arms holding a spear, a lance and a club with the fourth hand raised in the posture of giving blessings, and having a sheep for his vehicle and wearing red raiments and adorned with garlands of red flowers."

"The image of Budha (Mercury) should be made as seated on a lion, and as having four arms holding a sword, a shield of hide, a club and the fourth hand raised in benediction. He should be dressed in yellow raiments and adorned with yellow flower garland and his colour should be that of Karnikâra (the yellow pericarp of a lotus)."

"The two Gurus of the Devas and Daityas (Jupiter and Venus) should be similarly made of yellow and white colour respectively, and having four arms holding a staff and a benediction in the right hands and a rosary and a Kamaṇḍalu (water pot) in the left hand."

"The son of the sun (Saturn) should always be made of the colour and lustre of an emerald, having a vulture for his conveyance, and having four hands armed with a lance, a bow and an arrow and the fourth raised in the posture of giving blessing."

"The image of Râhu should be made, having a terrible mouth, seated in a lion posture having blue colour and having four hands, armed with a sword, a leather shield, a spear, and the fourth hand raised in the posture of giving blessings."

"The image of Ketu should be made of smoky colour, with a vulture for his conveyance and having two hands, one hand holding

a mace and the other raised in the posture of giving blessings, and having a distorted face."

"All the planets should be made with a crown on their head, and all the images should be 108 times size of one's own thumb finger. It may thus mean that the size of the planets should be 108 fingers or digits in height, as measured by one's own thumb finger, *viz.*, by the finger of the Yajamâna. Or it may mean that each planet should be twelve fingers high, the aggregate of nine planets being 108 fingers. Or that there should be 108 figures made, namely, 12 Âdityas, each surrounded by its eight satellites (moon, mars etc.).

In the same book are also stated the places where these images should be seated and in what order. (Thus Matsya Purâṇa Chapter 93 verses 11 *et seq*).

"(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north-east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south-east, (7) the Saturn in the west, (8) the Râhu in the south-west and (9) the Ketu in north-west. All the planets should be drawn with uncooked white rice powder."

*Method of worship.*

The author now mentions the method of the worship of the nine planets :—

YÂJNAVALKYA.

"Yathâ varṇam, of respective colours" *viz.*, of the particular colour of each planet should be the colour of the garments of that image and so also should be the colour of the flowers and scents which are to be offered to that planet.

The all planets should be offered bracelets, incense as well as Guggulu (a kind of resin).

"To every deity should be offered Charu" prepared after having established the sacred fire and performed the Anvadhâna ceremony etc., and then should be performed Homa according to the injunction "He offers four handfuls each with the mantra Amuṣmai tva juṣṭam nirvapâmi etc."

After that in that well-lighted blazing fire he should perform all the rites beginning with throwing the fire sticks into the fire and

ending with the Âghâra rite. After this he should offer in honour of the sun and the rest, fire sticks into the fire reciting the proper Vedic mantra for each planet as given below and then having finished the fire offering with fire sticks as mentioned below, he should offer the Châru into the fire.

*The Vedic mantras for Samidha Homa etc.*

The author now mentions the mantra of each planet, while throwing the fire sticks (Samidh) into the fire.

YÂJNAVALKYA.

CCC.—With the mantra Âkṛiṣṇena (he should offer to the sun). With Imam Devâḥ (to the moon). With Agniḥ mûrdhâ divaḥ kukut (to the Mars). With Udbudhyasva (to the Mercury). These are the four Ṛiks to be employed in offering to the first four planets respectively.—300.

CCCI.—With the mantra Bṛihaspate atiyadaryaḥ (to the Jupiter). With Annât pariśrutaḥ (to the Venus). With Śannodevi (to the Saturn). With Kâṇḍât (to the Râhu). With Ketuṁ kṛinvan (to the Ketu).—301.

MITÂKṢARÂ.

With the mantra Âkṛiṣṇena rajasâ vartamânaḥ (Ṛigveda I. 3 2) he should throw fire sticks into the fire in honour of the sun.

*Translator's note* :—The full mantra is given below :—

आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥

"Throughout the dusky firmament advancing, laying to rest the immortal and the mortal.

Borne in his golden chariot he cometh, Savitar, God who looks on every creature."

With the mantra 'Imam devâḥ' he should throw the fire stick into the fire in honour of the moon. (The full mantra is to be found in the Vâjasanehin Saṁhitâ IX. 40).

इमं देवाऽअसपत्नꣳसुवध्वं महते क्षत्राय महते ज्येष्ठाय महते जानराज्याये-न्द्रस्येन्द्रियाय । इममुष्यं पुत्रममुष्यै पुत्रमस्यै विशऽएष वोऽमी राजासोमोऽस्माकं ब्राह्मणानां राजा ।

"Gods, quicken him that none may be his rival, for mighty domination, mighty lordship,

Him, son of Such-a-man and Such-a-woman, of Such-a-tribe.

This is your King ye Tribesmen. Soma is Lord and King of us the Brâhmaṇas."

The following is the Mantra of the Mars.

**अग्निमूर्धादिवः कुकुत्पतिं पृथिव्या अयम् । अपांरेतांसि जिन्वति ॥**

(Ṛig. VIII. 44. 16).

"O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this land of mine."

The following is the Mantra of Budha : (V.S. 15. 54).

**उद्‌बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते संसृजेथामयं च ।**

**अस्मिन्‌सधस्थे अध्युत्तरस्मिन्‌ विश्वे देवा यजमानश्च सीदत ॥**

Wake up, O Agni, thou, and keep him watchful. Wish and fruition, meet, and be, together.

In this and in the loftier habitation be seated, All-Gods and the Sacrificer.

The following is the Mantra of Jupiter. (Ṛig. II. 23. 15).

**बृहस्पते अति यदर्यो अर्हाद्‌द्युमद्विभाति क्रतुमज्जनेषु ।**

**यद्दीदयच्छवस ऋत प्रजात तदस्मासु द्रविणं धेहि चित्रं ॥**

"Bṛihaspati, that which the foe deserves not, which shines among the folk effectual, splendid,

That, Son of Law which is with might refulgent, that treasure wonderful bestow thou on us."

The following is the Mantra of Śukra (V.S. XIX. 75).

**अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत्क्षत्रं पयः सोमं प्रजापतिः ।**

**ऋतेन सत्यमिन्द्रियं विपान शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥**

"Prajâpati by Brahma drank the essence from the foaming food, the princely power, milk, Soma juice.

By Law came truth and Indra-power, the pure bright drinking-off of juice. The power of Indra was this sweet immortal milk."

The following is the Mantra for the Saturn. (Ṛig. X. 9. 4).

**शन्नोदेवीरभिष्टय आपो भवन्तु पीतये । शंयोरभिस्रवन्तुनः ।**

"The waters be propitious to us for drink, Goddesses for our aid and bliss : Let them stream to us health and strength."

The following is the Mantra for Râhu (V.S. XIII. 20).

**काण्डात्काण्डात्प्ररोहन्ती परुषः परुषस्परि ।**

**एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥**

**" Upspringing from thine every joint, upspringing from each knot of thine,**
**Thus with a thousand, Dûrva with a hundred do thou stretch us out."**
**The following is the Mantra for Ketu. (Rig. I. 6. 3.).**

**केतुंकृण्वन्नकेतवे पेशो मर्या अपेशसे समुषद्भिरजायथाः**

**"Thou, making light where no light was, and form, O men where form was not,**
**Wast born together with the Dawns."**

*The Samidh fuel.*

The author now mentions the kinds of wood from which the fire sticks of the planets should be made.

YÂJNAVALKYA,

CCCII.—The fire-stick for the sun should be of Arka, for the moon Palâśa, for the Mars Khadira, for the Mercury Apâmârga, for the Jupiter Peepal, for the Venus Udumbara, for the Saturn Śamî, for the Râhu Dûrva, for the Ketu Kuśa. These should respectively be the Samidhs for the respective planets.—302.

MITÂKṢARÂ.

The Samidhs should consist of the woods of Arka etc., for the nine planets beginning with Sûrya in their respective order. These should be fresh saplings still moist, unbroken, having bark upon them and of the length of one Pradeśa (span or nine inches).

*The number of Samidhs.*

YÂJNAVALKYA.

CCCIII.—For each planet there should be (offered) hundred and eight or twenty-eight even fire-sticks, moistened with honey, clarified butter, or with milk and curd.—303.

MITÂKṢARÂ.

Moreover to each planet beginning with the sun and the rest there should be offered 108 fire-sticks or if that be not possible 28 sticks for each. Before offering it in the fire each stick should be wetted or annointed either with honey or with clarified butter or with curds, or with milk before throwing it in the fire.

*The Food-offering to the nine Planets.*

The author now mentions the various kinds of food which should be offered to each planet.

YÂJNAVALKYA.

CCCIV and CCCV.—To each planet in due order should be offered Guḍaudanam, Pâyásam, Haviṣyam, Kṣiraṣâṣṭikam, Dadhyodanam, Haviḥ, Chûrṇam, Mâṁsam, Chitrânnam respectively. The twice-born Yajamâna should give dinner also to twice-born ones. Or (if these materials cannot be procured) he should give according to his power or according as he gets them, after having honoured according to the rule (the invited Brâhmaṇas).—304-305.

MITÂKṢARÂ.

"Guḍaudanam" food or rice mixed with raw sugar is so called (it should be offered to the sun). "Pâyasa" milk-rice, *viz.*, rice cooked in milk. (It should be offered to the moon). "Haviṣyam" the sacrificial food, like the ascetic's rice, Nîvâra, wild grain &c., "Kṣiraṣaṣṭikam" the rice-paddy that is grown in sixty days is called Ṣaṣṭika. Such a rice mixed with milk is called Kṣiraṣaṣṭikam. "Dadhyodanam" the rice mixed with curd is so called. "Haviḥ" the clarified butter mixed with rice. "Chûrṇam" powder, *viz.*, powdered sesamum mixed with rice. "Mâṁsam" flesh, *viz.*, clean and eatable, meat mixed with rice. "Chitrânnam" various kinds of Odana or rice (boiled rice of various colours).

These (nine kinds of food beginning with) Guḍaudana &c., should be offered in due order to the sun and the remaining planets for the sake of their food-offering. They should be ultimately given to the Brâhmaṇas. The twice-born Yajamâna should give food also to the Brâhmaṇas. The number of Brâhmaṇas to be fed depends upon the means of the host. If there be absence of Guḍaudana &c., he may offer "As he can procure" merely rice &c.

Having washed the feet of the invited Brâhmaṇas "according to the rule" (with other subsidiary acts of honour) he should give to the Brâhmaṇas, "after having honoured" them with respectful greetings &c.

*The Dakṣiṇâ of each Planet.*

The author now mentions the Dakṣiṇâ or fees which should be given in honour of each planet. The following are the nine Dakṣiṇâs for the nine planets respectively.

YÂJNAVALKYA.

CCCVI.—A milch cow, a conch shell, a strong bull, gold, cloth, a horse, a black cow, a weapon, and a sheep are declared to be the respective presents (in honour of the planets).—306.

MITÂKṢARÂ.

"Dhenu" means a milch cow. "Śaṅkha" a conch shell which is well-known as such. "Anaḍvân" a bull that carries burden and strong enough to carry it. "Hema" gold. "Vasa" a yellow cloth. "Haya" a grey horse. "Kṛiṣṇâ gau" a black cow. "Âyasa" iron *i.e.*, weapons made of iron. "Chhâga" a sheep.

These nine objects beginning with cow are the respective Dakṣiṇâs which should be given to the Brâhmaṇas in honour of the nine planets beginning with the sun and the rest.

"Declared as presents" these are declared by sages like Manu and the rest. These Dakṣiṇâs should be given if one can procure these. If one cannot get them then he should give whatever he can get. If he has not the means to give all these, then let him give according to his power anything else however little it may be.

*The worship of malefic Planets.*

It has been mentioned before that all the planets should be worshipped by a person who desires Śânti or propitiation in general. Now the author mentions a particular kind of Śânti among those Śântis.

YÂJNAVALKYA.

CCCVII.—Whenever a planet has a bad aspect (in the horoscope of a person), that person should worship with great care specially that particular good planet. For Brahmâ has given this boon to them "Being honoured you will honour him."—307.

MITÂKṢARÂ.

Whenever of person any particular planet is in a wrong mansion, *e.g.*, is in the eighth natal house &c., then he should worship that "Satam" or good planet (whose influence is evil merely by the fact of its being placed in a wrong mansion) with great care, *i.e.*, he should worship that particular planet specially. Because to planets in ancient times a boon was given by Brahmâ in these words

"You being worshipped should worship your worshipper in return by conferring upon him whatever is good for him and by removing from him whatever is evil."

*Special rules for the Kings.*

In the previous portion have been described the various rites like Śânti and Puṣṭi with regard to the worship of the planets, for all twice-born men (irrespective of their particular status), in general. Now (among these three castes) the author describes the worship of the planets which must specially be done by a king who is duly annointed by Abhiṣeka ceremony and who is, therefore, specially entitled to this worship :—

YÂJNAVALKYA.

CCCVIII.—By lords of men should be worshipped with greatest care the planets because the rise and fall of monarchs is dependent upon the planets, so also the origin and destruction of the worlds.—308.

MITÂKṢARÂ.

"Lords of men" kings who are Kṣatriyas and duly annointed. By them the planets should be highly honoured. Inferentially we learn from this that other people should also worship the planets (though they may not be Kṣatriyas nor kings). Thus a king as well as non-king should worship the planets. The author gives the reason for this by saying "The prosperity and adversity of all living beings is dependent upon planets, therefore, all who are entitled to it should worship the planets."

Moreover, the author gives another reason why the planets should be worshipped. "Because the origin and destruction, the creation and withdrawal of the world consisting of animals and vegetables, mobile and immobile objects is dependent upon the planets." Therefore this being so if these planets are worshipped then the birth and death of animals and planets take place in their due time and not untimely. Otherwise the animals and the plants either do not come into existence in their due time, or they meet with untimely death. The monarchs being the lords of the world and being entrusted with the weal and woe of the creatures under them, with their prosperity and protection, should highly honour the Grahas. They are, therefore, more specifically entitled to the worship of the Grahas for the purpose of Śânti &c. As says GAUTAMA (XI, 1) :—

"The king is master of all, with the exception of Brâhmaṇas."

Having premised this, the author (GAUTAMA) goes on (in Sûtras 9 and 10)* to say

**"He shall protect the castes and orders in accordance with justice;**
**And those who leave (the path of) duty, he shall lead back (to it)."**

Having thus mentioned the few duties of the king he (GAUTAMA) goes on (XI, Sûtras 15 and 16).

**"He shall, also, take heed of that which astrologers and interpreters of omens tell (him).**
**For some (declare), that the acquisition of wealth and security depend upon that."**

Having thus mentioned the cause and reason for the performance of Śânti and Puṣṭi ceremonies, he goes on (XI, 17) :—

**"He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (Sânti), festivals, a prosperous march, long life and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune."**

Thus in this Sûtra he teaches the performance of Śânti and other rites. (Thus the Gautama Sûtra is an authority for this ceremony.)

Here ends the chapter on Graha Śânti.

***Translator's note*:—The whole of this chapter is an abridgement of chapter 93 of the Matsya Purâṇa. It is clear that this portion of the Yâjnavalkya Smṛiti is posterior to that Purâṇa. The opening verse of this chapter is a verbatim reproduction of verse 2 of the Purâṇa. The first verse here is**

**Śrîkâmaḥ Śântikâmaḥ vâ Grahayajñam samâcharet**
**Vṛiṣṭyâyuḥ puṣṭikâmaḥ vâ Tathai vâ abhicharan api.**

**Compare this with the verse chapter 93, 2 of the Matsya Purâṇa :—**

**Śrîkâmah Sântikâmaḥ vâ Grahayajñam samarabhet**
**Vṛiddhyâyuh puṣṭikâmaḥ vâ Tathaivâbhi-charan-punaḥ.**

**But while Yâjñavalkya mentions the Avichâra or sorcery as one of the objects of Graha Yajña he does enter into it at all. The details of sorcery however are given in the Matsya Purâṇa verses 140-155. This, therefore, shows that the Smṛiti is certainly posterior to the Purâṇa. For a full detail of this ceremony, see the Matsya Purâṇa chapter 93 in The Sacred Books of the Hindus., Vol. XVII. part 1.**

*** Stenzler gives the 10th Sûtra as "चलतश्चैनान्" which seems to be better than the Mitâkṣarâ "ततश्चैतान्"** ***Tr.***

## CHAPTER XIII.—THE DUTIES OF A KING.

*Introductory.*

Bâlambhaṭṭa introduces the subject of Râja Dharma, the duties of a king by mentioning the rules of succession to the throne. An abridged translation of which is given below.

*The succession to the throne.*

Though there may be many sons (of a deceased king) yet the succession goes either to the Aurasa son or to the eldest son. Because of the following text of the Kalikâ Purâṇa, which after having mentioned twelve kinds of sons beginning with Aurasa, Kṣetraja, Dattaka, Kṛitrima and the rest, ends by saying "in the absence of those mentioned first those coming next in order should be consecrated to the throne."

As an illustration the case is mentioned of King Uparichara, who installed his heir apparent, his eldest Aurasa son, to the kingdom who was endowed with all royal qualities.

Râmâyaṇa also (Bâlakâṇḍa, Adhyâya III) mentions the following speech of Daśaratha to his son :—" Thou art my son, of the same caste, born of my eldest wife of the same caste and art my eldest son and endowed with all qualities of a Kṣatriya, thou art born with all good qualities, thou art named Râma, born of my own self and thou art liked by all my subjects on account of thy good attributes, therefore, I shall invest thee as a Yuvarâja, or heir-apparent."

So also Manu (IX. 106) :—" Immediately on the birth of the first-born a man is (called) the father of a son and is freed from the debt to the manes."

If the younger son is elder by origination (janma), then the younger son will succeed to the exclusion of the elder. Because in the Râmâyaṇa it is said "To the eldest by conception, my beloved son Ramachandra &c." This shows that the eldest is he who is eldest by conception (and not by seeing the light first. This contemplates the cases of twins). The word Janma-jyeṣṭha means eldest by coming into origination, and the word Janma refers to the first of the six Bhâva-vikaras. This we shall explain in detail.

Among two queens giving birth to two sons at the same time, the son of the elder queen is entitled to succeed to the throne, because in the above speech of Daśaratha he says. "Thou art born of my eldest queen."

If the eldest queen gives birth to a pair of twins, then among these two he who is Janma-jyeṣṭha or elder by origination is entitled to succeed for the reason given above. By the word Janma is meant here the conception, *viz.*, the seed entering into the uterus. Therefore among the pair of twins that which comes out of last from the womb of the mother is really the first with regard to the seed of the father. Therefore, among the twins that which comes out last is said to be the Jyeṣṭha of the elder. To the same effect is a text of Paṭṭhinasi.

Then Bâlambhaṭṭa quotes the case of the Paurâṇic twins, Hiraṇyakaśipu and Hiraṇyakṣa. Here though Hiraṇyakṣa was delivered first from the mother's womb, yet Hiraṇyakaśipu was considered to be the elder because he was conceived first from the father.

Where there are many elder sons but they are of the class of the Kṣetraja &c., and there is a younger son who is a Aurasa, then the younger Aurasa son succeeds to the exclusion of the elder Kṣetraja and other kinds of sons. This is also on the authority of the Kâlikâ Purâṇa which says "Let him not consecrate a Kṣetraja or a similar son to the kingdom. The Aurasa son alone purifies him from the debt."

But if the eldest son is blind or affected by some other such defects, then the younger son is entitled to succeed. As says MANU (IX. 201 & 202):—"Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share."

"But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability, he who gives it not will become an outcast."

The fact that Manu mentions that such persons are entitled to maintenance shows that they are not entitled to inherit their kingdom.

As an illustration the case of Dhṛitarâṣṭra is quoted. It is said in the Mahâbhârata:—"Dhṛitarâṣṭra on account of his blindness cannot get the kingdom, Vidura cannot get it because he is of mixed caste called Pâraśava, and therefore, Pâṇḍu became the king."

Though a person for some reason or other may not get the kingdom, though he was the eldest, still his son will indeed get the kingdom. As an illustration the case of Bhîṣma is mentioned who voluntarily renounced his claim of inheritance in order to let his father Sântanu marry the daughter of the Dâsa king. Though Bhîṣma assured the king of the Dâsas that he would never claim the kingdom, yet the latter was not satisfied with this assurance and addressed Bhîṣma thus:—"Because thou, O lover of truth, hast promised in this royal assembly that for the sake of my daughter Satyavatî thou wilt not claim the kingdom that is verily worthy of thee. I have not any doubt, O mighty armed one, on thy score, thou wilt keep thy promise. But I have very great doubt and fear from any offspring of thine which might be born hereafter."

This shows that the son of a disqualified person can get the kingdom. Being thus addressed Bhîṣma replied:—"I have already renounced kingdom, O king, now for the further assurance I promise that I shall remain a perpetual celebate and shall never marry so that thou mayst be free from all apprehension in future."

(But where the elder son is himself disqualified and has got no son of his own at the time when the succession opens out) then if the younger son has already been consecrated and the elder has not got the kingdom, then if the elder should get even an aurasa son, latter will not get the kingdom, but the son of the younger. As was the case of Yudhiṣṭhira. (For Pâṇḍu having already succeeded to the throne the son of Dhṛitarâṣṭra being subsequently born did not get the kingdom). Therefore though Duryodhana was existing (at the time of the death of Pâṇḍu) we find the following speech in the Mahâbhârata:—"Dhṛitarâṣṭra being blind did not get the kingdom before, how can he get it now (on the death of his brother, Pâṇḍu). Similarly Bhîṣma having already renounced the kingdom once before will not take it now for he is always true to his promise. Therefore we will consecrate to the throne Yudhiṣṭhira, the eldest of the Pâṇḍavas."

Then Bâlambhaṭṭa quotes Garuḍa Purâṇa, in order to show the auspicious times of coronation. And then he gives the full ritual of coronation from Baudhâyana.

### *The mental equipment of a king.*

Having described the general duties of a householder in general,

tho author now mentions the specific duties of that particular householder who is endowed with the qualities of being annointed, &c., as a king.

YÂJNAVALKYA.

CCCIX.-CCCXI.—The ruler of men (a king) should be of great enthusiasm, vast aims (liberal and intelligent), remembering the deeds, serving the elders, disciplined, endowed with equanimity of good family, truthful in speech, pure, nonprocrastinating, of strong memory, non-lowly, and also non-harsh. He should be righteous and without bad habits, intelligent, brave and a knower of secrets, and guardian of his weak points. (He should be) well-versed in the knowledge of Anvîkṣiki, in Daṇḍa-rule (in the theory of punishment), in vârtâ (in Economy) and so also in the three-fold sciences called Trayî.—309-311.

MITÂKṢARÂ.

"Of great enthusiasms" energy or Utsâha is the pain one takes in the means employed for the completion of actions necessary to gain the desired human objects (such as wealth, &c.) He who possesses this energy in a very large quantity is called Mahotsâha or possessed of great energy.

"Sthûla-lakṣa or Vast aims," he who gives much (sthûla), and can see into the real object (lakṣa) is so called, *viz.*, a liberal and discriminating man.

"Kṛitijña," one who knows or remembers (jña) the deeds (kṛita) good or bad of others, is called a person "who remembers the deeds." (That is, one who recollects both benefits and injuries, the good or bad services of others regarding him.)

"Vṛiddha-sevaka," he who is a servant (sevaka) of elders (vṛiddha), whether they be so regarded on account of their great asceticism, or knowledge or age, &c. He is called "a servant of the elders."

"Vinîta," he who is endowed with the quality of vinaya is called Vinîta or disciplined. By the word Vinaya are described all those actions, which a Snâtaka is bound to perform, according to the rules mentioned before, and which are not inconsistant with

the duties of a king. Such as "He should run no risk, should not without a cause speak bitterly, &c." as mentioned in verses 132 *ante et seq.*

"Sattvasampanna," endowed with the quality of Sattva or equanimity, *viz.*, devoid of dejection or elation, in adversity or prosperity. "Kulîna," of good family, *i.e.*, of noble descent both from father's and mother's side. "Sattva-vâk," truthful in speech, who is always truthful in his utterances. "Śuchi, pure, both externally and internally. "Adîrgha-sûtra," nonprocrastinating, he who makes no delay in commencing the acts which must be done, or in finishing those which have already been commenced. "Smṛitimân," he who has a strong memory and never forgets the things once learnt. "Akṣudra," non-lowly, *viz.*, who hates low and mean qualities. "Aparuṣa," non-hard, *viz.*, who does not proclaim the faults of others. "Dhârmika," righteous, *viz.*, who possesses all the Dharmas of his caste and order. "Avyasana," without evil habits. The vyasanas or evil habits are eighteen as have been thus enumerated by MANU (VII. 47, 48.)

"Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

"Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath."

Similarly Manu has mentioned that out of these the following seven are the most pernicious evils (VII. 50 and 51) :—

"Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

"Doing bodily injury, reviling, and the seizure of property, these three he must know to be most pernicious in the set produced by wrath. Among the eighteen vyasanas these seven are the most pernicious."

"Prâjña," intelligent, having the capacity of understanding deep and recondite subjects. "Śûra," brave and fearless. "Rahasya-vit," a knower of secrets, one dexterous in concealing things which ought to be concealed. "Sva-randhra-goptâ," a guardian of weak points of one's own. One's weak point is that through which an enemy can enter his kingdom, and which consist in the seven elements of monarchy (see V. 353.) any one of which may be weak, owing to laxity. He who protects these weak points or covers them up, is said to be "the guardian of his weak points."

"Anvîkṣiki," the knowledge of self, the Âtmavidyâ. He should be expert in Âtmavidyâ. (Sâṅkhya Yoga and Lokâyata.)*

"Daṇḍanîti," the theory and science of punishment, so necessary as a means for the acquisition and protection of his own wealth (as well as of his subjects.) [The Arthaśâstra or the science of Politics, Economy.]

"Vârtâ," in the rules of Vârtâ, or in the rules of agriculture, trade and the rearing of live-stock which are the means of increase of one's wealth. In other words, in Political Economy. (See Artha-Sâśtra, English translation, p. 8.)

"Trayyâm," in the three-fold science of Ṛik, Yajus and Samans.

"Vinîta," well-versed or made an expert, by being taught by those who are masters of these (*viz.*, of self-knowledge, the science of government, the science of Economy and the Vedas.) As says MANU (VII. 43):—

"From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions."

"Narâdhipa," the ruler of men. In all the previous passages the words "a king annointed in government should have these qualities" should be supplied everywhere.

*Translator's note:*—The explanation of "Vinaya" by Vijñâneśvara is evidently taken from the Artha Śâstra of Kauṭilya where the subject of Vinaya is taught in the very first book.

*The external equipment of a Sovereign.*

Having thus mentioned the internal attributes of the person who has been inaugurated as a king, the author now mentions the external attributes.

YÂJNAVALKYA.

CCCXII.—He should appoint his ministers who are intelligent, hereditary servants, steady and pure. In consultation with them, he should administer the kingdom, so also with the Brâhmaṇa; thereafter himself. —312.

MITÂKṢARÂ.

Let the sovereign, possessed of the qualities of great energy &c., "appoint his ministers." What should be the nature of these

* See p. 6 of the English translation of Arthaśâstra by R. Sâmaśâstry published at Bangalore, 1915.

ministers? They should be "intelligent" *viz.*, experienced in the discrimination of the good and the evil, who are "hereditary servants" *viz.*, whose ancestors were royal servants, and who are in the line of succession to such; who are "steady" *viz.*, who in the midst of great occasions of grief and elation are free from any mental perturbation, and who are "pure" *viz.*, who are uninfluenced by motives of fear, pleasure, wealth or Dharma, in other words, who employ pure means in the acquisition of Dharma, wealth, pleasure and fear.

He should appoint seven or eight such ministers, as says MANU (VII. 54):—

**"Let him appoint seven or eight such ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried."**

Having thus previously appointed his ministers let him administer, in consultation with them all, or with some of them, the matters relating to his kingdom, such as making treaties, declaring war &c. After thus knowing their opinion, and after "consulting with a Brâhmaṇa, who is expert in the knowledge of all Śâstras and their meaning, *viz.*, after consulting his Purohita, let him then "act himself," according to his own reason and understanding.

*The Qualifications of a Royal Purohita.*

Now the author mentions as to the kind of Purohita whom he should appoint.

YÂJNAVALKYA.

CCCXIII.—He should appoint the Purohita who is an astrologer, who is highly exalted, who is well-versed in the theory of punishment, as well as in Atharva-aṅgiras.—313.

MITÂKṢARÂ.

"Purhoita," or the family priest. He is so called because when all ceremonies having for their object visible or invisible results he is placed (Hitam) in front (Purataḥ). Let him make the Purohita attached to him by showing him honour and respect and by conferring of gifts. What should be the qualifications of a Purohita? To this the author answers by saying "He must be an astrologer," *viz.*, who knows the evil influences caused by planets as well as the means of counteracting those influences.

"Who is highly exalted," that is, who is exalted on account

of his knowledge, good lineage and the performance of sacred duties &c., as taught in the Śâstras. "And who is expert in the theory of punishment" *viz.*, in Arthaśâstra.

"Who knows Atharva-aṅgirasa" so that he may be able to perform all rituals relating to Śânti &c.

*The Qualifications of Ṛitvijs.*

YÂJNAVALKYA.

CCCXIV.—Let him choose officiating priests (Ṛitvijs) for the sake of performing Śrauta and Smârta ceremonies. Let him perform sacrifices according to rule, and giving large presents.—314.

MITÂKṢARÂ.

The Śrauta rites are like Agnihotra &c., and the Smârta rites are like Upâsanâ &c. For the purposes of performing these rites the king should choose officiating priests or Ṛitvijs. The king should perform also sacrifices like Râjasuya &c., according to the rule and in which he should give large presents *viz.*, liberal fees.

*Translator's note.*—Compare Manu (VII. 78 and 79):—"Let him appoint domestic priest (purohita) and choose officiating priests (Ṛitvij); they shall perform his domestic rites and the (sacrifices) for which three fires are required."

"A king shall offer various (Śrauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brâhmaṇas enjoyments and wealth."

The chief function of the Purohita seems to be to perform magical rites according to the Atharva Veda to kill royal enemies &c., while the function of the Ṛitvijs was to perform the ordinary domestic ceremonies.

*The special Fruit of Gift to Brâhmaṇas.*

Moreover (he should be liberal towards Brâhmaṇas as ordained below).

YÂJNAVALKYA.

CCCXV.—He should give objects of enjoyment and riches of various kinds to Brâhmaṇas. This is the inexhaustible treasure of the kings that which is bestowed on Brâhmaṇas.—315.

MITÂKṢARÂ.

To the Brâhmaṇas he should give "enjoyments," that is pleasure through the gift of presents which are means of getting those pleasures. He should give various kinds of riches such as gold,

silver, land, &c., because these gifts are the inexhaustible treasure of the kings (which they enjoy in the next life), because whatever is given to a Brâhmaṇa is not wasted but is stored as a provident fund. Though the making of gifts has been ordained as a general rule for all the four castes (as in the chapter on gifts), yet its repetition here is for the purpose of establishing that for kings making of gifts is one of the principal duties.

YÂJNAVALKYA.

CCCXVI.—This gift is without any flaw, without any destruction and not vitiated by penances. For it is said that whatever is offered as oblation in Brâhmaṇa fire (by way of gift) is superior to the oblations made in the physical fire.—316.

MITÂKṢARÂ.

Moreover "it is said here that the highest oblation is that which is offered to the fire of a Brâhmaṇa" *viz.*, whatever is given to a Brâhmaṇa is greater than whatever is offered in fire, *viz.*, whatever can be brought about by fire-sacrifice, where liberal gifts are given in sacrifices like Râjasuya &c. Because a gift to a Brâhmaṇa is "Askannam" * or free from flow or flaw, is avyaya or unchangeable, is untainted by penances, because in ordinary fire sacrifices, such as Râjasuya &c., animals are killed, but in a gift to a Brâhmaṇa there is no killing of animals and consequently no performing of penances for the sin of killing animals. In ordinary Râjasuya &c., such penances are performed to expiate the sin of killing animals.

*The Method of acquiring Wealth.*

It has been mentioned before "Let riches be given to Brâhmaṇas," now the author mentions by what means wealth is to be acquired which is to be so given, and in what order.

YÂJNAVALKYA.

CCCXVII.—He should seek to acquire by fair means; what he has not already got, having acquired it let him protect it with care. Having protected it, let him increase it with proper means. Having increased it, let him deposit it in (deserving) recipients.—317.

* "Not split as an oblation ; not covered as a Cow." M.-W.

MITÂKṢARÂ.

Let him exert according to the rules of Dharmaśâstra to acquire that which he has not got. Having acquired with great pains, let him protect it, *viz.*, let him guard it by constant personal supervision. The wealth so guarded, he should cause to increase by honest means, such as regulating the trade-routes &c. Having so increased it "let him deposit it," *viz.*, bestow it on "recipients" of three kinds, *viz.*, on religious men, on persons who (are his servants, and) work (for wages), and thirdly on persons who minister to his pleasures.

*Translator's note:*—Compare Manu (VII, 82-89):—"Let him honour those Brâhmaṇas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brâhmaṇas is declared to be an imperishable treasure for kings.

"The offering made through the mouth of a Brâhmaṇa, which is neither spilt, nor falls (on the ground), nor even perishes, is far more excellent than Agnihotras.

"Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men."

For Vanik-patha or trade-routes and high ways of commerce &c., and money collected therefrom, see the Artha-Śâstra of Kautilya: and its summary by Mr. Law.

*The Deed of Gift.*

The author next mentions what should the king further do after having made a gift to a worthy person.

YÂJNAVALKYA.

CCXXVIII.—After having made a gift of land or having made a corrody, the King (literally the lord-of-the-land) should cause a document to be drawn up for the sake of information of good kings (who will come) in future.—318.

MITÂKṢARÂ.

In the above manner "having given land" by removing his ownership, "or having made a corrody" in the form of "so much coined money (rupakâs) per vesselful of such a thing or so many leaves per a bundle of leaves," he should cause a document to be drawn up.

What is the object of this document? So that the future kings, who are good and virtuous, may get information that such and such a thing, was given to such and such a person, by such a king.

"Being attended by his ministers" "let him see" those envoys whom he had previously sent and who have returned now. Having seen these envoys and having heard their report, let him send them out again.

***Translator's note*:—Compare Kauṭilya's Arthaśâstra Chapter XI of Book 1 on the Institution of Spies.**

*Rest and Review of the Army.*

YÂJNAVALKYA.

CCCXXIX.—After that let him divert himself as he may like alone or in the company of his ministers. And having seen his forces let him have consultation with the commander of the army.—329.

MITÂKṢARÂ.

Afterwards in the afternoon, "as he may like" following his own fancy, alone, "let him divert himself" in his interior apartments.

"Or in the company of his ministers" who are confidential, skilled in arts (like music &c.,) and who are witty (buffoons and jesters). Surrounded by such ministers and by beautiful, young, clever women let him enjoy himself. As says MANU (VII. 221.)

**"When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of the state."**

After that, dressed in the special (military) uniform, and adorned with flowers, sandal paste and ornaments, and "having reviewed the forces" like elephants, the horses (cavalry), the chariots and foot-soldiers "let him have consultation" regarding the protection of these forces appropriate to time and place, "with the commander of the army," *viz.*, with the commander-in-chief.

*Evening Prayer, Hearing Report of the Spies &c.*

YÂJNAVALKYA.

CCCXXX.—Then having finished his evening prayers, he should hear the secret reports of the spies. Then let him enjoy a little with music and dancing (and then) take his meals, (after that) he should read sacred books.—330.

MITÂKṢARÂ.

Afterwards in the evening time "having finished his evening prayers." Though by the general rule (for all twice-born he should

perform his evening prayer in the evening) it was already ordained, yet its repetition here is for the sake of reminding him not to forget this (general rule of evening prayer) in the press of public business.

After that "let him hear" with arm in his hand, in his interior apartments, "the secret reports of the spies" whom he had already seen before and had caused them to be kept in a particular place. As has been said by MANU (VII. 223.)

"Having performed his twilight-devotions, let him well-armed, hear in an apartment the doings of those who make secret reports and of his spies."

After that having played for some time "with music and dancing" and entering a separate apartment, "let him take his meals." As says a Smṛiti (MANU VII. 224.)

"But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again."

"Then he should read sacred books" according to his power, so that he may not forget them.

*Going to bed and rising therefrom with morning duties.*

YÂJNAVALKYA.

CCCXXXI.—He should enter (the sleeping apartment) with the sound of musical instrument and similarly arise from sleep. Then he should think over the scriptures after having awaken from sleep and then also (think over) all other duties (to be done during the day.)—331.

MITÂKṢARÂ.

After this "with the sound of musical instrument" like conch shell "let him enter" that is, go to sleep. "And similarly" with the sound of musical instrument (blowing of the conch shell) "let him arise from sleep." After having arisen "let him think over the scriptures" during the last quarter of the night alone or in the company of trustworthy knowers of the scriptures. Then "think over all other duties" *viz.*, all that he must do (during the day).

*The rule for illness.*

All the above rules apply to a king who is in the enjoyment of good health. But one not in good health, should employ another for all these acts. As says MANU (VII. 226).

"A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants."

*The morning duties of the king.*

YÂJNAVALKYA.

CCCXXXII.—After that he should despatch his spies to his own and to others, with honour. Being blessed with the benedictions of Ṛitvijs, Purohita and Âchârya.—332.

CCCXXXIII.—And having seen the astrologers and physicians let him give them cows, gold and land, naiveśika gifts and so also houses to Śrotriyas as well.—333.

MITÂKSARÂ.

Afterwards while still in his bed room "Let him despatch" for the purpose of finding out their inmost secrets (lit. what they intend doing), "his spies" who are trustworthy, "with honor" after having honoured them with gifts, honours and other show of respect. "To his own" feudatories and officials in charge of provinces, and "to other" (inimical) kings.

After that having performed his morning prayer, and finished his fire oblation, and "being blessed with the benedictions of his Purohita, Ṛitvij and Âchârya," and "having seen the astrologers" and knowing from them the position of the planets &c., (indicating the influences for that day), and having directed the purohitas &c. to perform the propitiatory rites (for the malefic planets &c.), and "having seen the physicians" and telling them the condition of his own bodily health, and directing them to prescribe proper remedies for him (if necessary) "let him give to the Śrotriyas," Brâhmaṇas well-learned in the Vedas, "houses" well-built, white like marble &c., and "Naiveśika gifts" appropriate to be given in marriage, like the ornaments of a bride, so also let him give milch "cow," "gold" and "land." The phrase "let him give" applies to each one of the above.

*Translator's note*:—The word "Naiveśika" in the verse translated as "marriage gifts" means all the accessories of marriage, such as ornaments to be given to a bride &c., as well as it means all the household furnitures &c. The cows, gold, land, houses, and accessories should be given of course, to the Śrotriyas. The reading of Vijñaneśvara is "Śrotriyebhyas," that of Aparârka is "Śrotriyaṇâm." The meaning in both cases is however the same.

*The treatment of various kinds of people.*

YÂJNAVALKYA.

CCCXXXIV.—The Sovereign should be lenient towards Brâhmaṇas without duplicity towards his

friends, angry towards his enemies and as a father to his servants and subjects.—334.

MITÂKṢARÂ.

Moreover "the king should be lenient," for giving "towards Brâhmaṇas," though they may insult him. He should be "without duplicity," without crookedness, "towards friends" who are affectionate and friendly disposed. "Towards enemies he should be angry." "Towards the whole class of servants and subjects" by promoting their welfare and by removing all that is injurious to them, let him be "like a father" full of kindness and mercy. The word "he should be" is to be construed with every one of the above phrases.

*Note.*—Cf. Viṣṇu III. 96. Manu VII. 32.

*The fruit of good government.*

YÂJNAVALKYA.

CCCXXXV.—He takes the sixth part of the virtuous deeds (of his subjects) by protecting them with justice. Because the protection of his subjects is greater than all gifts.—335.

MITÂKṢARÂ.

The author now mentions the fruit of protecting his subjects. Because by "justice" according to the method described in the scriptures, "protecting subjects" the king "takes up the sixth part" or a sixth, share, "from the virtuous deeds" accumulated by his subjects who have been so protected, and because "from all gifts" like those of land and the rest, "protection of subjects carries" greater fruit, therefore, towards subjects he should be like a father. Thus this verse should be construed with the phrase "he should be like a father towards his subjects" of the previous verse.

*Note.*—Compare Manu VIII. 307 and Viṣṇu III. 28 and Gautama XI. 11.

*Protection from cheats &c.*

YÂJNAVALKYA.

CCCXXXVI.—Let him protect his subjects who are oppressed by cheats, thieves, men of bad livelihood and of violent deeds and the rest specially from the Kâyasthas.—336.

MITÂKṢARÂ.

"Châtas or cheats" are persons who misappropriate the property of another by first begetting confidence in them and then

defrauding them. "Taskaras" thieves who take the properties of others in secret. "Durvṛitas" men of bad livelihood such as jugglers, gamesters &c. "Mahâsâhasikas" Sâhasa means force. That which is done by Sâhasa or force is called Sâhasam. Where this force or Sâhasam is great or mahat, it is called Mahâsâhasam. Those who employ this great force are called Mahâsâhasikas. They are persons who take away the property of others openly by force.

(The cheat takes away the property by begetting confidence, the chief by stealth, and the depredator or Mahâsâhasika openly).

By the words "and the rest" are to be included persons who are hereditary conjurers and live by that profession.

"Oppressed" troubled by these (cheats &c)., "let him protect his subjects." "Kâyasthas" are accountants and scribes. Oppressed by them the subjects should be specially protected, from their oppression. Because they being the favourites of the king (Râjavallabha), and being excessively cunning and because they are most difficult to be controlled (or prevented from their evil ways).

***Translator's note*:—It is doubtful whether the word Kâyastha means here the caste known as Kâyastha or whether it is merely the name of a profession such as that of scribes. This is the first time that in the Smṛitis this word occurs. Manu does not mention it at all. It is in the Yâjñavalkya that we find it for the first time. It occurs in the Viṣṇu Smṛiti (VII. 3):—"Râjâdhikarane tan-niyukta-kâyastha-kṛitam, tad-adhyakṣa-kâra-chihnitam râja-sâkṣikam." Here however the word Kâyastha has been translated by Mr. Jolly by the word scribe. He does not take it to mean the caste Kâyastha. His translation is:—"A document is (said to be) attested by the king when it has been executed (in a court of judicature), on the king ordering it, by a scribe, his servant, and has been signed by his chief judge, with his own hand." The word Kâyastha occurs also in Vyâsa Smṛiti as quoted by Aparârka under verse 318 of this Adhyâya. The copper plate grant should be addressed to several persons among whom is mentioned the Kâyastha. There also the context shows that it does not mean the caste Kâyastha but the professional scribe. Thus Vyâsa is quoted as saying that the grant should be addressed to "Kuṭumbino'tha kâyastha-duta-vaidya-mahâttaran." It may however mean there the caste Kâyastha as well as the caste Vaidya. Aparârka in commenting upon this verse 336 of Yâjñavalkya explains the word Kâyastha by saying:—"Kayasthah karâdhikṛitah," Kayasthas are revenue officers.**

*The fruit of not protecting subjects.*

YÂJNAVALKYA.

CCCXXXVII.—When not protected, whatever sin, subjects commit from that verily goes to the king the half because he takes taxes from them.—337.

MITÂKṢARÂ.

"Whatever sin" like theft, adultery etc., "which unprotected subjects commit, from that" sin, "half to the king" goes as his share, "because he" the king, in consideration of protection, "takes taxes" from the subjects.

*The king to keep himself informed of the doings of his officials.*

YÂJNAVALKYA.

CCCXXXVIII.—Having known through his spies the conduct of those who are office-holders in his kingdom, let the king honour the righteous and punish the opposite.—338.

MITÂKṢARÂ.

"The king having known" fully "through his spies" possessing the qualities as described above, "the conduct," the deeds, "of those" appointed by him as "office-holders in his kingdom" to hold certain posts of trust, "should honour," with grants, titles and hospitality "the righteous" officials who are well-behaved. "The opposite or unrighteous" whose conduct is bad, the king after investigating fully into their misdeeds, "should punish them according to the extent of their guilt.

*Note.*—Compare Viṣṇu, III. 35-37.

YÂJNAVALKYA.

CCCXXXIX.—Let him banish the takers of bribes, after having deprived them of their wealth. Let him settle always in his kingdom the Śrotriyas (by giving them) grants, titles and hospitality.—339.

MITÂKṢARÂ.

And again those who "are bribe-takers" should be deprived of their wealth, and the king should "banish them from his kingdom." While "the Śrotriyas, through grants, honour and hospitality" should be induced to "settle" in his kingdom always.

*The fruit of illegal taxation.*

YÂJNAVALKYA.

CCCXL.—The sovereign who increases his treasury by illegal exaction from his kingdom soon bereft of good luck, goes to destruction along with his kinsmen.—340.

MITÂKṢARÂ.

That sovereign who increases his own treasure by taking property through illegal means from his kingdom, "soon" quickly, "being bereft of good luck" by losing his Lakṣmi or good fortune, "goes to destruction" or ruin, "along with his kinsmen."

YÂJNAVALKYA.

CCCXLI.—The fire arising from the heat of the suffering of the subjects does not cease without fully burning the family, fortune and life of the king.—341.

MITÂKṢARÂ.

That heat which arises through the suffering of the subjects caused by the oppression of thieves etc., is like the blazing physical fire representing the sinful deeds of the causer of oppression. That fire does not cease burning or is not extinguished till it has not fully burnt down or destroyed the family, fortune and life of the king.

*Conquering and the treatment of conquered Subjects.*

YÂJNAVALKYA.

CCCXLII.—All that very merit of the sovereign which he acquires in protecting his own kingdom is gained by him when becoming master of another kingdom, (and treats the conquered justly).—342.

MITÂKSARÂ.

Whatever merit accrues to the king in protecting his own kingdom righteously, all that merit he obtains when bringing another kingdom under his control he treats the vanquished equitably in the manner to be described hereafter. And he gets the sixth share of their merits (dharma).

*Preserving the manners and customs of the conquered.*

YÂJNAVALKYA.

CCCXLIII.—Whatever be the custom, laws and family usages in a country, those verily should be observed by him when the country has come under his control.—343.

MITÂKṢARÂ.

Moreover when an enemy's country has come under his control, then he should not produce confusion thereby introducing the customs and laws of his own country. "Whatever be the customs,

laws and family usages in that country " those should be observed and preserved by him in the same state as they were before. Provided that these customs etc., be not against sacred scriptures.

" When the country has come under his control," this shows that before the country coming under his full control there is no rule (because it is in a state of war still). As has been said (Manu VII. 195):—

" When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water."

*Translator's note*:—Mr. Roer translates the verse thus:—" Of a newly subjugated territory, the monarch shall preserve the social and religious usages, also the judicial system and the state of classes as they already obtain."

Compare Manu VII. 201-203 and Viṣṇu III. 42:—"Having conquered the country of his foe, let him not abolish (or disregard) the laws of that country."

*Concealing the state secrets.*

YÂJNAVALKYA.

CCCXLIV.—Because a kingdom has its root in mantra (secret deliberations) therefore he should make the mantra well protected, so that people may not get any inkling of it till the fruits of the acts have not arisen.—344.

MITÂKṢARÂ.

It was mentioned in the verse 312 that the king should administer the kingdom in consultation with his ministers. These consultations (mantra) are referred to here. " Since the kingdom is based in mantra therefore the mantra," he should " guard very carefully " so that " of his " king's " acts " like peace, war and the rest, people should not know the mantras " till their fruition," till the accomplishment of the objects aimed at by those deliberations.

*The neighbouring sovereigns.*

YÂJNAVALKYA.

CCCXLV.—A neighbouring sovereign, the one next to him, and the one situated beyond the latter, (should be considered) as an enemy, a friend, and as a neutral power in the due order. Thus the circle of neighbouring powers (on all his four sides) should be considered in due order and should be treated with negotiation and the other means of diplomacy.—345.

## MITÂKṢARÂ.

Moreover, "Enemy." "A friend" an ally. "A neutral power" different from the other two (neither a friend nor a foe). These three are further sub-divided into three kinds :—Sahaja or born, Kṛitrima or made or artificial, and Prakṛita or natural. Among these "a born enemy" is like brothers of the half blood, uncles and their sons etc.

"An artificial enemy" is one who has done some wrong towards him or towards whom some wrong has been done. "A natural enemy" is the ruler of a neighbouring state. "A born friend" is like a sister's son, a father's sister's son, a mother's sister's son and the rest. "An artificial friend" is one who has done a good turn or towards whom some good has been done. "A natural friend" is the ruler of a state next beyond his neighbouring state.

A born neutral and an artificial neutral are those who are free from the characteristics of born friends and enemies and artificial friends and enemies. A natural neutral power is the king of the country beyond his neighbour's neighbour, *viz.*, between whose and his kingdom two other kingdoms intervene.

The enemies are of four sorts, (1) Yâtavya who is to be harrassed, (2) Uchchhttavya who is to be exterminated or uprooted, (3) Pîḍanîya who is to be troubled, (4) Kârśanîya who is to be weakened and made lean.

Among these the immediate neighbouring king is to be harrassed. And the king who is addicted to vice, who is weak in his military forces, whose disposition is non-attachment to worldly business, who has no fortress and has no allies and is weak, should be uprooted.

The sovereign who has no good counsellors or secret policy and is weak in force is Pîḍanîya or is to be troubled.

A sovereign who is strong in possessing powerful allies and forces is a Kârśanîya or one who should be weakened.

As says a text :—

**"By exterminating or uprooting fully, by harrassing or troubling, by punishing with employment of force and by weakening through the process of making him lose his treasury and by punishing him are said to bê the four processes of treating an enemy."**

A friend is of two kinds, (1) he who is to be strengthened, (2) he who is to be weakened. An ally who is weak in money and forces should be strengthened. An ally who is strong in finance and forces should be weakened.

"A neighbouring sovereign, the one next to him, and the one situated beyond the latter" are declared to be the natural enemy, the natural friend and the natural neutral respectively. An immediate neighbour is a natural enemy. The king next to this immediate neighbour is a natural friend or ally. A king beyond this latter is natural-neutral. The remaining ones again being well-known have not been described here.

This "circle of neighbouring powers should be considered in due order," beginning from east (and going in due order from south, west up to north). The king should know the inmost workings of these neighbouring kings. Having known how they are disposed towards him he should employ the methods to be described later on *viz.*, those of "negotiations and the rest."

Thus in front, in the rear and on his two flanks there are three sorts of sovereigns in his quarter, which make up twelve and himself the thirteenth. This circle consisting of thirteen kings himself being the centre is called the royal circle in the shape of a lotus. In the above enumeration of enemies, allies and neutrals is included the division of neighbouring sovereigns into (1) Pârṣṇi-grâha, (2) Akranda, (3) Asâra &c., made by authors of Arthaśâstra. They being merely terminologically different have not been separately mentioned by the Yogîśvara, the mystic lord (Yâjñavalkya).

*Note.*—Compare Viṣṇu III. 38-40 and Manu VII. 154, 155, 158, 159, 156.

"Towards his (neighbour and natural) enemy, his ally (or the power next beyond his enemy), a neutral power (situated beyond the latter), and a power situated between (his natural enemy and an aggressive power) let him adopt (alternately), as the occasion and the time require, (the four modes of obtaining success, *viz.*) negotiation, division, presents, and force.

"On the whole eightfold business and the five classes (of spies), on the good-will or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

"On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

"These (four) constituents (prâkṛit, form), briefly (speaking), the foundation of the circle (of neighbours); besides; eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

"Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

"Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone)."

See also Kâmaṇḍakîya-nîtisâra, VIII. 17.

"पार्ष्णिग्राहस्ततः पश्चादाक्रन्दस्तदनन्तरः ।
आसारावानयोश्चेति विजिगीषोस्तु पृष्ठतः ॥"

So also see Kauṭilya Arthaśâstra Chapter VI. Page 258, Mysore Edition—

"अरिसम्पद्युक्तः सामन्तः शत्रुः । व्यसनी यातव्य अनपाश्रयो दुर्बलाश्रयो वोच्छेदनीयः । विपर्यये पीडनीयः कर्शनीयः वा । इत्यारिविशेषाः । तस्मान्मित्रमरिमित्रं मित्रमित्रं अरिमित्रमित्रं चानन्तर्येण भूमीनां प्रसज्यते पुरस्तात् । पश्चात्पार्ष्णिग्राहासार आक्रन्दासार इति ॥ भूम्यनन्तरं प्रकृत्यमित्रः तुल्याभिजनस्सहजः । विरुद्धो विरोधयिता वा कृत्रिमः । भूम्येकान्तरं प्रकृतिमित्रं मातापितृ सम्बन्धं सहज, धनजीवितहेतोराश्रितं कृत्रिममिति ।"

Compare also Kâmandaki VIII. 7-11 with Yâjñavalkya, 1309-311.

"कौलिन्यं वृद्धसेवित्वमुत्साहः स्थूललक्षता ।
चित्तज्ञता बुद्धिमत्त्वं प्रागल्भ्यं सत्यवादिता ॥
अदीर्घसूत्रताक्षौद्य प्रश्रयः स्वप्रधानता ।
देशकालज्ञताढाढ्य सर्वक्लेशसहिष्णुता ॥
सर्वविज्ञानिता दाक्ष्यमूर्जः संवृतमन्त्रता ।
अविसंवादिता शौर्यं भक्तिज्ञत्वं कृतज्ञता ॥
शरणागतवात्सल्यमर्षित्वमचापलम् ।
स्वकर्मदृष्टशास्त्रत्वं कृतित्वं दीर्घदर्शिता ॥
जितश्रमत्वं वाग्मित्वमक्रूरपरिवारता ।
प्रकृतिस्फीतता चेति विजिगीषोर्गुणोदयः ॥

*The four modes of obtaining success.*

In the previous verse it was mentioned that "the neighbouring powers should be treated with negotiation and the other means of diplomacy." The author now explains those means.

YÂJNAVALKYA.

CCCXLVI.—The means (of success) are negotiation, presents, division, and force of arms as well. When properly employed they lead to success, while force of arms is the last resource when all other resources fail. —346.

MITÂKṢARÂ.

"Sâma, negotiation" is the speaking of pleasant words. "Dânam, presents" the giving of gold and the like. "Bhedaḥ, division" causing of division. That is, causing production of enmity among the enemies themselves with each other who are his neighbours (in other words, sowing dissension among the neighbouring princes). "Daṇḍah, force of arms" causing injury to the enemy by secret and open means, by taking away his wealth &c., even up to killing him.

These negotiations and the rest are the means of getting success over the enemy. These "when rightly employed" according to time and place &c., "lead to success," and cannot but succeed. Among these four "the force is the last resource when all other resources fail." It should not be employed so long as there is a possibility of getting success through other modes. And this last resort to force is meant for those who belong to the class of Pîḍanîya or enemies to be harrassed or Kârṣaṇîya or enemies to be attenuated. While with regard to other two classes of enemies, *viz.*, Yâtavya (or enemies to be punished) or Uchchhetavya (enemies to be exterminated); the principal mode is the force (which should be employed in the very first instance and not as a last resort).

These modes of conciliation and the rest are not only employed in matters of state only but they are subjects of every day employment in ordinary dealings also. As :—"Read, O child, read, I shall give thee this ball of sweetmeat. But if thou shalt not read, I shall give it to another and pull thy ears." (Here all the four means have been employed, conciliation by sweet words, bribery by the offer of sweetmeats, rivalry by telling that the sweetmeat will be given to another and lastly, force by threatening to pull the ears).

*Note.*—Compare Viṣṇu III. 38. Also Kauṭilya Arthaśâstra p. 74. (Mysore Edition).

*The six guṇas or six military measures.*

YÂJNAVALKYA.

CCCXLVII.—Let him employ as the occasion may require these (following) measures :—Alliance, war, marching, sitting, seeking, protection and distribution. —347.

MITÂKṢARÂ.

Moreover (he should employ the following six measures also).

"Saṁdhi, peace or alliance" coming to an adjustment or understanding (with the enemy). "Vigraha or war" is the doing of injury (to the enemy). "Yânam or marching" marching towards the enemy (or mobilization of forces). "Âsanaṁ or sitting" (encamped or besieging the enemy). Or being indifferent towards the enemy. "Saṁśraya or protection" seeking protection of one stronger than himself. "Dvaidhî-bhâva or distribution" dividing his own forces.

"These" alliance and the rest, "measures as the occasion requires" looking to the opportuneness of place, time, his own power, friends &c., "should be employed by him."

*Note.*—Compare Viṣṇu III. 39:—"Let him resort, as the time demands, to (the six measures of a military monarch, *viz.*) making alliance and waging war, marching to battle and sitting encamped, seeking the protection (of a more powerful king) and distributing his forces." Compare also Manu VII. 160 and 161:—"Let him constantly think of the six measures of royal policy (guṇa, *viz.*) alliance, war, marching, halting, dividing the army, and seeking protection. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require)."

The Dvaidhîbhâva of the verse has been translated by the word "stratagem" by Mâṇḍalika. Compare also for fuller explanation of these six measures Manu VII. 162-168.

*The time of marching.*

The author now mentions the proper times for marching.

YÂJNAVALKYA.

CCCXLVIII.—Let him go to the enemy's kingdom then when it is possessed of provisions and corn, and when the enemy is weak and when he himself has spirited men and animals.—348.

MITÂKṢARÂ.

"When enemy's kingdom" "is possessed of" is rich in "corn" like rice and the rest, "and in provision" like fodder, fuel, accessible water &c., and when the enemy is weak in "or destitute of forces" &c., "and when he himself has spirited men and animals." The word "Hriṣṭa-vâhana-puruṣah" is a Bahubrîhi compound meaning he who has spirited Vâhanas and spirited Puruṣas. Vâhanas are horses, elephants and the like. And Puruṣas mean men. At such a time let him invade his enemy's kingdom in order to absorb it into his own.

*Note.*—Compare Viṣṇu III-40 and 41 and Manu VII. 170, 171, 183.

*Destiny and Effort.*

The rise and fall, the prosperity and adversity of living beings is under the control of destiny. Therefore, if it is so destined then of itself verily the enemy's kingdom and the rest will come under one's control. If it is not so destined then notwithstanding all attempts, will not be so. Hence it is useless indeed this trouble of invading an enemy's country. (To such reasoning) the author says:—

YÂJNAVALKYA.

CCCXLIX.—The fulfilment of an action rests between destiny and human effort. Of these two, the destiny is the manifestation of the human effort of the past incarnation.—349.

MITÂKṢARÂ.

"The fulfilment of an action" getting the fruit of an action in the shape of desirable or undesirable objects. That not merely "rests in destiny" but also "in human effort." Because we see it in the world, otherwise there would result the uselessness of sciences like medicine &c., Moreover, in the absence of human effort, the destiny itself becomes non-existent and therefore the author says :—"Here the destiny is the manifestation of the human effort of the past incarnation." Because the effort made in the former incarnation is called destiny. Even from a small human effort may arise great fruit, therefore the manifestation of Pauruṣa or human effort of the previous incarnation is called Karma or Daivam, fate or destiny. Therefore since in the absence of human effort there cannot exist destiny, therefore exertion should be made in all human actions or Puruṣakâra.

*Note.*—Some see in this verse the modern nature of this Smṛiti.

*Some opposite opinions.*

Now the author mentions some contrary opinions.

YÂJNAVALKYA.

CCCL(*a*).—Some hold that the fruit is the result of destiny only ; some, of accident, some, of time ; and some, of human effort, while some hold that it is a result of the combination of all these four.—350(*a*.)

MITÂKṢARÂ.

Some believe that the fruit, in the shape of desirable or undesirable results, is the outcome of destiny only. Others hold that it is the result of Svabhâva or accident only, *i.e.*, it comes of itself and does not stand in need of any cause. Others hold that it is the result of time only ; while some hold that it is the effect of human effort alone.

*The view of Yâjñavalkya.*

The author now gives his own opinion.

YÂJNAVALKYA.

CCCL(*b*).—But some men of keen intellect hold, however, that the fruit is the result of the combination of these.—350(*b*.)

MITÂKṢARÂ.

By "combination" is meant the concatenation of (the fourfold) causes (*viz.*, destiny, svabhâva, time and human effort). (The fruit results from these four). "The men of keen intellect" are Manu and the rest. They hold so.

The author now shows by an illustration, that it is not possible by destiny or human effort singly, to produce any result.

YÂJNAVALKYA.

CCCLI.—As verily by one wheel alone there is no motion of the chariot, so without human effort, the destiny does not get fulfilment.—351.

MITÂKṢARÂ.

There is nothing obscure in this verse, its sense is clear.

*Alliance better than war.*

It has been mentioned above that for the sake of acquisition he should invade an enemy's kingdom, and the acquisitions are of three sorts : the acquisition of gold ; the acquisition of land and the acquisition of allies. Among these the acquisition of allies is the best. Therefore, effort should be made to employ means in getting allies. The best means to get allies is speaking the truth. Therefore the author says :—

YÂJNAVALKYA.

CCCLII.—Because the acquisition of allies is better than the acquisition of gold or of land, hence let him endeavour in acquiring it, and scrupulously maintain truth.—352.

MITÂKṢARÂ.

Because the acquisition of friends is better than or superior to the acquisition of gold or land, therefore, let him endeavour or exert himself in acquiring it. And by conciliation and the rest let him maintain truth; "scrupulously" with utmost care, because the acquisition of friends has its root in truth.

*The saptâṅga of kingdom.*

Now the author mentions the seven limbs of a kingdom.

YÂJNAVALKYA.

CCCLIII.—The Lord, the ministers, the people, the fortress, the treasury, the Rod as well as the allies, these are the Prakṛitis or constituents, hence a kingdom is said to have seven limbs.—353.

MITÂKṢARÂ.

The ruler or the king possessing great energy &c., as already described in verses 309 &c., is the "Lord." "The ministers" are the advisers, Purohitas and the rest. "The people" are the subjects like Brâhmaṇas and the rest. "The fortresses" are of various sorts as described in the verse 321, protected by deserts &c. "The treasury" should be full of riches like gold and the rest. "The Rod" or the army consisting of the four sorts of forces, elephants, horses, chariots and infantry. "The allies" of three sorts, born, artificial, and the natural (as described in the verse 345). "These" the Lord and the rest are the "Prakṛitis" or the root causes or constituents of a kingdom, and thus "a kingdom is said to have seven limbs."

*Translator's note*:—Compare Viṣṇu III. 33. "The monarch, his council, his fortress, his treasure, his army, his realm, and his ally are the seven constituent elements of a state."

See also Manu IX.—294.

*The rod and the evil-doers.*

YÂJNAVALKYA.

CCCLIV.—Therefore having obtained that (kingdom) let the king hurl the Rod on evil-doers; because justice (dharma) in the shape of the rod (punishment) was created of yore by Brahmâ himself.—354.

MITÂKṢARÂ.

"Therefore having obtained the kingdom (having these seven limbs)," "let the king hurl" or employ "the rod on evil-doers" like cheats, knaves, scoundrels, stealers of other men's properties and wives and those who injure others. "Because by Brahmâ himself was created dharma in the form of Daṇḍa." The word Daṇḍa has here its etymological sense, because of the Gautama Sûtra (XI. 28).

**"They declare, that (the word) daṇḍa (rod or punishment) is derived from (the verb) damayati (he restrains); therefore he shall restrain those who do not restrain themselves."**

***Translator's note*** **:—Compare Manu VII. 14 :—" For the (king's) sake the Lord formerly created his own son, Punishment (Daṇḍa), the protector of all creatures, (an incarnation of) the law, (Dharma), formed of Brâhman's glory."**

*The fit and unfit wielders of the rod.*

YÂJNAVALKYA.

CCCLV.—To wield that (rod) equitably is not possible to one who is greedy or of unimproved mind. It is possible only for him who is true to his promise, pure, well-assisted and wise.—355.

MITÂKSARÂ.

"To wield" or to employ "that" the above-mentioned rod, "unable" is not able or possible "equitably," according to the rules of equity, "to one who is greedy," or covetuous, "or to one who is of unimproved mind," or fickle-minded.

By what kind of person then may the rod be properly wielded? To this the author answers by the next hemistitch :—" By one who is true to his promise," by one who is not unfaithful. "By the pure," by one who has conquered the sixfold enemies (lust, anger &c.) "By one who is well assisted," by him who has the above-mentioned aids. "By the wise," one expert in the rules of what is politic and what is impolitic, what is proper and what is improper. Such a person has the power to wield the rod or sceptre equitably according to the rules of sacred law.

***Translator's note*** **:—Cf. Manu VII. 30, 31. Gautama XI. 4.**

*The fruits of proper and improper punishments.*

YÂJNAVALKYA.

CCCVI.—That (rod) gladdens the whole world of Devas, Asuras and men when employed according to scriptures. But otherwise it produces wrath (throughout) the world.—356.

MITÂKṢARÂ.

That rod employed according to the rule of scriptures gladdens or causes delight to the entire world along with the Devas, Asuras and men. But when employed otherwise by transgressing the scriptures it enrages the world.

***Translator's note*** **:—Cf. Manu VII. 29.**

*Evils of unrighteous punishments.*

Not only there is the enraging of the world by unrighteous punishment, but there is visible as well as invisible loss to the punisher and to that effect says the author :—

YÂJNAVALKYA.

CCCLVII.—The unrighteous punishment destroys the heaven, the glory and the worlds of the king. But the proper punishment procures him victory, glory and heaven.—357.

MITÂKṢARÂ.

Again he who by trangsressing the sacred law and actuated by greed &c., imposes punishment, he on account of the sin so incurred loses heaven, glory and worlds. In other words that punishment, which through motive of greed &c., is imposed by trangressing the scriptures, it destroys, because it is based upon sin, the heaven, the glory and the subjects of the punisher. But the punishment inflicted according to the rules of scripture being based upon justice is the cause of producing heaven, glory and victory to the chastiser.

*Translator's note* :—Cf. Manu VII. 28, 29. VIII. 127 and 128.

*Law is no respecter of persons.*

YÂJNAVALKYA.

CCCLVIII.—A brother even, or a son, any one to whom arghya (respect) is due, a father-in-law or maternal uncle, as well, is not to go unpunished by the monarch if they fall away from their duty.—358.

MITÂKṢARÂ.

"Arghya" deserving respect," one to whom Argha may be offered such as the preceptor and the rest. The other persons mentioned in the verse require no explanation as they are well-known. These, even brothers, sons and the rest when they transgress the law of their Dharma must be punished, what then of the others? Because failing in his duty all are liable to punishment, there is no one who may go unpunished.

But to this rule the parents, father and mother and the rest are exceptions. As says a Śmṛiti :—

"The father and mother are to be left unpunished. A snâtaka, an ascetic (wandering mendicant), a Purohita, and the hermit are also not to be punished, because they are the keepers of Dharma, being masters of Veda and possessed of good conduct and purity.

*Translator's note*:—Compare Manu VIII. 335. "Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty."

Compare also Âpastamba Dharma Sûtra II. 11-28-13:—"If the king does not punish a punishable offence, the guilt falls upon him."

Bâlambhaṭṭa here adds:—"This verse shows clearly that there is no partition of a principality, because the king can punish his brother even, showing that the younger brothers do not get a share in the kingdom on the death of their father. The eldest brother only succeeds to the throne. To the same effect are the following Sûtras of Vasiṣṭha (XIX. 29-35):—"And when a king has died, let him give what is required for the occasion.

"It is hereby explained that (his) mother (must receive) maintenance.

"Let the king maintain the paternal and maternal uncles of the chief queen.

"As well as her other relatives.

"The wives of the (deceased) king shall receive food and raiment.

"Or if they are unwilling they may depart.

"Let the king maintain eunuchs and mad men,

"Since their property goes to him."

This also shows that a principality is impartable, the eldest son succeeds to the whole, the other members of the joint family receive merely maintenance.

*The fruit of punishing the punishable.*

YÂJNAVALKYA.

CCCLIX.—The king who punishes the punishable properly, who slays those who deserve death, has, as if, performed many sacrifices finished with best gifts.—359.

MITÂKṢARÂ.

Moreover, a king who punishes the punishable who have fallen from their duty and who deserve punishment, who inflicts proper punishments such as Dhik-daṇḍa &c., according to the rules of the scripture, and who slays those who deserve death, has, as if, performed many sacrifices consummated with large gifts. The sense is that he receives the benefit of sacrifices in which large gifts are given.

It should not be imagined that because the reward is promised to a good king for a good government therefore, the duty of good government is a Kâmya duty which is optional and not obligatory and the non-performance of which entails no sin. Because in this case the non-performance of good government entails sin, for a law declares that a king failing in this duty incurs sin and must perform Prâyaśchitta. As says VASIṢṬHA (XIX. 40 and 41):—

"In case (a criminal) worthy of punishment is allowed to go free, the king shall fast during one (day and one) night;

"(And) his domestic priest during three (days and) nights."

"If an innocent man is punished, the domestic priest (shall perform) a Kṛichchhra penance;

" (And) the king (shall fast) during three (days and) nights."

*The king to try Cases.*

It has been said that the king should award proper punishment to the criminal. This depends on the knowledge that a person is a criminal, a fact which cannot be learnt without recourse to legal proceedings. Therefore, to find out whether a person is guilty or not the king himself in person should daily investigate law suits. Therefore the author says :—

YÂJNAVALKYA.

CCCLX.—Thus pondering (over the reward of good government &c.) the king having thus duly thought over the reward of sacrificial merit, should personally investigate judicial proceedings daily in the company of his assessors, separately.—360.

MITÂKṢARÂ.

Thus fully pondering over the fact above-mentioned, *viz.*, that by punishing the punishable one gets the fruit of performing a big sacrifice, and that by not punishing the punishable he incurs the loss of heaven &c., let him "separately" in the order of castes &c., himself investigate daily judicial proceedings according to the method to be described later on, surrounded by "Sabhyas" or assessors possessing the qualifications mentioned hereafter with the object of finding out the guilty and the non-guilty.

*The disciplinary power of the king.*

YÂJNAVALKYA.

CCCLXI.—The families, castes, the Sreṇis, the Gaṇas, and the Janapadas who have deviated from their duty, should be disciplined and set in the right path.—361.

MITÂKṢARÂ.

" The families " the four pure families or castes like those of the Brâhmaṇas, Kṣatriyas, Vaiśyas and the Śûdras. " The castes " the several mixed castes like those of Mûrdhâvasikta and the rest. " The Sreṇis " the guilds like those of Tambulikas, betel-sellers and the rest. "The Gaṇas " the groups or societies like those of Helabukas, horse-dealers. " The Janapadas " communities like those of Karakas or artisans and the rest. These "who have deviated from their duty " who transgress the rules of their castes &c. " Should

be disciplined" or chastised or corrected by the king, and "Set in" or maintained on the path of their respective duties.

*The two kinds of punishments, corporal and pecuniary.*

In the verse 354 it was mentioned that the king should punish by hurling his rod on the evil-doers. This rod or punishment is of two sorts, corporal and pecuniary. As says NÂRADA (Pariśiṣṭa or appendix verses 53 and 54):—

Punishment is pronounced to be twofold: corporal punishment and fines.

"Corporal punishment begins with confinement and ends with capital punishment. Fines begin with a Kâkini, and the highest amount of fine is one's entire property."

Though the punishment is of two sorts, it becomes manifold according to the nature of the crime. As it has been said there (in the Nârada Smṛiti Appendix verse 53):—

"Corporal punishment is again declared to be of ten sorts, fines are (also) of more than one kind."

*Translator's note*:—The ten kinds of corporal punishments are described thus in Nârada, Appendix, verses 36 and 37:—"Manu, the son of the Self-Existent, has declared ten places of punishment, which should be (selected) in (punishing members of the) three (lower) castes; a Brâhmaṇa should remain uninjured always.

"(Those places are) the privy parts, the belly, the tongue, the two hands, and, fifthly, the two feet; as well as the eye, the nose, the two ears, the property, and the body." Compare also Manu VIII. 125. "(These are) the organ, the belly, the tongue, the two hands, and fifthly, the two feet, the eye, the nose, the two ears, likewise the (whole) body."

*The Table of Weights and Measurements.*

Gold Weights and coins.

The pecuniary punishments consist in inflicting fines of Kriṣṇâla, Mâṣa, Suvarṇa, Pala &c., as is going to be declared hereafter. These differ in their measurement according to different provinces. Thus for the same kind of offence there might arise different kinds of punishments if measured by the provincial standards. To prevent this contingency of the standard of punishment varying in each province, it becomes necessary to fix a uniform standard in matters of penal law and hence the author shows what these terms mean for purposes of punishment.

YÂJNAVALKYA.

CCCLXII. and CCCLXIII.—A particle of dust in the sunbeams as they shine through a window, is held to consist of three atoms and is called a Trasareṇu, eight of them make a Likṣâ, three of the latter make a Râjasarṣapa.—362.

Three of the latter make a Gaura-sarṣapa, six of the latter make a middling barley seed. Three of the latter make a Krisṇâla, five of the latter make a Mâṣa, sixteen of the latter make a Suvarṇa.—363.

CCCLXIV(*a*).—Four Suvarṇas make a Pala or, it has also been declared that five Suvarṇas make a Pala.—364(*a*).

MITÂKṢARÂ.

"A particle of dust in the sunbeams, as they shine through a window, is a Trasareṇu," a particle floating in the sun's ray as it passes through an aperture, is declared to be a Trasareṇu by the seers of truth like the Mystic Master (Yogi Yâjñavalkya) and the rest (who can look through the constitution of the matter and can see the atoms of which a mote consists). "Eight of them," *viz.*, eight Trasareṇus "make a Likṣâ," or the the egg of the louse born of sweat (on human body). "Three of the (latter make a Râja-sarṣapa," three Likṣâs make a black mustard seed of medium size). "Three of the latter make a Goura-sarṣapa." the meaning is clear. (It should be of medium size). "Six of the latter make a middling barley-seed," *viz.*, a barley seed which is of middle size, neither too thick nor too thin. We infer from this passage that the Gaura-sarṣapa should be also of medium size, so also the black mustard seed.

By using the word *middle-size* we infer that the words like "mustard" &c., are not only terms denoting a measure but also they are terms denoting the substances measured thereby. Just as the word Prastha is used to denote a measure though primarily employed to denote a Prastha measure of barley. Similarly any substance measuring a black or white mustard &c., is called also a mustard &c. Thus the words mustard, barley &c., being here technical terms for pure weights denoting terms. But mustard &c., have no definite fixed size and being read along with motes and atoms, which are simply incapable of measurement, it would follow that weights like Kṛiṣṇâla and the rest become also vague and indeterminate and not fit for civil use (because they have no fixed standard of unit). Thus a mustard seed, black or white, may be thick, thicker, thickest, or, thin, thinner, thinnest; so different provinces may have different standards of mustard &c., so it becomes necessary to state

that in matters of penal regulations, the medium sizes of mustard &c., should be taken.

Three (middle-sized) barley corns make one Krişṇâla. Five such Krişṇâlas make one Mâṣa. Sixteen such Mâṣas make one Suvarṇa. Four Suvarṇas make one Pala. This is the definition of Pala as generally given. But Nârada and others say that five Suvarṇas make one Pala. (Thus according to general use 960 barley corns make one Suvarṇa, while according to Nârada and the rest 1200 barley corns make 1 Suvarṇa). Thereby measuring a Krişṇâla by taking three thick barley corns, the legal Niṣka being equal to 16 Krişṇâlas, it follows that a Krişṇâla is equal to the sixteenth part of a Niṣka.

With five Krişṇâlas we get a Mâṣa. With sixteen Mâṣas we get a Suvarṇa. This Suvarṇa is also equal to five legal or customary Niṣkas. Four Suvarṇas make one Palam, or, in other words, twenty Niṣkas make one Palam.

In the above table the standard barley is a thick barley corn.

But where a Krişṇâla is taken to be the weight of three thin barley corns, there the legal Niṣka is thirty-two times a Krişṇâla. In other words, a Krişṇâla is there equal to a thirty-second part of a Niṣka (and not the sixteenth-part of a Niṣka as was the case in the preceding table. Or, a thick barley is equal to two thin barley corns).

In this alternative a Suvarṇa is equal to $2\frac{1}{2}$ Niṣkas ($32 \times 2\frac{1}{2} = 80$ Krişṇâlas made of three small barley corns). And in this alternative a Pala is equal to ten Niṣkas (since four Suvarṇas make one Pala, and one Suvarṇa is equal to $2\frac{1}{2}$ Niṣkas, therefore, a Pala is equal to $4 \times 2\frac{1}{2} = 10$).

When, however, the Krişṇala is measured with middle-sized barley then, a Krişṇala is equal to a twentieth part of a Niṣka, and in that case a Suvarṇa being equal to four Niṣkas, sixteen Niṣkas make one Pala. Similarly in the case where five Suvarṇas are taken equal to a Pala there Pala is equal to twenty Niṣkas. Similarly in the case where a Krişṇâla is taken to be a fortieth part of a Niṣka, there a Suvarṇa is equal to two Niṣkas, a Pala is equal to eight Niṣkas and so on.

All this is to be inferred from this very Sûtra according to the customs of different people. (The Sûtra is that four Suvarṇas make a Pala, and a Suvarṇa is equal to eighty Krişṇâlas).

*Translator's note* :—(The Niṣka is standard measurement of unvarying weight). Its sub-divisions into Suvarṇa, Mâṣa and Kṛiṣṇâlas vary in different parts of the country according to the size of the barley corn taken. Thus we have four cases given in the commentary as shown in the following table :—

| | |
|---|---|
| 32 Kṛiṣṇâlas ... ... ... | ... 1 Niṣka. |
| 40 ... ... ... ... | ... ... |
| 20 ... ... ... ... | ... ... |
| 16 ... ... ... ... | ... ... |

*Silver Weights and Coins.*

Having thus established the measure of gold (coins), now the author mentions the measure of silver.

YÂJNAVALKYA.

CCCLXIV (*b*).—Two Kṛiṣṇâlas make a silver Mâṣa, sixteen of the latter make a Dharana. Ten Dharanas verily make a Śatamâna Palam.—364 (*b*).

CCCLXV(*a*).—A Niṣka is equal to four Suvarṇas. —365(*a*).

MITÂKṢARÂ.

Two of the above-mentioned Kṛiṣṇâlas make a silver Mâṣa or a Mâṣa relating to silver. Sixteen of the silver Mâṣas make a Dharana. Another name of Dharana is Purâṇa. As says Manu (VIII. 136):—" Sixteen of those make a silver dharana, or purâṇa."

Ten dharanas are called a Śatamâna Pala. The above-mentioned four Suvarṇas form one Niṣka.

*Translator's note* :—Thus Niṣka is a name of a coin of gold weighing four Suvarṇas or a silver Pala.

*Copper Coins.*

Having mentioned silver coins, the author now describes the measure of copper.

YÂJNAVALKYA.

CCCLXV (*b*).—A kârṣika is a paṇa of copper (its name is Paṇa).—365(*b*).

MITÂKṢARÂ.

It is well-known among men that a Karṣa is a fourth part of a Pala. That which is measured by a Karṣa is called a Kârṣika. A modification of copper is called a Tâmrika. A modification of copper (a coin of copper) weighing one Karṣa is called Paṇa. Its popular name (another name) is Kârṣapaṇa. As says Manu (VIII. 136) :—" Know (that) a karṣa of copper is a karṣapaṇa, or paṇa."

(In the verse 363 it was stated that a Pala was equal either to four suvarṇas or five suvarṇas. The above is according to four suvar-

ṇas.) But if the other alternative be taken, *viz.*, that five suvarṇas make a pala, then twenty Mâṣas make a Paṇa. That being so, the statement "a Mâṣa is said to be a twentieth part of a paṇa" becomes valid for business purposes. But where four suvarṇas make a pala, in that alternative, sixteen Mâṣas make a paṇa. In this alternative though a suvarṇa, a paṇa or kârṣâpaṇa or words having the same meaning (yet as a matter of fact) the words paṇa and kârṣâpana are restricted to copper coins only.

Thus have been described the golden, the silver and copper measures, so far because they are necessary for penal purposes. The measures of bronze, ritika (brass) &c., as used in popular business usage should be understood to be similar.

BÂLAMBHAṬṬA'S GLOSS.

"The technical name of weights and measures recorded by the sages in the Dharma Śâstras should, however, be understood according to the usage of the province or people (Sampradâya) in which they prevail":—This (is written) in the Brahma Purâṇa.

Says Manu (VIII. 131-138):—"Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

"The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasareṇu (a floating particle of dust).

"Know (that) eight trasareṇus (are equal) in bulk (to) a likṣâ (the egg of a louse), three of those to one grain of black mustard (râjasarṣapa), and three of the latter to a white mustard-seed.

"Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one kṛiṣṇâla (raktika, or gunjaberry); five kṛiṣṇâlas are one mâṣa (bean), and sixteen of those one suvarṇa.

"Four suvarṇas are one pala, and ten palas one dharaṇa; two kṛiṣṇâlas (of silver), weighed together, must be considered one mâṣaka of silver.

"Sixteen of those make a silver dharaṇa, or purâṇa; but know (that) a karaṣa of copper is a karṣapaṇa, or paṇa.

"Know (that) ten dharaṇas of silver make one śatamâna; four suvarṇas must be considered (equal) in weight to a niṣka."

The words "weighed together" in the above verse of Manu mean the middle size of the barley corn weighed together. Similarly when it is said "four suvarṇas must be considered equal in weight to a niṣka" it does not mean that when one says "Give him a niṣka" that one should give silver weighing four suvarṇas, but it means gold weighing four suvarṇas. In other words the thing measured with a gold measure, must be gold and not any other metal.

So also VIṢṆU (IV, 1-14):—(1) "The (very small mote of) dust which may be discerned in a sun-beam passing through a lattice is called trasareṇu (trembling dust).

(2) "Eight of these (trasareṇus) are equal to a nit.

(3) "Three of the latter are equal to a black mustard-seed.

(4) "Three of these last are equal to a white mustard-seed.
(5) " Six of these are equal to a barley-corn,
(6) " Three of these equal a Kṛiṣṇâla
(7) " Five of these equal a Mâṣa.
(8) " Twelve of these are equal to half an Akṣa.
(9) " The weight of half an Akṣa, with four Mâṣas added to it is called a Suvarṇa.
(10) " Four Suvarṇas make a Niṣka.
(11) " Two Kṛiṣṇâlas of equal weight are equal to one Maṣkala of silver.
(12) " Sixteen of these are equal to a Dharaṇa (of silver).
(13) " A Karṣa (or eighty Raktikas) of copper is called Karṣapaṇa."

So also Kâtyâyana (?) (The verses, however, are in Narada, Appendix, 58 onward. *Tr.*).

58. " A Mâṣa is to be understood as a twentieth part of a Karṣapaṇa. A Kâkaṇi is the fourth part of a Mâṣa or Pâla.

59. " By that appellation which is in general use in the region of the Punjab the value of a Karṣapaṇa is not circumscribed here.

60. " A Karṣapaṇa has to be taken as equal to an Aṇḍika ; four of these are a Dhânaka ; twelve of the latter are a Suvarṇa, which is called Dinâra otherwise." (Or a Dinâra is equal to three times this).

So also NARADA (Appendix 57):—" A Karṣapaṇa is a silver coin in the southern country ; in the east, it is an equivalent for (a certain number of) Paṇas, and is equal to twenty Paṇas."

So also in AGASTI-PROKTA (?) :—" A Yava is equal to six sarṣapas, a Guñja is equal to three Yavas. Five Gunjas make one Maṣaka. Sixteen Mâṣas make one Suvarṇa. Four Suvarṇas make one Pala. Ten Palas make one Dharaṇa.

A grain of rice is equal to eight white mustard seeds which is also equal to (according to others) a gaain of wheat and a corn of barley."

So also VISNU-GUPTA (perhaps Kauṭilya Arthaśâstra Bk. II, Ch. 19. *Tr.*) :—"Five Guñjas make one Mâṣa. Four Mâṣas make one Paṇa, which is also called Kalañja, Dharaṇa by the knowers of weights and measures.

Majjâṭikâ is a kind of Kalañja weighing two Guñjas. Twenty Majjâṭikâs make one Dharaṇa according to some, according as the grain is thick, middling, thin or very thin.

(The following verse apparently gives no meaning ;—" Mâṣakaiḥ padmarâgaḥ syât indra-nîladiṣu smṛitam,

Uhataḥ tu prayotavyo na yasmin Mânamîritam."

" Dinâra is declared to consist of twenty-eight Raupyakas. A Raupyaka is a seventieth part of a Suvarṇa."

(The mention of Dinâra here shows that the Viṣṇu-Gupta quoted here could not be the Kauṭilya of the Arthaśâstra. For the coin called Dinâra is a Roman denarius. The first importation of gold dinâras, into India was about the third century A. D. according to orientalists. *Tr.*).

According to (VISNU-GUPTA II, Ch. 19) it is thus said :—" In a well-manured field, in a well-developed stalk of barley-crop, ten barley corns should be taken. Ten such well-developed barley corns make one Mâṣa of gold. Or, five Guñjas make a Mâṣa of gold. Sixteen Mâṣas make one Suvarṇa. Another name of this Suvarṇa thus defined is Karṣa. Four Karṣas make one Palam. Hundred Palas make one Tulâ. Twenty Tulâs make one Bhara. This Bhara is also called Udataulika."

As in BRAHMA-PROKTA :—" Twenty Palas are called a Viṁśa, five Viṁśas make one Tulâ. Twenty Tulâs make one Bhara called also Udataulika."

So also in Viṣṇu-gupta (? Arthaśâstra Bk. II, Ch. 19). The measure of silver is described there as separate from that of gold. Eighteen white mustards form one silver Mâṣa. Sixteen silver Mâṣas make one Dharaṇa, or, twenty Niṣpavas. Fifteen silver (Dharaṇas) make one Dharaṇikam.

In the Arthaśâstra, however, Bk. II, Ch. 19 we find "eighty white mustard seeds make one silver Mâṣa, sixteen of the latter make one Dharaṇa, or, twenty Śaivyas make one Dharaṇa. Twenty rice grains make one Vajra-Dharaṇa."

According to the same text hundred Palas or twenty Tulâs make one Bhara. Twenty rice grains constitute when weighed in the balance the weight of a Vajra-dharaṇa, or, a dharaṇa of a diamond (as different from a silver dharaṇa).

According to some rice grain is taken to be equal to eight white mustard seeds.

*Note.*—Bâlambhaṭṭa then gives extracts from the Mârkaṇḍeya, Skanda, and Bhaviṣyat Purâṇas, describing various kinds of grains. He quotes Viṣṇu Dharmottara for grain measure : and Gopatha Brâhmaṇa, He quotes Aditya P. for land measure. The Arthaśâstra Bk. II. Ch. 19 & 20 give all these. we give the above in a tabular form as given by Roer :—

| | |
|---|---|
| 3 Atoms ... ... | ... 1 Mote. |
| 8 Motes ... ... | ... 1 Poppy seed or a nit. |
| 3 Poppy seeds or 3 nits | ... 1 Black mustard seed |
| 8 Black mustard seeds. | ... 1 White mustard seed. |
| 8 White mustard seeds ... | ... 1 Barley corn. |
| 3 Barley-corns ... | ... 1 Kṛiṣṇâla. |

We take the following table from Mr. Rakhal Das Banerji's "Práchina Mudrâ."

*Gold Measures and Coins.*

| | |
|---|---|
| 5 Rattis (Kṛiṣṇâlas) ... | ... 1 Maṣa. |
| 80 Rattis ... ... | ... 16 Maṣas-1 Suvarṇa. |
| 320 Rattis ... ... | ... 61 Maṣas-4 Suvarṇas-1 Pala or Niṣka. |
| 3,200 Rattis ... ... | ... 640 Maṣas-40 Suvarṇas-10 Palas or Niṣka-1 Dharaṃ. |

*Silver Weight and Coin.*

| | |
|---|---|
| 2 Rattis ... ... | ... 1 Maṣaka. |
| 32 Rattis ... ... | ... 16 Maṣakas-1 Dharaṇa or Purâṇa. |
| 320 Rattis ... ... | ... 160 Maṣakas-10 Dharaṇas or Purâṇas—1 Śatamâna. |

*Copper coins and Measures.*

| | |
|---|---|
| 80 Rattis ... ... | ... 1 Karṣapaṇa. |
| 320 Rattis ... ... | ... 4 Karṣapaṇas-1 Pala. |

As regards Dhânyas or corns used as units of weight, Bâlambhaṭṭa quotes Mârkaṇḍeya Purâṇa where the following kinds of grain are mentioned. There are seventeen kinds of grains :—

(1) Brîhi rice, the aus or rainy season crop.
(2) Yava, barley.
(3) Godhûma, wheat.
(4) Kaṅguka, Panicum miliaceum.
(5) Tila, sesamum seed.
(6) Priyaṅgu, Panicum italicum.
(7) Kovidâra, Bauhinia variegata.
(8) Koradusa, Paspalum scrobiculatum, the modern kodo.
(9) Chînaka, Panicum miliaceum.

(10) Mâṣa Phaseolus mungo, variety radiatus
(11) Mudga, Phaseolus mungo, green gram.
(12) Masura, Ervum hirsutum or Cicer lens.
(13) Niṣpâva, (a general name for most kinds of pulse), the finest pulse.
(14) Kulatthaka, Dolichos biflorus, a kind of bean.
(15) Âḍhaki, Cajanus indicus, the Pigeon Pea.
(16) Chaṇaka, chick-pea.
(17) Śaṇaka, hemp.

These are known as the seventeen classes. These are the olden kinds of cultivated plants.

" And there are fourteen kinds of plants for use in sacrifices, both cultivated and wild, *viz.*, the various kinds of both rice and barley, wheat, and grain, sesamum, and seventh among them priyaṅgu, and eighth Kulatthaka, and śyâmaka grain, wild riee, wild sesamum, and gavedhuka (Coix barbata) grass, kuruvinda grass (Cyperus rotundus), mârkaṭaka (a kind of wild panic), and venu-gradha ; and these indeed are traditionally known as the fourteen cultivated and wild plants for use in sacrifices. When these plants are abandoned, they do no spring forth again." (MÂRKAṆḌEYA Purâṇa, Canto XLIX, verses 68 to 73).

Bâlambhaṭṭa then quotes Skanda Purâṇa which enumerates eighteen kinds of dhânyas, while the Sad-viṁśat-mata reduces the number of dhânyas to seven *viz.*, barley, wheat, sesamum, Kaṅga, Śyâmaka and Chiṇaka.

He then quotes Bhaviṣyat Purâna and gives the following measure of dhânyas :—

| | | | | |
|---|---|---|---|---|
| 2 Palas | ... | ... 1 Prasrita. | | |
| 4 Palas | ... | ... 1 Kuṇḍava. | | |
| 16 Palas | ... | ... 4 Kuṇḍavas | 1 Prastha. | |
| 64 Palas | ... | ... 16 Kuṇḍava | ... 4 Prastha | ... 1 Âḍhaka. |
| 256 Palas | ... 64 Kuṇḍavas | ... 16 Prasthas | ... 4 Âḍhakas | ... 1 Droṇa. |
| 512 Palas | ... 128 Kuṇḍavas | ... 32 Prasthas | ... 8 Âḍhakas | ... 2 Droṇas-1 Kumbha or sûrpa. |

16 Droṇas ... ... 1 Khari.

Bâlambhaṭṭa then quotes Viṣṇu Dharmottara :—" Pala, Kuṇḍava, Prastha, Adhaka and Drona are employed in measuring grain, each successive one is being four times more than one preceding it. Sixteen Droṇas make one khari while twenty make one Kumbha, ten Kumbhas make one Vaha. These are the measures of grain."

According to one view two Droṇas make one Kumbha, which is also called Sûrpa. According to another view twenty Droṇas make one Kumbha. In the Dânaviveka a thousand palas is called a Kumbha. Others say that five hundred twelve palas make one Kumbha. The difference arises from the differences of locality and time &c.

According to Varâha Purâṇa the different measure is given :—

| | | |
|---|---|---|
| 2 Palas | ... | ... 1 Prasṛiti. |
| 1 Muṣṭi | ... | ... 1 Pala. |
| 8 Muṣṭi | ... | ... 1 Kinchit. |
| 8 Kinchits | ... | ... 1 Puṣkala. |
| 4 Puṣkala | ... | ... 1 Âḍhaka. |
| 4 Âḍhaka | ... | ... 1 Droṇa. |
| 24 (?) | ... | ... 1 Prastha. |

The Muṣṭi or the handful is to be measured by the hand of the Yajamâna, say some. In the above, however, the muṣṭi is equal to a Pala.

In the Gopatha Brâhmaṇa a different measure is given :—"5 Kṛiṣṇâlakas make 1 Mâṣa, 64 of them make 1 Pala, 32 Palas make 1 Prastha in the land of the Magadhas. 4 Prasthas make 1 Âḍhaka and 4 Âḍhakas make 1 Droṇa.

The measure of liquids is given in the Skanda Purâṇa thus :—

"2 Palas make 1 Prasrita, 2 Prasritas make 1 Kutava, 4 Kutavas make 1 Prastha, 4 Prasthas make 1 Âḍhaka, 4 Âḍhakas make 1 Drona."

In the Âditya Puraṇa the land measure is thus given :—

| | |
|---|---|
| 1 Trasareṇu ... | ... 1 Mote. |
| 8 Paramâṇus ... | ... 1 Trasareṇu. |
| 8 Trasareṇus ... | ... 1 Rathareṇu. |
| 8 Rathareṇus... | ... 1 Bâlâgra. |
| 8 Bâlâgras ... | ... 1 Likṣâ. |
| 8 Likṣâs ... | ... 1 Yuka. |
| 8 Yukas ... | ... 1 Yava. |
| 8 Yavas ... | ... 1 Aṅgula. |
| 12 Aṅgulas ... | ... 1 Vitasti. |

N.B.—A. Vitasti is equal to a span measured from the thumb up to the ring finger, a Tâla is the length between the thumb and the middle finger, a Gokarṇa is the distance between the thumb and the ring finger, a Pradeśa is the distance between the thumb and the index finger.

| | |
|---|---|
| 1 Ratni ... | ... 21 Digits. |
| 1 Hasta ... | ... 24 Aṅgulis. |
| 2 Ratnis ... | ... 1 Kaku 42 Angulis. |
| 1 Dhanus ... | ... 96 Aṅgulis. |
| 2 Dhanus ... | ... 1 Nali. |
| 40 Dhanus ... | ... 1 Nalva. |
| 1000 Dhanus ... | ... 1 Gavyuti. |
| 2000 Dhanus ... | ... 1 Gavyuti. |
| 8000 Dhanus ... | ... 1 Yojana. |

*Note* :—According to Cunningham the lineal measure is thus given :

4 Hastas, or 100 Angulis-6.052-1 dhâna.

*Translator's Note* :—A Rattika or ratti is the same as Kṛiṣṇâla and according to Mr. Bühler it is equal to 0·122 grammes or 1·875 grains. Therefore, a Paṇa or Karṣapaṇa is equal to 1·875 grains, or, equal to 150 grains of copper.

*Note* :—The Weight of the Ratti Seed in Southern India By V. Smith, Esq.

"The weight of the ratti seed (Abrus precatorius), which is the basis of the Hindu metrical system, is known to vary in different localities. General Cunningham's experiments fixed the weight for Northern India as 1·8229, and Mr. Laidlay's yielded the practically identical result of 1·895, which is the more convenient value to adopt for calculation.

"My friend Mr. F C. Black, C.E., informs me that in Southern India, the seeds run to a larger size. When at Hampi in the Bellary District of the Madras Presidency, he was struck with this fact, and took the trouble of weighing 672 seeds. The gross weight was 1440 grains, and the average is consequently 2.1428 grains.

"The difference between the weights of ratti seed in Northern and Southern India seems worth noting, as it would have to be taken into account in discussing the meteorology of the Southern coinages, should such a discussion be undertaken."

(See "Proceeding of the Asiatic Society of Bengal," No. IX. November" 1887, P. 222.)

In his "Antiquities of India," Chapter VII. Dr. Barnett has given a useful summary of weights and measures of Ancient India.

*The Scale of Punishment.*

The author now mentions the technical terms employed with regard to punishment.

YÂJNAVALKYA.

CCCLXVI.—One thousand and eighty Paṇas is the highest punishment and is called Uttama-sâhasa. Half of which is the middle or Madhyama-sâhasa. Half of the latter is declared to be a lowest amercement or Adhama-sâhasa.—366.

MITÂKṢARÂ.

The word Paṇa-sâhasraḥ in the text is a Bahuvrîhi compound meaning that punishment, the measure of which is a Paṇa-sâhasra, or one thousand of Paṇas. Where this one thousand of Paṇas is along with eighty more it is called Sâśiti. That amercement, the measure of which is a thousand Paṇas with eighty more, is called Uttama-sâhasa.

"Half of that is Madhyama" *viz.*, half of one thousand eighty Paṇas, or, five hundred and forty Paṇas is the amercement for middle sâhasa, and so this amercement is called Madhyama-sâhasa.

"Half of that is the lowest" *viz.*, half of 540 Paṇas or 270 Paṇas is the amercement for lowest Sâhasa. Hence this amercement is called Adhama-sâhasa. "Is declared" by Manu and others.

But says Manu (VIII. 138) :—

"Two hundred and fifty Paṇas are declared (to be) the first (lowest amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest."

This applies to that contingency where an offence is committed unintentionally (while 1080 Paṇas is for a voluntary crime and so on).

*Various kinds of punishments.*

The author now describes the various kinds of punishments.

YÂJNAVALKYA.

CCCLXVII.—Gentle admonition, afterwards the reproof, then fine and after that corporal punishment should be employed separately or conjointly, according to the nature of the crime.—367.

MITÂKSARÂ.

"Gentle admonition," by saying and blaming one with the words "Shame to thee, shame to thee." "Harsh reproof" consisting of words of imprecation and other words of ignominy. "Fine" consisting in taking away of money. "Death" all sorts of corporal punishments beginning with imprisonment up to taking away of life.

These four sorts of punishments taken "separately" one at a time, or, "conjointly" two, three, or four at a time, should be administered according to the nature of the crime.

In the above order the four kinds of punishments could be given if the first one is not found successful or is not adequate, then the second and so on. As says MANU (VIII. 129) :—

"Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by a corporal chastisement."

*The regulation of punishment.*

The author now mentions the circumstances that should be considered in regulating the amount of punishment.

YÂJNAVALKYA.

CCCLXVIII.—Ascertaining the crime, the place and the time as well as also the ability, the age, the act and the means (of the criminal, let the king) cause punishment to fall on those who deserve it.—368.

MITÂKṢARÂ.

Having ascertained the crime, the infliction of punishment should be according to its nature, having regard to the place, time, age, act and wealth of the criminal. According to all these considerations, let him cause punishment to fall on the persons who are punishable, *viz.*, those who deserve punishment.

(The following should also be taken into consideration) whether the offence is intentional or unintentional, whether it is the first offence or repetition of it and so on.

Though all this has been laid down in connection with the duties of a king, and although the whole of this is described as duties of a king, yet they apply to men of other castes also who hold positions as administrators of provinces and districts &c. All these

rules apply to them also. Thus (Manu VII. 1) begins the chapter on kings's duties by these words :—

**"I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success."**

In this stanza the word Nṛipa (the protector of men) is separately taken showing that the king has the duty to protect men, and his taking of taxes is in consideration of giving this protection, and giving of protection depends upon administering of punishment upon the criminals and transgressors of law.

Thus ends the first Book on the Conduct of the Good. in the easy concise (Riju Mitâkṣarâ) commentary (Vivṛiti) on the Sacred Law of Yâjnavalkya, the work of Bhaṭṭaraka Vijñâneśvara, a Sannyâsin of the order of Paramahaṁsa, the son of Srî Padmanâbha Bhaṭṭopâdhyâya.

Verse.

This commentary (Vivṛiti) on the sacred law (Dharmaśâstra) is the work of myself, Vijñâneśvara Yogî, the disciple of Uttamaḥ the Highest, (viz., Viśvarûpa).

In this Book are the following chapters :—

1. The Introductory. 2. The Brahmachâri. 3. The Marriage 4. The Discrimination of Castes. 5. The Duties of the Householder. 6. The Snâtaka. 7. The Clean and Unclean Food. 8. The Purification of Things. 9. The Rules about Gifts. 10. The Śrâddha. 11. The Worship of Gaṇapati. 12. The Propitiation of Planets. 13. The Duties of Kings.

Thus there are thirteen topics.

Verse.

The commentary on Dharmaśâstra of Yâjñavalkya Muni was never composed by any sage before in such a concise language full of deep meaning, the recitation of which is like drops of nectar falling into the ears.

THE END.